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A Religious and Family Journal

PHILADELPHIA, FIFTEENTH AND CHERRY STREETS, FIRST MONTH 5, 1907.

Martha J Warner

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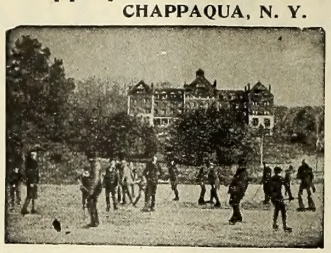
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FRIENDS' INTELLIGENCER

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TOWARDS THE PATIENCE OF GOD.

We pray for peace, yet passionately urge
A God of Justice all our wrongs to right,
Swift and unsparing with unstinted might.
Were He not wise beyond our pleas that surge
Presumptuous,—see, all peoples past the verge
Of e'en a late repentance! Curséd sight
That on my being brings a lasting blight;
Away, away! I ask no righting scourge.

Be still, my soul, and view this consequence,
And learn to leave with God the government
Of men as well as worlds. Else, woe, thrice woe
Is me that selfish, for my flesh's defense
I once implored the Power Omnipotent
To end this wrong whose end I did not know.

—*Edwin Arnold Bronholtz, in the Advocate of Peace. Turnersville, Tex.*

CARDS, DANCING, THE THEATRE.

CAN A TRUE FRIEND ENGAGE IN THESE AMUSEMENTS?

[Papers read at the autumn Conference of Young Friends' Associations, held at Norristown, Pa., Eleventh month, 1906.]

I.

The question before me for discussion this afternoon is indeed a live one, and one that each of us should seriously consider. I am glad it falls to my lot to be a champion for card-playing, dancing and theatre-going only in reference to the true Friend. I would not care to defend amusements regarding the thousand and one young folks who care little for spiritual things, and who while away their hours chasing will-o'-the-wisps, airy nothings which vanish ere they touch them. But with the true Friend the question takes on a different aspect.

I believe we will all agree that in the stress and strain of this epoch, mind and body need relaxation if they are to do well their work. This relaxation, this recreation, is, I think, no waste of time, but is a duty which we owe ourselves. Cards, dancing, and theatre-going do, in my mind, form a pleasant and harmless means of recreation for a true Friend.

I do not wish to even try to change the opinion of any of my hearers, for I think each of us should be guided entirely by our conscience in the many choices we have to make. Moreover, it is a beauty of the Society of Friends that there is room for a wide range of thought, and that members having different ideas need not live in enmity. Our discipline seldom says, "This thou shalt do," "This thou shalt not." Our own hearts must often be our discipline books. To be sure, our book of advices does warn us against lightly squandering our time, God's gift to us for good use, in the so-called questionable diversions, but it seems foreign for any earnest Friend to squander his moments in any way when great loads are to be lifted and burning wrongs to be righted. We cannot waste our substance catching at delusive charms of the second. We cannot afford to spend many hours a week dancing, nor many evenings at a card table. Indeed, every amusement if carried to excess is bad. If one sets one's mind on seeking one's pleasure only in euchre or in the waltz, one is doomed for unhappiness. But when one of our number has done nobly his day's allotted tasks and wishes to relax the tension, then let him choose his own amusement. I have faith in the Friend, and do not fear lest he find relaxation in that which will harm him physically and morally.

A pack of cards is merely paper, with a few marks of color here and there. Paper and ink are not evils. There is nothing in those fifty-three small cards which will degrade or injure. The harm made of cards is made by the players. Let the players be good and the game cannot be bad.

Chance seems the ground on which most opponents of cards base their objection. They cry for games which demand skill only. The few games of that nature I have no word against, for I, too, admire good sportsmanship; but the indoor game of this class is hard to find. Even the harmless games of "old maids" and "authors" have an element of chance; for you may have been dealt a far better hand to start with than your friend opposite you. And as for literary or scientific games—these are well for those versed in the subject, or for one whose wits work rapidly; but for the ordinary individual to write an ode on the spur of the moment to some fair lady, or to tell at a glance the fifty and one articles on a tray, is a little less than torture.

Another reason why cards are especially popular is that they are so widely known; the guest from the Gulf or the dweller by the calm Pacific can easily join with us in euchre or whist. And when a crowd is somewhat strange and conversation moves slowly, nothing is more help to the hostess than to see her guests finally talking over the points of a game known to all.

I cannot leave the subject of cards without summing up my attitude. As an occasional evening's entertainment, I strongly approve of them, but if made the first of our aims in life, I condemn them just as I condemn putting any pastime ahead of real endeavor.

I wish also to state my stand against the increasing tendency of prize-giving in every line of game, and I think the fault lies with the hostess not being brave enough to go counter to the tide. One may play one's best at a company and may receive a prize without having thought of it, having played well because it is right to do everything our very best. It is hard to refuse a prize because of the awkward position in which it places the hostess and the disturbance it creates in the crowd. But I believe Friends should make themselves pioneers against prize-giving from which real gambling is so easily developed. Even now, in some of the Philadelphia circles, one must pay the hostess for the games one loses. Surely, the Friend is enough fitted with the largeness of life to be able to stand against such a drifting of the social world, and yet, at the same time, he need not condemn lifeless cards which have been thus wrongly made a tool in evil-doing.

As for dancing, I see even fewer possible points in its opposition. It is our duty to look as well as possible, and dancing does much to give us grace of manner, elasticity of step and ease of carriage. It is a healthful exercise, bringing a glow to the cheek and a brightness to the eye.

Lateness of hours, excessive using of one's vitality, exposure to draughts, etc., are outcomes of mistaken judgment or utter thoughtlessness of the dancer rather than the fault of the dance itself.

Many believe square dances to be good, while round dances are bad. The square dances, with their bows, and turnings, and gliding are very pretty and social, too, but they are not universally known and do not, moreover, entirely eliminate the round dance.

The objection to round dancing seems to me scarce worthy of discussion here, for only people whose ideals are low, whose motives are base, would delight in dancing because of the position. Such base people are found principally at the public dance or big ball, where one's partners are not one's friends, and such dances as these should not be a part of the Friends' dancing world. But a crowd of young folks known to each other dancing to bright music is to me no unpleasant sight. The following quotation which I chanced upon expresses my opinion:

"Some folks say de dancin's sinful an' de blessed Lawd da say,
Gwine to punish us for. steppin' when we hyeah de music play.
But I tell you I don't believe it, for de Lord is wise and good,
An' He made de banjo's metal, and He made de fiddle's wood,
An' He made de music in dem, so I don't quite think He'll keer,
If our feet keeps time a little to de melodies we hyeah."

Theatre-going is an expensive practice, and on this ground one not to be carried to great extent, for we all know many more useful avenues whither our spare cash may journey. But if occasionally one can afford to see a good play, much is to be gained. Of course, in the choice of play and theatre we must exercise our judgment, for there are low, immoral plays, but it is the reputable ones which I would defend.

We know that the reading of good books is profitable, also that a well-illustrated edition makes the greater impression on our minds. Then how much more vivid is it to see the works of the masters portrayed before our very eyes? It is, beside, no small talent to be able to lose one's own identity and be swayed by the joys and sorrows of those whose parts one plays. The skill of a Sothern or an Adams can well be pitted against that of a musician or sculptor.

The danger of the theatre lies in the life led by the players. If we know that the actor must lead an evil existence to give us pleasure and profit, then I say strongly, let us never enter another theatre. Let us not increase the demand for actors. Let us do all we can to discredit the theatre. Let us not enjoy that which must degrade him who entertains us. But, friends, I am not yet of the opinion that the actor must be base. I know nothing of them, however, save through magazines and papers. So on this I am open to correction, but we have statements of many actors to the contrary.

Julia Marlowe recently wrote that "on the whole, as high a standard of morals maintains among the players of to-day as is followed by other people engaged in artistic endeavor. There is no reason why a person who is gifted in impersonation cannot make the stage her profession and remain pure. It is for the public to demand pure lives back of the stage as it should demand them back of politics and all industry."

In conclusion, let us avoid immoderation in the use of lawful things, which, though innocent in themselves, may become hurtful thereby, and let us fulfill the discipline's desire that we "live soberly, righteously, and godly in the present world," following ever the highest we know and being ever willing to lay down anything whatsoever when the Great Teacher speaks his condemnation, and in all our varied activities and pleasures let us ever follow the dictum, "Seek ye first his kingdom."

Newtown, Pa. MAUD ESTHER RICE.

IN THE TWENTIETH CENTURY.

In the twentieth century, war will be dead, the scaffold will be dead, hatred will be dead, frontier boundaries will be dead, dogmas will be dead; man will live. He will possess something higher than all these—a great country, the whole earth, and a great hope, the whole heaven.—*Victor Hugo.*

BALTIMORE YEARLY MEETING'S DISCIPLINE.

Baltimore (originally West River) Yearly Meeting was established 1672. George Fox attended this meeting and assisted in setting up the meeting for discipline. The various books of discipline of all meetings of the different bodies of Friends west of the Alleghenies, were the outgrowth of this discipline, Baltimore Yearly Meeting being the parent body.

Most of the early members of this Yearly Meeting emigrated from England. They retained their English customs, and were governed by the English Friends' Discipline, or as it was then known, "The Book of Christian Advices."

The originator of this collection of rules of government for the church was William Dewsbury,* who in 1653 recommended that "one or two who were most grown in the power and life, and in the pure discernment in the Truth, to take the care and charge over the flock of God, be appointed to watch over the flock and take the oversight thereof, in the spirit of purity, be examples to the flock, and see that order be kept in the church. If any walk disorderly, they to speak and deal plainly with them in reproving them. But if such will not be restored, to acquaint two or three other members who are most grown in the Truth, to assist them. But if they still walk disorderly, when the church is meet together, reprove them openly, if such do not reform, cast them out, and have no union with them until they repent and turn to the Lord, and walk in obedience to that which is pure."

These overseers were to see that no outward want existed in the membership. That there shall be no strife among the membership.

The above is the foundation on which our present discipline has been compiled.

There is in the fireproof vault at Park Avenue Friends' Meeting House, Baltimore, a manuscript volume of over 400 pages, entitled "A Collection of Christian and Brotherly Advices, Given forth from to time by the Yearly Meeting in London, Alphabetically Digested under Proper Heads. Transcribed from the County Book by John Player, in the Year 1753." The extreme dates recorded are 1672 to 1752. It contains 462 pages, a considerable portion of which are blank. The writing is neat, and the book is in good condition.

This book undoubtedly contains much of the first discipline of early Baltimore Yearly Meeting, and the additions made thereafter.

*See life of William Dewsbury, page 61. He was born at Allerthrope, a village near Pocklington, in East Riding of Yorkshire, died in 1688, having lived to a good old age. It was by the preaching of this eminent minister that the writer's ancestor, William Brown, was convinced and became a member with Friends, and later a minister.

The several subjects with the date of the first discipline pertaining thereto are as follows: "Appeals, 1727; Arbitrations, 1684; Books, 1672; Certificates, 1694; Children, 1688; Conversation, 1675; Correspondents, 1682; Covetousness, 1676; Days, 1691; Defamation, 1718; Discipline, 1675; Disputes, 1676; Epistles, 1698; Families, 1708; Fighting, 1693; Kings and Governments, 1689; Law, 1675; Love, 1730; Marriages, 1675; Meeting Houses, 1691; Meetings for Discipline, 1675; Meetings for Worship, 1675; Morning Meeting of Ministers, 1723; Mourning, 1717; Negroes, 1727; Oaths, 1693; Orphans, 1706; Parliament, 1695; Persecution, 1675; Plainness, 1675; Poor, 1693; Preachers, 1689; Prisoners, 1681; Questions (or Queries), 1682; Records, 1676; Removals and Settlement Rules, 1737; Representatives, 1672; Salutations, 1718; Schools, 1695; Scriptures, 1706; Servants, 1703; Singing, 1675; Steeplehouse Rates, 1687; National Stock, 1672; Sufferings, 1672; Tale-bearing and Backbiting, 1689; Tomb-stones, 1717; Tythes, 1675; Trading, 1675; Wills, 1691; Yearly Meetings, 1672.

Questions (or Queries) 1682, proposed at the Yearly Meeting for the Friends who appear from the respectives counties to make answers to, viz.:

1st. What Friends in the ministry in their respective counties departed this life since the last meeting.

2nd. What friends imprisoned for their testimony have dyed, since last Yearly Meeting.

3rd. How the truth hath prospered among them since last Yearly Meeting, and how Friends are in Unity.

1696 the following questions to be answered at the Yearly Meeting:

1st. What sufferings.

2nd. What present prisoners.

3rd. How many discharges and when.

4th. How many dyed prisoners and the time when.

5th. How many Publick friends died and when.

6th. How many Meeting houses builded, and what meetings added in each County since last year.

7th. What Signal Judgments have come upon persecutors.

8th. How Truth prospers and friends are in Unity in their several Counties.

In 1700 a question for the good education of children. In 1701 the question against persecutors is abandoned. 1706 the Quarterly Meetings directed to send up written answers to questions. 1735 questioned how are the poor among you provided for, and what care is taken of the education of their offsprings.

In 1742 the following questions (or queries) were adopted:

1st. What present prisoners.

2nd. How many discharges since last year, when and where.

3rd. How many dyed prisoners.

4th. How many meeting houses built, and what meetings settled.

5th. How many publick friends died and when.

6th. What is the state of your meeting; Is there any growth in the truth and doth any Convincements appear since last year, and is love and unity preserved amongst you.

7th. Is it your care by Example and precept to train up your children in Godly conversation, and in the frequent reading the Holy Scriptures, as also in plainness of speech, behaviour and apparrell.

8th. Do you bear a faithful and Christian Testimony against the receiving or paying tythes; and also against bearing arms, and do you admonish such as are unfaithful therein.

9th. Do you stand clear in your Testimony against defrauding the King of his customs duties or excise, or in dealing in goods suspected.

10th. How are the poor amongst you provided for? and what care is taken for their education of their off springs.

11th. Do you keep a record in your Monthly Meeting and Quarterly of the persecutions and sufferings of your respective members? and have you a record for your Meeting-houses and burial ground.

The Yearly Meeting minutes show but little change in discipline until the Yearly Meeting held 13th of Eighth month 1725, at which date the adoption of the following queries is recorded:

1st. Are all careful to keep to meeting both weekly first-day and Monthly, coming in due time, bringing forth their families.

2nd. And are all carefull to keep out of sleep and Drowsiness in time of meeting.

3rd. Doe those that have children train them up in the nurture and fear of the Lord, Restraining them from vice, wantones & keeping company with such as would teach them vain fashions and corrupt ways of the world to the misspending of their precious time and substance.

4th. Are all carefull to keep their word & pay their just debts & contracts in due time.

5th. Whether any differences is among friends; are they speedily ended, otherwise refer themselves to two or more Honest friends, and if they cannot end the same, then refer them to the next meeting.

6th. Doe none commence or defend any suit of Law, except such have the advice of Mens Meeting. But those that defend may give their appearince or sue for a bond or just debt.

7th. Are all careful to keep up their ancient and Christian Testimony against tythes priests charges, repairing of their houses called churches.

8th. Have all friends been advised to make their wills & Testaments & have them well attested.

9th. Is there no Tatlers, Tale-bearers, Busy-bodies, medling themselves with other mens matters which they have not conserned with, which thing tends to strife & discord amongst brethren.

10th. Doe all keep to plainness of speech.

11th. Doe all keep out of superfluity of meat, drink, & apparell at all times.

12th. Doe all keep out of ye abuse of smoking & chewing Tobacco at all times & doe none use it but such as can render a reason the good they receive by it and loss they sustain for want of it, and that such observe convenient time and place for it.

13th. Doe none practice Clandestine way of trade which is to the dishonor of truth, which the testimony of truth is already gone forth against.

14th. Is care taken and friends adopt that none to eagerly proceed in colateral marriages, and that marry with in the third degree of affinity & the fourth degree of consanguinity according to former advice.

15th. Whether there is any matter of trade that wants apprentices or children of friends to be put forth, that they apply themselves to the Monthly Meeting before they take those that are not friends; or put forth their children to such.

16th. Whether have the children of ye poor due education, soe as to fitt them for necessary imployment.

17th. Whether there is any fatherless or widdows that want necessarys (Yea or na) and if any wants are they supplied.

18th. Doe friends every where behave themselves orderly, both in conserns and comerce, so as to answer the witnes of God with them, with whom they are conserned.

This former infant body of Friends, as we approach the middle of this century, become quite numerous, with intelligence, and comfortable homes, They began to feel a spirit of independence and a belief that their welfare would be best served in severing themselves from the mother church in London, England, and establishing a Yearly Meeting entirely free from the English Friends; the same belief that was in the hearts of all American Colonies of independence and freedom from all British government.

At Yearly Meetings for 1759, we find by the records, "A book of Discipline Established by the Yearly Meeting, held at West River, for the Province of Maryland by adjournment from the 2nd. of Sixth Month to the 6th. of the same 1759."

A book of discipline was read and established by the said Meeting and recommended to the Quarterly and Monthly Meetings for general use and practice. This manuscript book is not arranged under general subjects, like the London book of Christian Advices, nor does it contain any considerable amount of some of the long exhortations to righteousness that the London book does.

The Yearly Meeting minutes of 1759 record the following Queries that were adopted:

1st. Are all meetings for worship & discipline duly attended, the hour observed and are friends preserved out of sleep or any unbecoming behavior therein.

2nd. Are friends carefull to maintain love & unity as Becomes Brethren, is Tale-bearing, backbiting, and evil reports discouraged, & when any differences arise are Indeavors used speedily to end them.

3rd. Are friends carefull to bring up those under their care, to be due attenders of meetings, to plainness of speech, behaviour and apparell, in frequently reading the holy scriptures, to Restrain them from reading pernetious books & from the corrupt conversation of the world.

4th. Are all friends carefull not to Lanch into trade or business which they have not stock or ability to manage & carefull to keep their word & pay their just debts in due time.

5th. Are all friends carefull not to Commence or defend suits at law with any person Contrary to the direction of our Discipline.

6th. Are all friends carefull to keep up their ancient & Christian Testimony against priests wages & Church Raits soe called.

7th. Are friends carefull to settle their outward affairs & make their wills in health & publick gifts be applied to the use intended by the Donors.

8th. Are friends carefull to avoid Excesive use of Spirituous Liquors, the unnecessary frequenting of Taverns & places of diversion & keep in true moderation & temperance at births marriages burials and all other occations.

9th. Are friends careful to relieve the necessity of the poor & assist them in such business as they are fit for, doe their children freely partake of Learning, and are they and other friends children placed amongst friends.

10th. Are all friends that remove from one settlement to another or separate meeting carefull to take their Certificates of Removal.

11th. Are friends careful of Inporting or buying Negroes, and doe they use them well they are possesed of, by inheritance, or other wise Indentures to train them up in the principals of Christian Religion.

12th. Doe you bare a faithful testimony against Baring Arms & Paying Trophey money, or being in any manner concerned in privateers letters of Marke or dealing in prize goods as such.

13th. Are all friends carefull not to defraud the King of his dues, or buying or Vending of goods unlawfully imported or being conserned in Lotterys of any kind.

14th. Are friends carefull to discourage disorderly marriages & the frequenting of such as is consumated contrary to the rules of our discipline.

15th. Doe you take due care Regularly to deal with offenders in the spirit of meekness & wisdom without pertiality or unnecessary delays, in order that where any Continue obstinate in Judgement according to the nature of the case may be placed upon them in the authority of truth.

The Yearly Meeting of 1792, revised the discipline, which was printed in 1793, being the first printed discipline. It is alphabetically arranged under the following subjects: Appeals, Arbitrations, Books, Burials, Certificates, Conduct and Conversation, Days and Times, Discipline, Elders, Families, Grave Stones, Government, Indians, Marriages, Meetings for Worship, Meetings for Discipline, Ministers, Mourning, Negroes, Oaths, Overseers, Plainness, Priests' Wages, Poor, Queries (which are but slightly changed in reading from the above),

1st. What ministers and elders deceased, and with the addition of Annual Queries, as follows: when, and what memorials conserning them, or other deceased friends, that may be profitable to survivors.

2nd. What new meeting houses built, or meetings settled.

3rd. What convincements since last year, and where, in each quarter.

4th. Are the queries recomended to the quarterly, monthly, and preparitive meetings, read and answered agreeable to the direction of the Yearly Meeting, Scriptures, Schools, Stocks, Sorcery, Sufferings, (here is inserted a report of a committee on "Institution of the Meeting for Suffering for the Yearly Meeting of Maryland, now sitting in Baltimore") Spirituous Liquors, Taverns, Trade, War, Wills, Yearly Meeting.

This discipline is a small printed pamphlet, 6 by 8 inches, and containing 42 pages.

The succeeding editions of discipline are 1806, 1821, 1844, 1860, 1880 and 1902.

KIRK BROWN.

Baltimore, Md.

Morality is a fabric of which the warp is efficiency and the woof is worth, but it is an integral fabric, never perfect, perhaps, but never wholly deficient, woven out of that continuous, varied, but essentially unit material, human conduct.—*C. Hanford Henderson, in The Children of Fortune.*

FRIENDS' ASSOCIATIONS IN 1907.

In the coming year each Friends' Association, it seems to me, ought to accomplish some definite, and necessarily limited work, either toward the dissemination of our religious thought and feeling and testimonies, or in the carrying out of our belief in a practical religion, by effective work toward the social, moral, or political betterment of the community. We ought particularly to aim for some tangible results, because our methods seem to tend in the opposite direction, toward inactivity; the silent meeting prepares us for passive acceptance of what is; the fact that any proposed action is so easily and promptly blocked by a few objectors also tends to discourage even the proposal of activities. We have so insisted upon the perfect liberty of the individual, the right of each to speak and act as he thinks best, that we have not learned how to co-operate effectively.

But the more potent reason why we should work for results and work with a well-defined aim, is that there is such an immense amount of work for us to do in these two lines, namely, the dissemination of Quaker principles and the practical expression of Quakerism in co-operative philanthropy and social work, that we cannot afford to waste any time or strength or opportunity, as we are almost sure to do, unless we have constantly in view, not only the general indefinite aim of advancing Quakerism, but also a definite plan for the year's work. The two main fields of work which I have referred to seem to be required of us by our religion itself, since a practical religion of love requires us to help our brother in every way, whether toward spiritual or more material well-being. Each association should, therefore, decide which line of work is most needed and which it is best fitted to perform, then outline the particular work for the year which will accomplish a part of the larger work or serve as a preparation for it. Each association must, of course, decide for itself and not be led to neglect the most urgent need in its own community by any past custom or the influence of a neighbor's example, and with the remembrance that in these days of rapid changes of conditions, we must have corresponding changes in methods. If we can feel that we are actually accomplishing something definite in the direction of these two great aims, we will find from that fact inspiration for more work, since nothing succeeds like success, no matter how small a gain the first may be Of course, even the smallest success will not be gained without work, work largely outside of meetings, and it may be that more work can be accomplished, even more people may be reached, with smaller or even less frequent meetings. Fine work might be accomplished by monthly meetings of only a dozen people, if these were really interested in the way of organizing, planning, and distributing work to be done individually, along different lines, perhaps among different people. It is a most important work to help the young people to find some particular phase of work that they are able to do satisfactorily; and we lose many members, I believe, by neglect in this matter. After the real work outside of meeting is well established, the monthly meetings could serve for encouragement, consultation, inspiration, and opportunity to discover ways of extending the work.

I should consider a meeting for the general intellectual improvement or entertainment entirely unsuitable for a Friends' Association, because there is more pressing need in our social fields. And if the special work is a course of study in the line of Quakerism or social science, it should most emphatically be systematically planned and the subject studied by the individual members. The mere attendance at lectures or meetings is not study; and what is learned in this easy way is soon forgotten. With such a systematic study course, there would be little danger from repetition of what we know already, which is so likely to occur when we have free speech and little preparation, and which is so deadening to vital interest.

Though I have spoken of these two lines of work as both appropriate for Friends' Associations, I would emphasize the importance of the more theoretical and spiritual line. We ought at least to see that all our members know what our Quaker heritage is, which would include a knowledge of their history, testimonies, principles, methods, and the principles underlying the methods; and following, or in conjunction with that, should be a study of how present conditions can be improved. As soon as that is sufficiently accomplished, should come the endeavor to spread to others what we have learned that is valuable. For this work we need all the help possible to be gained by systematic, well-directed and devoted work.

Brooklyn, New York. MARY S. McDOWELL.

CHILDREN IN FIRST-DAY SCHOOLS.

Experience in First-day school work at home, and observation elsewhere, have convinced the writer that more of the younger element would be a benefit to most of the schools. Adult classes are very desirable, and their members may, and do gain much by weekly reading and discussion of lessons, and the exchange of experience which is thus brought about. It ought not to be forgotten, however, that the primary object of the First-day school is the training of the younger element in the truths of Christianity as set forth in the Scriptures, and in the principles and testimonies of the Society of Friends. A First-day school without little children is, to my mind, a condition that ought not to exist.

The question arises, "How shall the lack be supplied in communities where there are few or no children?" It may be answered by saying that in every community in the land there are children, and all that is needed to gather them into the Friends' First-day school is a measure of the missionary spirit which is found in the teachings of Jesus as well as in those of the early Friends. In most villages and towns and in many rural neighborhoods there are to be found these little ones to whom the training of Friends in a First-day school would prove beneficial. Where the home training is all right, it would fitly supplement that, and where proper home training is lacking, it would supply a real need. It is easy to make a beginning among children who receive little or no religious instruction, and those who engage in such work will be surprised to discover how it will grow. The children who attend will bring in their friends and playmates, as they have done and are doing in many cases. Such work is not necessarily proselyting, as some may imagine, but rather the effort to sow good seed in a soil that might otherwise be barren of yield.

The ideal First-day school is composed of adults, many of whom are past middle age; of young men and women who are entering upon the more active period of life and who will soon be called upon to take the places of those who are older; and of children of four to fifteen years of age, who may be likened to buds and blossoms that will bring forth abundant fruit in later life, if it be guaranteed that early conditions be favorable to that religious growth which is so desirable. Where these children are to be found in the membership of the Society, their presence in the First-day school will follow, as a matter of course. Where such are few in number, or lacking altogether, the proper effort will gather others who may not attend any place of worship or receive any religious teaching otherwise.

Norristown, 11th mo. 16. E. R.

"INTERNATIONAL" TEXT STUDY

1907. Lesson No. 2. First month 13th.

THE CREATION OF MAN.

Golden Text.—God created man in his own image, in the image of God created he him.—Gen. 1:27.

The Scripture of the Lesson is Genesis 1:26-2:3.

This lesson is a continuation of the account of the creation, as told by the Hebrews. It is probable that most of the people for whom this was written thought of God as a large and powerful man. There are thousands of Christian people who think of Him in the same way at the present time. They cannot conceive of spirit without material body. But there were many of the Hebrew people who knew that it was the spirit in man which was God-like,—which was indeed the inbreathing of God. It is the spirit within us that is conscious of God's presence. This is what helps us to understand the poet when he speaks of God as "nearer to us than breathing."

By the time this account was written, men had multiplied, had subdued many parts of the earth, had driven out many savage animals from the thickly settled regions, and had made beasts of burden, or companions for themselves, of other animals. The intelligence of men was superior to the intelligence of beasts, and the difference was becoming greater and greater all the time. It was therefore easy for the writer to imagine that God had given to the first man and woman the command recorded in the 28th verse.

There is no mention of man's eating meat until after the flood, but it does not follow that he ate nothing but vegetables in the early stages of civilization. And it is not probable that all the animals at first confined themselves to the eating of green herbs.

We are gradually outgrowing the idea that the universe was all created in a comparatively short period, and that then the work of creation ceased. Science teaches us that the world we live in has reached its present condition by very gradual processes, and that changes are going on to-day, as they always have been. We cannot, therefore, think of God as having ceased to be a creator, or as now resting from His labors. Experience teaches that it is good for man to have one day in seven for rest, for true fellowship, and for spiritual communion, but there are better reasons for the observance of this rest day than the one given in Genesis.

It was formerly believed that Moses wrote the first five books of the Bible, but scholars have discovered that this could not be. There is evidence that Genesis is made up of selections from at least two different writers. One of the ways by which the students know this is that these writers used different names for God. There are two distinct accounts of the creation. The first account is given in the two lessons we have had. The second account begins with Genesis 2:4, and goes to the end of the fourth chapter. The details is these accounts are very different, and the language of the second account is not so simple and impressive as the language of the first narrative. The more we know about how and by whom the Bible was written, the more interesting and helpful it becomes to us.

Topics for Adult Classes.—The Two Accounts of Creation. The Need for a Day of Rest. The Best Use to Make of First-day. The Likeness between Man and God.

Questions for Intermediate Classes.—In what respects is man different from other animals? In what respects is he like them. When is it right for man to kill animals and when wrong? What is man's duty toward wild animals? How should domestic animals be treated? What part of man is made in God's image? How may any one grow more like God?

FRIENDS' INTELLIGENCER.

EDITORS: LYDIA H. HALL, RACHEL W. HILLBORN, ELIZABETH LLOYD, ELIZABETH POWELL BOND, R. BARCLAY SPICER.
BUSINESS MANAGER: CHARLES F. JENKINS.

Reading matter, for insertion the same week, must reach us not later than Third-day morning; longer articles as much earlier than that as possible.

Address all correspondence to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

PHILADELPHIA, FIRST MONTH 5, 1907.

FINDING TIME.

As we listen to the answering of the Queries and have brought to our attention the mid-week and business meetings, which some of us neglect, but which must have been valued opportunities to our fathers and mothers (else they had not established them), we take refuge in the thought that times were different then. In those days business was not so strenuous. It was easier to drop work and go to mid-week meeting. Now we feel it to be utterly out of the question. Now time means money, and he who allows anything to interfere with his business surely falls behind in the race. And so we would rather the answer should not say "mid-week meetings much neglected," but rather, if it must be mentioned at all, "mid-week meetings not well attended," and thus not lay it as blame on any that they are so faithful to business and household duties that the assembling of themselves together at inconvenient times must be left out. We may change the time of mid-week meeting to the evening, of business meeting to evening, or Seventh-day afternoon, or to First-day; but this in itself, though very good as far as it goes, will never solve the problem. A man who can never manage to get the time from business to attend Quarterly Meeting at an inconvenient hour and day, or a few sessions of the Yearly Meeting when it meets in his own city, will not be a very regular attender or weighty member of a meeting held for his convenience on a half-holiday or in the evening. Such a one needs every half-holiday he can get far more than he thinks he needs the spiritual fellowship of a religious society. He needs his evenings at home, and even one of them a month is too precious to be given up to a more or less perfunctory attendance at a business meeting that does not seem to him to have much connection with the real business of life.

After all, it was not because it was so much easier for them in their time that our fathers established and made god use of these meetings held at times for us so inconvenient. It is time we gave up this myth. The spiritual life was more deeply founded than that. As a matter of fact, it took far more time to go to meeting then than now, and the work of writing up minutes and keeping records was far more laborious. It also took more time and more exacting labor to get a living and to keep house in those days before the introduction of farm machinery, washing machines and milk separators. Those Friends who found time to attend meetings and to be faithful to the leadings of the spirit, and also to be sufficiently prosperous in material goods, did not do so simply because it was easier than it is now. They must have found the time because they felt the things of the spirit to be of more importance than some of the things of material welfare and comfort and ease. There were multitudes in those days, no doubt, who did not value these things and who could not find time to attend to them; and they left them out of their lives for the same reason that we leave them out of our lives.

History has shown that a people who value freedom and opportunity for spiritual fellowship and culture not only do not lightly turn aside from pursuing their opportunities and making opportunities, they cannot, even by the harshest force, be restrained from it. It is not the want of time that is in our way. That part of it will take care of itself, if we but have spiritual ideals and an eagerness and determination in seeking and finding the things of the spirit. This is attained, in the first place, by cultivating our own gift for these things, be our portion ever so little; and in the second place, by association with others who also have the gifts of the spirit in greater or less degree. We have fellowship with those of the present time in our meetings and their activities, with those of the past in books and in the institutions they have handed down to us.

If these things are to be a part of our lives, this culture of the spiritual life, this life and growth of the soul, we must make time for it. There will be no time for it unless we do. A teacher of old in conversation with one who had very material ideas of heaven, being asked if heaven would not in time become very crowded, answered that every good spirit that entered heaven made just that much more heaven. "The more angels," said he, "the more room."

A committee of leading business men of Atlanta, appointed to investigate the race riot in that city, has made a public report in which it states that every victim of mob violence was earning wages in useful work up to the time of the riot. Many of the dead left small children, or widows, mothers or sisters who were more or less dependent upon them.

Of the seventy who were wounded, some suffered prolonged and excruciating pain, some are disfigured for life, and some are permanently disabled. The one bright spot in connection with this riot is the effort now being made by the leading citizens of both races in Atlanta to work together for the betterment of existing conditions. An organization of more than 2,000 negroes has been formed and its committee not only calls the attention of the white citizens' committee to wrongs done to their own race, but also informs them of criminal acts committed by negroes. Since the riot a colored man was arrested for assault on a woman and "identified" by his accuser. He was given a fair trial, more than a score of white citizens testified to his good character, and he was acquitted by a jury on the same day that the real criminal was discovered.

The American branch of the International Association for the Promotion of Moral Training in the Public Schools has completed its organization by the election of an executive committee composed of well-known American educators.

The Association will collect information as to the best work being done in moral training in the schools of Great Britain, Germany, Switzerland, Italy, America and Japan, and for this purpose will send out several expert commissioners.

In Cleveland, Ohio, recently there was such a crush at the one small door of the county treasurer's office, where the people went to pay their taxes, that many were injured, old women being the chief sufferers. *The Times-Star,* of Cincinnati, said: "The crush has been on several days, during which men and women have fainted or collapsed while undergoing the trying ordeal previous to getting to the tax window." And yet we are told that women ought not to vote because they might be crowded or jostled at the polls!

SALOONS IN PENNSYLVANIA.

A recent tabulated statement in the Philadelphia *Ledger* shows that there are 10,946 licensed places for the sale of liquor in the State of Pennsylvania. This makes one saloon for every 634 people in the State at large, and one saloon for every 182 of the voting population. As a matter of course, there must be counties where the number of saloons is less, and in others where there are more than the general average in the State.

There are ten counties which have one liquor shop for less than each one hundred of the voting population. These are as follows: Cameron, one saloon for every 90 voters; Carbon, one for every 78; Columbia, one for every 99; Lackawanna, one for every 77; Luzerne, one for every 78; Monroe, one for every 80; Pike, one for every 79; Schuylkill, one for every 52; Sullivan, one for every 95.

It will be noted that in the main, the largest number of saloons is to be found in the mining counties, yet there are sections more rural and more native in population that are seemingly over-cursed with grog shops. It does not take any draft upon the imagination to see what the economic drain must be upon the bread-winners and their dependants, when every 52 men over 21 years of age must support a liquor shop. As in every community there are many men who do not drink to any considerable extent, the real cost of keeping the saloons running falls upon a still smaller number of wage earners.

We have no means of accurately ascertaining the average cost of running a liquor shop, but even in a mining county, rent, raw material and wages have to be provided. As it is true beyond dispute that the average American workingman cannot successfully maintain a home and a saloon at the same time, in communities where there is one saloon for every 100 voters, or less, the homes must suffer for many comforts, say nothing about occasional luxuries. That must mean a reduced sale, or a sale on uncertain credit, for every article of legitimate and necessary consumption in the community.

The table referred to contains material for some inferences that are almost curious. Montgomery County has one saloon for every 188 voters, while the adjoining county of Delaware only possesses one grog shop for every 476 voters. This may be partly accounted for by the "dry" territory in Delaware, while possibly part of the margin in drinking places may be due to the larger sympathy of the license court, or the greater bibulous capacity of the people in Montgomery County. Still, it has to be admitted that the consumption of intoxicants has no very close relation to the number of saloons. Fewer may supply the normal demand, and educate the new abnormal appetite in the community.

New York, with only about a million and a quarter more inhabitants than Pennsylvania, has about 15,000 more drinking places, paying a relatively higher license fee, yet there is no evidence that the per capita consumption of liquor is less in the Keystone State than in the Empire State. For after all is said, the students of the subject are fairly well agreed that it is the reduced per capita consumption of liquor which really determines the value of any liquor law as a restricter of the drink evil.

These are very prosy and statistical matters, yet they are vitally related to human wellbeing, and demand more thoughtful and sane attention than they generally receive.

HOW WOMEN VOTE IN COLORADO.

The first thorough analysis of the results of woman suffrage in Colorado, although to our mind far from conclusive as indicative of general effects, is illuminating in several important respects. It is made by Mr. Lawrence Lewis, a close student of political conditions in Pueblo, the second largest city in the State, and apparently a wholly unprejudiced observer. The familiar prediction that women would not exercise the privilege is quickly and effectually disposed of by the simple fact that since 1894 they have cast never less than forty and sometimes more than forty-eight per cent. of the total number of votes polled in the entire State To determine the character of the new political force, Mr. Lewis selected fourteen representative precincts and divided each into eight residence districts, ranging from that known as the best to the lowest containing the worst saloons and brothels. The actual registration figures, arranged for simple comparison, follow:

	Total vote.	*Men*	*Women.*
Four best districts inhabited by the rich, well-to-do, artisans, small tradesmen, mechanics, clerks, superintendents, engineers, foremen, etc.	1707	986	721
Four remaining districts comprising common laborers, Slavs, Italians and residents of cheap lodging-houses, brothels, saloons, etc.	1222	785	437

The women voters registered from the respectable districts, therefore, exceeded those from the other half by 284 in actual number and constituted 42 per cent. of the total in their section, as contrasted with 35 per cent. in the other. The percentage of registered votes actually polled was slightly larger in the better neighborhoods, the widest difference appearing between the "best," which voted 77 per cent. of the registration against only 53 per cent. from the "lodging-house" community. This result surely has a bearing, at least, upon the stock assertion that respectable women will stay at home, and that only disreputable females under coercion will actually go to the polls.

Mr. Lewis observed little change for the better in the conduct of polling-places, although at those in the most turbulent precincts men, while continuing to "wear hats and use tobacco freely," do "possibly swear a little less," while in the best city precincts and a large majority of country precincts "the order is perfect." Bribery and corruption have been rife in all Colorado cities so long that the most enthusiastic reformers did not anticipate immediate extinction of these evils to result from enlargement of the franchise privileges, but Pueblo's latest municipal election "was regarded even by politicians as the most nearly honest election in years."—*George Harvey, in The North American Review.*

A QUESTION OF CONSISTENCY.

[From *Friends' Quarterly Examiner.*]

"Rede me and be not wrothe." The picture [of a Friend of the olden time, in England, portrayed in the following] is strictly impersonal; if a portrait at all, it is a composite photograph, fusing and combining the traits of numerous personalities into a single, definite impression. Barclay Penfox was a member of very many Monthly Meetings, and preached acceptably from a hundred galleries. In his semi-conscious futility, in his unconscious inconsistency, he is Thomas, and Richard, and even—Henry! In a word, he is the spiritual quintessence of our Beloved Society marking time whilst making believe to advance, mistaking the accidental for the essential, maintaining the logical irrefragability of a position long since undermined and untenable, repudiating all creeds, but uplifting the most incredible of creeds—one in which words no longer connote things. Yes, the image of a Society no longer maltreated or defamed, but belauded and patronized by a World which dotes upon everything precious and quaint that can remind it of the dear, queer old Seventeenth Century.

The voice was the voice of Barclay Penfox. I turned, to find him in the room (I had no previous knowledge of his presence in the house). I saw before me—but everyone who has attended Yearly Meetings [London] knows what I saw; still, for the sake of the twentieth century I will venture to describe him. Our friend is well stricken in years, but enjoys to a remarkable degree the natural rewards of a life peacefully and healthfully spent. Coming of the oldest stock of Quakerism, *porphyrio natus,* of the Inner Ring of our beloved Society, a Hebrew of the Hebrews, he has inherited the great manner. His fine presence, his rapt, abstracted mien, and the gentle precision of every movement, invest his ordinary proceedings with a spiritual interest.

He wears thread gloves with placid conviction, and when called to use his pocket-handkerchief one feels that he does so under a sense of concern. He is possibly the only living Friend who can take soup in such a manner as to convey the impression that he is acting under Divine guidance. He is at once an Example, a Survival, and a Depository. Needless to say that he is a recorded Minister whose testimony is powerfully uplifted on behalf of the kindred graces of Peace and Simplicity.

The former is, perhaps, not difficult to preserve by a well-to-do freeholder in a small midland city who has never felt at liberty to accept any public office. The latter he illustrates by his dress. His hats (moulded for him upon his own block) differ slightly from those worn by an archdeacon. His coat repays solicitude by distinction; but one tailor in Great Britain can be trusted to render those chaste curves of neck and shoulder. The garment is of the best old-fashioned, West-of-England faced cloth, and of such amplitude that our friend is wont to raise his skirts at a muddy crossing. His white neck-cloth is the ornament of a meek and quiet spirit.

All this means money, but in the service of simplicity one must not shrink from sacrifice. Nor from

persecution. such persecution as the milder manners of the age permit, as when his neighbour (and exhails him as "the best-dressed man in my diocese."

Here, as I am writing for my grandchildren, I am constrained by honesty to interpolate an appreciation of Barclay Penfox by another hand, a Friend whose opportunities for forming an opinion have excellent acquaintance), the Bishop of Smallchester, ceeded my own, but from whose conclusions, none the less, I measurably dissent.

For what it may be worth, then:—

" . . . an entirely lovable personality of good natural parts, learned, too, in his way, occupying a unique position and exercising a singular influence. For example, he is the centre of a reverential circle who regard him as their embodied conscience (in Society matters), and, though naturally they do not obey, or even imitate, their deference is deep and sincere. I am convinced they would be painfully shocked by his conforming (which is inconceivable) to much that is innocent in their daily practice.

"The relation is curious. His—how shall I say?—adherents are full-blooded, hard-headed men of business, men of affairs—almost, had I written, men of the world. As *he* is, they do not desire to be; but, such as he is, they desire to keep him, and hedge him about with impalpable and finicking disabilities, half feminine in their essence. Shrewdness they do not demand of him, nor despatch, nor what is ordinarily understood as capacity. All they ask is that he shall be elect. Elect he is, without question, the last of the Grand Lamas of Quakerism.

"On these terms his name adds weight to boards and committees, which he rarely embarrasses with his presence, respecting the tacit understanding that only when common sense is at fault shall recourse be had to spiritual intuition.

"He thus constitutes a reserve force of incalculable efficcacy, for I should suppose that it has never yet occurred to an admirer to consult him in any mundane dilemma. Pressed to define his *metiér,* I should liken him to some heirloom with historical associations—fragile, bulky, scarcely suited to the workaday needs of a modern household, and almost equally difficult to dispose of, to utilise, or to replace."

So far my good acquaintance, —— ——, with whom I need hardly say that I only imperfectly agree; at the same time I will admit that distance to some extent disables my judgment. My opportunities for cultivating the acquaintance of Barclay Penfox have been too few to permit me to claim a place in the inner circle of the great man's admirers. On the other hand, I have never seen too much of him.

I have, indeed, felt a holy jealousy that so remarkable an influence should find so limited a sphere. Why should the exercise of personal and spiritual gifts so rarely combined be restricted to the compass of London Yearly Meeting? When I have risen freshly impressed from a re-perusal of his tracts, or listened to his moving testimony against All War, I have felt him irresistible, and have ardently desired the presence of the various sovereigns, chancellors, and generals who are responsible for the military system under which Europe groans. It is, perhaps, unreasonable to expect them to come to him. He has not yet felt called to go to them. So the matter stands over for the present.

"Wouldst thou counsel my selling my Unifieds?" (He was still unaware of my presence.)

"Stick to them, Barclay, stick to them," replied J. W. promptly, with something of the conviction of an adult advising a child.

"But—ah—these deplorable doings in the East, Jonathan; this expedition to Ethiopia, of which the means and issue I conceive to be equally questionable."

J. W., whose countenance bore no trace of the singular experience which I have described, was again the courteous host whom we knew, and wheeling up an easy chair, made his guest welcome to a share of the warmth.

Barclay Penfox thanked him in measured accents as he ambled towards the seat with his wonted serious grace, picking his way delicately across the Persian carpet as though it were one of the rough places of a polluted world. (You know his gait.)

"If I am to advise thee farther, Barclay, I must know if thy concern is a question of conscience, or of pocket," said J. W.

Our eminent friend blinked like an owl struck by an unexpected ray of sunlight, and gave J. W. to understand his doubts as to the success of Herbert Kitchener's undertaking, and his conviction of its indefensibility from the standpoint of Friends.

"Thou bought in, Barclay—it was at my suggestion—at 72, if I remember rightly. The stock stands at 105 to-day. It touched 108 1-4 recently, but the shrinkage has not materially affected thy profit. Nor do I gather that this is thy trouble."

"This continued bloodshed!" groaned B. P.

"Exactly. Thy spirit revolts against making gain by deeds which thy conscience condemns."

"It does; I would willingly wash my hands of it all."

"That is not so easy, for it is evident, and has been so all along, that the steady rise and present 50 per cent. increment are entirely due to the presence and active interference of British troops in Egypt. Take the converse. Withdraw the soldiers, and in comes the Khalifa, and what will thy 'Unified' fetch then, Barclay?"

"I fear thou art right, Jonathan—but——"

"In which case," said J. W., judicially, "the only way to clear thyself of blood-guiltiness—(for *qui facit per alium facit per se,* thou knows)—is to forego that questionable and most unwelcome increment. Remember, as a man of business, I have counselled thy holding on, but, if conscience bids thee sell, I put thee into the things and I will help thee out—mine be the blame—I will take them at the price thou gave for them." H. M. WALLIS.

BOOKS AND READING.

This last work of Mr. Dole's ("The Spirit of Democracy," by Charles F. Dole. New York: Thomas Y. Crowell & Co.) is an attempt—a very successful attempt, we think—to show what democracy really is, what constitutes its life and spirit as against its mere bodily form. The author makes prominent the great hopeful tendencies now everywhere so manifest in our civilization. He believes the world to be a good world, and that it is steadily getting better. But he points out the serious evils and dangers which beset its progress, the false and imperfect ideas and ideals which have come from the past and still dominate so powerfully both individuals and governments. He considers democracy to be still on trial, to be even feared and dreaded by many, and he points out the ways, the only ways, it seems to him, in which the experiment with it can be made truly successful. In the course of the thirty-two chapters of the book he discusses, in a clear, forcible way, a number of the questions now agitating and perplexing society as they have never done before—the treatment of crime, the problem of pauperism, the suffrage, majority rule, the government of cities, the party system, the problem of war, the Monroe Doctrine, taxation, immigration, the labor unions, the family, anarchy, socialism, etc. It is needless to say, to those who know Mr. Dole's work, that he throws light on all these subjects. The work is the fruit of many years of conscientious and painstaking study and thought, and sets out the author's mature views upon the problems of government and the general welfare which are everywhere pressing for solution, in this and all other countries. No better book could be put into the hands of the young men of the country just entering upon the privileges, duties and responsibilities of citizenship. We wish that tens of thousands of them might read every word of it. —*Advocate of Peace.*

We will do well to dwell more and more in the thought, that the real subject of our pious belief is not what has been, but what is eternal.—*Pfleiderer, in "Christian Origins,"* 1906.

THE HOUSE.

When first the builder builds him a house
'Tis naught but a wooden box—
A thing of lumber, boards, and planks,
Of shingles, beams, and blocks;
And when 'tis built 'tis still a box,
A box to the very minute
Some honest fellow takes the house
And puts a woman in it.
Then, though it has no gabled front, no turret, tower, or dome,
Then is the builder justified, the box becomes a home.

And why should a man dwell in a house
Until he lays his head
In the windowless room of the earth-scooped house
On the hillsides of the dead?
Let him steer the ship by the pilot stars,
And dig in the sunless mine;
Let him dwell with his flocks on the summer hills,
And live like a tree or a vine.
The sky is the roof for a brideless man, and the seas are his to roam,
Till he turns to his bride in the builded house, and the box becomes a home.

Why should a man live in a wooden box?
The ends of the earth are far;
Let him forth to the lands of the Southern Cross
And the lands of the Polar star.
And mete it is for the brideless man,
And the dower of his birth,
To draw his strength from the roofless sky
And the face of a fenceless earth.
So let him forth till his thoughts shall turn (grown sick with the roofless dome)
To the woman shrined in the builded house, when the box becomes a home.

And when he is sick of the winds of the sky,
And the old sea's ancient strife,
Let him shear the hills of their pines and build
A box around his wife.
And then will his chimneyed pine-built box
Become a templed shrine,
And he'll grow to the virtues that love a roof
And thrive with the door-yard vine.
And then he shall turn from the unfenced earth, and the sea with its far sky dome,
To the woman shrined in the builded house, when the box becomes a home.

—*Sam Walter Foss.*

BIRTHS.

HICKS.—At Westbury, Long Island, N. Y., Twelfth month 17th, 1906, to Henry and Caroline Jackson Hicks, a son, who is named Edwin Willis.

HOLLINGSWORTH.—At Horsham, Pa., on Fourth-day, Twelfth month 19th, 1906, to Robert A. and Elizabeth A. Hollingsworth, a daughter, who has been named Hanna M. Hollingsworth.

PATTERSON.—At Westbury, Long Island, N. Y., Twelfth month 24th, 1906, Mary Merrill, infant daughter of Harold Truesdell and Emily Hicks Patterson.

MARRIAGES.

WORTH—MERRITT.—In Brooklyn, Twelfth month 19th, at the residence of the bride's mother, by Friends' ceremony, Anna Vail, daughter of Harriet F. and the late Richard P. Merritt, to Edward Hallowell Worth, of Coatesville

DEATHS.

PASCHALL.—At Holly Oak, Del., Twelfth month 13th, 1906, Henry H. Paschall, in his ninety-first year; a member of Wilmington Monthly Meeting.

SMITH.—At Chappaqua, Twelfth month 20th, 1906, Joseph Smith, in his 92d year.

He was a birthright member of the Society of Friends, and only indisposition prevented his attendance of meetings. After the death of his wife, Hannah C. Smith, Tenth month 17th, 1905, he went to live with Henry C. Sutton and wife, his eldest daughter. His last illness was weakening of heart action, and was of long duration, which he bore cheerfully, with appreciative words for the care he received.

The funeral was at Chappaqua Meeting-house, First-day, 23d inst., 11 o'clock A. M.

Robert Barnes and Charles M. Robinson paid loving tribute to his memory and useful life.

The burial was at Amawalk, beside the remains of his first wife, Mary Carpenter, who passed away Third month 17th, 1877.

CARTER.—Twelfth month 13th, 1906, at her home in Mickleton, N. J., Rachel Carter, widow of Job Carter, aged 80 years and six months; a valued member of Upper Greenwich Preparative and Woodbury Monthly Meeting of Friends.

NOTES AND ANNOUNCEMENTS.

Extensive preparations are being made for the next meeting of the Intercollegiate Peace Association, to be held at Cincinnati, under the auspices of the University of Cincinnati. The Intercollegiate Peace Association was organized largely through the influence of the authorities of Earlham College. The Cincinnati meeting will be held on the 17th of Fifth month—the Hague Anniversary—and Secretary Root is expected to be a speaker. Prof. Elbert Russell is secretary of the Association.—*American Friend.*

New York Monthly Meeting's Calendar seems to have taken so well that the Friends have decided to make it permanently annual. At any rate one is out for 1907. One would think the custom of issuing monthly meeting calendars would become quite general. It does seem more sensible to have on the calendar in your office or home a reminder of the times of the different meetings in which you are interested rather than flaring or even artistic posters on the merits of some particular brand of life insurance. One cannot advertise in the limited wall space of the most capacious apartments all the good things he or his friends are interested in selling, anyway. The New York calendar is a very good model of its kind and a very convenient general utility wall calendar. Copies can be had, no doubt, by sending, as last year, twenty-five cents to C. F. Underhill, 510 Willoughby Ave., Brooklyn, New York.

The Young Friends' Association of West Grove, Chester Co., Pa., has arranged with Eleanor D. Wood, of Bryn Mawr, for the following lectures to be given in the Prospect Avenue Friends' Meeting House on the first First-day in each month at 2.45 P. M. as follows: First month 6th, 1907, "How the Bible Came Down to Us" (Historical). Second month 3d, "How to Read the Bible" (Analytical Division and Literary Character). Third month 3d, "The Life of Christ." West bound trolley arrives at West Grove 2.45 P. M. Leaves east bound 4.45.

In the meeting-house at Camden N. J. (Market Street, between Seventh and Eighth Streets), on First-day, the 13th, at 3 p. m., Eleanor D. Wood, of Bryn Mawr, Pa., will speak on "The Use of the Bible in the Home."

The Spring Street Mission, at 13th and Race Streets, Philadelphia, of which Ellwood Heacock is the leading spirit, is growing in usefulness. Besides the First-day school on First-day afternoon it now has a gymnasium class for boys on Second-day evenings, conducted by Maurice Hansell; a social evening, with games, for boys and girls on Third-day; a domestic science club for girls on Seventh-day mornings, and some other departments. The Christmas exercises last Seventh-day evening were very interesting and were much enjoyed by the 60 or 70 colored children who were present. Cornelia Hancock is giving to this mission the benefit of her wide experience.

SWARTHMORE COLLEGE NOTES.

The work of the College was resumed on Fifth-day, after the usual Christmas holidays. Quite a few students availed themselves of the opportunity which the recess offered to catch up in the work in which they had fallen behind. A few days spent thus in the chemical laboratories or the shop buildings goes a great way toward making up required hours.

Dr. Spencer L. Trotter, head of the Biological Department of Swarthmore, was recently notified of his election to a fellowship in the Royal Geographical Society of London. This is, indeed, a distinguished honor. It is by having such men as Dr. Trotter in her faculty that Swarthmore is enabled to hold the stable, yet progressive, position that she does.

At a recent meeting of the College Athletic Association, a resolution was introduced providing for the recognition of an organized base ball team to represent the college. The subject is not a new one, there having been for several years an element among the students favoring base ball as opposed to lacrosse. The general sentiment, however, is that Swarthmore is not large enough to support both of these branches of sport, and that we should bend all of our efforts towards upholding our present excellent record in lacrosse—a record for turning out teams that not only win, but play a clean, gentlemanly game on all occasions. After considerable argument, pro and con, the resolution was defeated by a majority representing over two-thirds of the association.

G. J. P.

LAING SCHOOL NOTES.

[From *The Laing School Visitor.*]

Two hundred and fifty pupils registered November, 1906.

Once again we have to thank our friend, T. B. Bacon, of Philadelphia, for donation of ten dollars for school supplies. We are very glad of it, for this seems to be the year, just as such years come, sometimes, to housekeepers, when there is a general giving out of books, stoves, cooking utensils, &c., &c., and a general replenishing is called for and such things are very acceptable.

We are glad to say that through the efforts of our earnest friend and worker, Mary Haviland, thirty-five dollars have been received towards our Endowment Fund. This was sent to the Treasurer of the Abolition Society, who has since very kindly increased it to one hundred dollars, and invested it. We still hope for other contributions for this purpose.

Working in a modest little shop in the city of Charleston may be found a young colored man, Aiken Taylor, who has recently invented and patented an extension step-ladder, which is attracting a good deal of attention.

We should have mentioned in our last, a box of new books were sent up from J. B. Lippincott, Philadelphia, Pa. They were very valuable to us, especially the dictionaries, which are in great demand by our people. Many thanks for such a valuable gift.

We have received the following special contributions towards repairs for damages, made by the storm:

Emily B. Smyth, Philadelphia, Pa	$ 50.00
Esther F. F. Smith, Germantown, Pa	25.00
Julia A. Wing, Rensellaer, N. Y	2.00
Josephine Ward, Sterling, Ill	5.00
"A Friend," California	20.00
	$102.00

With the exception of the placing of some new sashes and blinds, which we have not received from the factory yet, our repairs are completed. We thank our friends for their help. We still have a small bill of less than twenty dollars due on lumber, which we hope some one will help us to pay, and then we can turn our attention to the painting, which we have not been able to accomplish yet, but hope to soon, before our coldest weather is upon us.

That the representative people of this section are not in sympathy with Senator Tillman's utterances in Chicago, can be seen from the following quotations from the leading paper, *The News and Courier:*

"The merits of Senator Tillman's race problem arguments are hardly worth discussion, for they are forgotten in his manner of pressing them. In our opinion the chief merit is that they attract audiences and assist the Senator in carrying out the design he spoke of in South Carolina, last summer, of 'making money out of the Yankees.' Mr. B. R. Tillman has the right to turn an honest penny by the exercise of his genius for harangue; but the Senator from South Carolina has no right to make his State ridiculous, no right to cheapen its dignity, no right to make it a by-word and jest before the country. The State of South Carolina might also have paid him $5,000 not to have delivered that lecture, and the investment would have been wise. No, Senator, the color problem cannot be solved or dissolved, in crimson language."

SCHOOL REPORT NOV. 1906.

No. Pupils registered	250
Average Attendance	240
Number of Teachers	9
Salaries of Teachers	$275.00
Due from October	37.00
Total	$312.00

CASH RECEIPTS FROM OCT. 25, 1906.

Interest on Endowment Fund	$30.00
Laura Allen, Philadelphia, Pa.	20.00
Ella Allen, Philadelphia, Pa.	25.00
Mrs. Charles Williams, Haverford, Pa.	3.00
Emily B. Smyth, Philadelphia, Pa. (Painting)	25.00
Emily B. Smyth, Philadelphia, Pa.	25.00
"A Friend," Philadelphia, Pa.	20.00
Ruth Pierce De Cou, Philadelphia, Pa.	20.00
Anna C. Miller, Philadelphia, Pa.	2.00
Deborah Dillworth, Mendenhall, Pa.	2.00
Sarah B. Tilton, Mt. Vernon, N. Y. (freight)	1.00
Phebe Ann Thorne, New York	50.00
Katherine Pearsall, New York	5.00
David B. Underhill, Phebe M. Titus, A. M. Jackson	2.00
Mary W. Stephens, Trenton, N. J.	15.00
Emma Johnson, Medfield, Mass. (freight)	1.00
"A Friend," Rock Island, Ill.	10.00
Anna W. Vaughn, Pasadena, Cal.	5.00
Eliza H. Miller, Sandy Spring, Md.	20.00
Due December 1st, 1906	67.00

Our friends will please notice that we are still in arrears. The larger contributions which we usually receive at this time of the year have not come in, yet, which is the probable reason of the deficit. Please bear us in mind and remember our needs, without being especially appealed to, as additional cares have consumed so much time we haven't been able to use our pen as much as usual. We have had many obstacles to overcome, but the bright spot is the school, where all is going on so quietly and effectively. In work like this every thinking person will admit lies the solution of the great problem that is now agitating this country.

BARRELS RECEIVED SINCE LAST ISSUE.

Jacob Corliss, Poughkeepsie, N. Y.	1
S. B. Tilton, Mt. Vernon, N. Y.	1
Lewis S. Munro, Roxbury, Mass.	1
Plymouth Monthly Meeting	1
Mary Haviland Millbrook	1
S. H. Purdy, Yorktown Heights, N. Y.	2
N. A. St. Friends, Richmond, Ind.	1
Carrie A. Litchfield, Lancaster, Mass.	1
Carrie A. Litchfield, Lancaster, Mass.	1 box
Maria B. Fritts, Macedon Centre, N. Y.	1
Eliz. Terrill, Woodard, N. Y.	1
Swarthmore Friends	6
Deborah Thompson, Kennett Square, Pa.	1
Rebecca E. Harrop, Philadelphia, Pa.	1
Sarah and Mary B. Cooper, Conshohocken, Pa.	1
Y. P. S. C. E, Medfield, Mass.	1
Julia A. Carhart, New Baltimore, N. Y.	1
S. M. Ball, Townsend, Mass.	1
Ruth Pierce De Cou, Philadelphia, Pa.	1
Deborah Thompson, Kennett Square, N. Y.	1 bbl., 1 box
Deer Creek M. M., Whitford, Md.	1
Brooklyn Friends	1 box
Brooklyn Friends	1 bbl.
Anna Willets, Roslyn, Long Island	1
Mrs. H. Kent Day, Germantown, Pa.	1
Samuel Longfellow Guild, Germantown, Pa.	1
Unknown	1

REPORT OF COBBLING SHOP, OCTOBER, 1906.

Pairs of shoes mended	36
Receipts	$6.90
Expenditures	5.70
On Hand	$1.20

November, 1906.

Pairs of shoes mended	36
Receipts	$13.80
On Hand	1.20
	$15.00
Expenditures, tools, leather, &c.	11.37
On Hand	$3.63

Leather is extremely high, nearly twice as high as when we commenced work in the cobbling shop. It makes a great difference to our receipts.

REPORT FOR SEWING SCHOOL.

No. garments made	75
No. garments mended	50
Hats trimmed	70
Proceeds from Sales	$18.35
Brought Forward	2.00
Contributed	5.00
	$25.35
Material, Commission and Assistant	19.22
Balance in Hand	$6.13

M. A. TOOMER.

According to statistics the colored slave produced four million bales of cotton per year. The colored workingman produces thirteen million bales of cotton, and one-fifth of the corn crop of the country. Is he worth any less as a workingman than as a slave, as is contended by some? [Who is made better off by that nine million bales and why?]

We should be sorry to think that the noble prose of John Bunyan is neglected. The style of piety set forth in his great works is passing; but, when his pilgrim ceases to be an example to be followed, the rare charm of the story will again draw readers to these works.—*Christian Register.*

ADULT SCHOOL BIBLE LESSONS FOR 1907.

[Issued by the National Council of Adult School Associations, England.]

THE LIFE OF ABRAHAM.

JAN.	6	Faithful unto Righteousness	Genesis **15**	Genesis—Century Bible. 2s. 6d. Abraham—"Men of the Bible" Series. 2s. 6d. "Life and Times of Abraham."—F. B. Meyer.
"	13	Walking with God	Genesis **18**	
"	20	Eyes Opened in Days of Distress	Genesis **21**	
"	27	The Last Trial	Genesis **22**. 1-19	
FEB.	3	The Long Future	Genesis **24**. 27-67; **25**. 7-11	

PERSONAL DUTIES.

"	10	Duties of Parents	Luke **2**. 40-52; Proverbs **22**. 6	"Education."—Herbert Spencer. 6d. "My Mother."—John Ashworth. 1d.
"	17	Duties of Citizens	Nehemiah **4**. 16-23; Psalm **127**. 1	"Unto this last."—Ruskin. 1s. "Laws of Christ for Common Life."—Dale. 3s. 6d.
"	24	Fairmindedness	Galatians **5**. 14, 22-26; Gen. **13**. 1-11	"Æsop's Fables."—Stead. 1d. "Teachings of Epictetus."—Scott. 1s.
MAR.	3	Reverence	Exodus **3**. 1-6; Psalm **89**. 7	"Time and Tide" ch. 16.—Ruskin. 1s. "Grace Before Meat." Essays.—C. Lamb. 1s.

CHARACTER BUILDING.

"	10	Heredity—the Gift of the Past	Genesis **27** 5-20; **37**. 23-38; **47**. 12-26	"Ascent of Man."—Drummond. 6d. "Fate" in "Conduct of Life."—Emerson. 1s. "Heredity," Jack's Elementary Series. 1s.
"	17	Environment—a Retarding Power	Judges 2	"Natural Law in Spiritual World."—Drummond. 6d.
"	24	" —a Developing Power	2 Chronicles **24**. 1-22	
"	31	Immortality—that which Endures	1 Corinthians **15**. 39-58	"Is there a Future Life?"—Horder. 1s. "Immortality."—Momery. 6d.

CHANNELS OF REVELATION.

APRIL	7	Self-abnegation	Matthew **4**. 1-11; 1 Cor. **10**. 23-33	Buddha, Confucius, Mahomet. "Religions of the World."—Grant. 6d.
"	14	The Family Bond	Proverbs **6**. 20-23; Exodus **22**. 2-17	
"	21	God over All	Rom. **1**. 18-25; Ps. **19**. Acts. **17**. 22-31	
"	28	God's Revelation in Nature	Psalm **104**	"Problems of Religion and Science."—Wilson. 6d. "Life and Matter."—Lodge. 2s. 6d. "Natural Theology & Natural Beauty."—S.P.C.K. 1s. 6d.
MAY	5	God's Revelation in the Conscience	Romans **2**; Luke **12**. 54-57	"God and the Soul."—Armstrong. 6d.
"	12	" " " Bible	Acts **8**. 26-35; 2 Timothy **3**. 14-17	"Problems of Religion and Science."—Wilson. 6d. "Revelation and the Bible."—Horton. 1s.
"	19	" " " Christ	John **1**. 1-18; 2 Corinthians **5**. 14-21	"How Christ saves us"—Wilson. 6d. "The Church's One Foundation."—Nicoll. 6d.

PERSONAL DUTIES.

"	26	Social Service	Acts **4**. 32-37; Ecclesiastes **4**. 9-10	"Social Law in the Spiritual World."—Rufus Jones. 5s. "Captive City of God."—Heath. 1s. "Ecce Homo."—Seeley. 6d.
JUNE	2	Purity	Romans **6**. 12-23; **12**. 1, 2	"Past and Present."—Carlyle. 1s. "Ecce Homo."—Seeley. 6d.

THE LIFE OF ELIJAH.

"	9	Elijah—Preparation	1 Kings **17**	"Elijah," in "Men of the Bible Series." 2s. 6d. "Elijah," in "Bible Characters."—Whyte. 3s. 6d.
"	16	" —Going Forward	1 Kings **18**. 1-20	
"	23	" —Praying	1 Kings **18**. 21-46	
"	30	" —Discouraged	1 Kings **19**. 1-21	
JULY	7	" —Conquering	2 Kings **2**. 1-18	

THE LETTER OF JAMES.

"	14	Temptation	James **1**. 1-18	"God and the Soul."—Armstrong. 6d. "Baxter's Second Innings."—Drummond. 1s.
"	21	Practical Christianity	James **1**. 19-27; **2**. 14-26	"The Two Pilgrims."—Tolstoy. 1d. "Where Love is, there God is also."—Tolstoy. 1d. "Laws of Christ for Common Life."—Dale. 3s. 6d.
"	28	Snobbery	James **2**. 1-13; **4**. 11, 12	"The Book of Snobs."—Thackeray. 1s. 6d.
AUG.	4	The Danger of Talk	James **3**	"Week-day Sermons."—Dale. 3s. 6d.

PERSONAL DUTIES.

"	11	Woman's Place and Power	Proverbs **31**. 10-31; Galatians **3**. 28	"Rights of Women."—M. Wollstencraft. 1s. "Sesame and Lilies."—Ruskin. 1s.
"	18	Self Education	Proverbs **4**. 1-13; **2**	"Self Help."—Smiles. 3s. 6d. "My Schools and Schoolmasters."—H. Miller. 2s. 6d. "Self Culture."—Prof. Blackie. 2s. 6d.
"	25	Simple Living	Daniel **1**. 8-21; Matthew **6**. 25-34	"Walden."—Thoreau. 1s. "The Simple Life."—Wagner. 6d. "Week-day Sermons."—Dale. 3s. 6d.
SEPT.	1	Forgiveness	Matthew **18**. 21-34; **6**. 9-16	"Ecce Homo."—Seeley. 6d. "Windclouds and Stardrifts," in "Poet at Breakfast [Table." 1s.

THE MAN CHRIST JESUS: I. Brightening Skies.

"	8	Prophetic Hopes Revived	Mark **1**. 2-11	Mark's Gospel as a whole—without commentary. "Life of Christ."—Stalker. 1s. 6d. S. Mark.—Glover (S. S. U.) "Cartoons of St. Mark."—Horton. 5s. "Ecce Homo."—Seeley. 6d.
"	15	The Vigil	Mark **1**. 12, 13; Luke **4**. 1-13	
"	22	The Kingdom Announced	Mark **1**. 14, 15; Matthew **4**. 12-17	
"	29	The Comrades of Jesus	Mark **1**. 16-20; **2**. 13-16; **3**. 12-19	
OCT.	6	"With Authority"	Mark **1**. 21-34	

THE MAN CHRIST JESUS: II. Noontide.

"	13	The Reserve of Power	Mark **1**. 35-45
"	20	Friend of Publicans and Sinners	Mark **2**. 13-22
"	27	A Root out of Dry Ground	Mark **3**. 20-35
NOV.	3	Teaching in Parables	Mark **4**. 1-34
"	10	Wonders of Sympathy	Mark **5** 21-43

THE MAN CHRIST JESUS: III. The Storm.

"	17	"Is not this a Working Man?"	Mark **6**. 1-6
"	24	The Vision	Mark **8**. 27-38; **9**. 1-8
DEC.	1	"He Humbled Himself"	Mark **10**. 32-45
"	8	The Challenge and the Answer	Mark **12**. 13-40
"	15	The Triumph in Death	Mark **14**. 43-63; **15**. 1-37

THOUGHTS AND GREETINGS.

"	22	Peace and Goodwill	Isaiah **9**. 2-7	"Christmas Carol."—Dickens. 6d.
"	29	Perseverance	Luke **9**. 57-62; **10**. 23	Biography of Lincoln and Garfield. "Self Help."—Smiles. 3s. 6d.

Copies of this Lesson Sheet supplied by Headly Brothers, 14, Bishopsgate Without, London, E.C. Cards, ⅛ per 100 or 3d. per doz. Paper 1/- per 100, or 2d per doz. post free. Extra charge is made for localising.

Also the National Council Daily Bible Readings, which may be read with advantage by all class members taking these Lessons. Price on Paper ⅛ per 100, or 3d per doz. post free.

Notes on the above Lessons appear weekly in "The Friend," and monthly in "One and All," the Adult School Magazine.

FRIENDS' ASSOCIATIONS.

MANSFIELD, N. J.—A regular meeting of the Young Friends' Association was held at the home of Thomas S. Gibbs, Twelfth month 22d, 1906. Twenty-five members responded to roll-call.

The literary exercises were opened by Anna C. Scott, reading the report of the topic presented to the Conference at Mountain Lake Park, by Grace Clevenger, of Virginia, "Are Younger Friends Faithful as Regards all Forms of Oppression?" A biography of Thackeray was given by Rebecca E. Bunting. A selection was recited by Edith S. Gibbs. Eleanor Wood, of Bryn Mawr, Pa., supplemented the otherwise rather short literary exercises by a talk on "How the Bible Came Down to Us."

After a short period of silence the Association adjourned to meet at the home of Susan H. Troth, First month 12th, 1907.

MARY A. HARVEY,
Secretary.

CARTER.—Twelfth month 13th, 1906, at her home in Mickleton, N. J., Rachel Carter, widow of Job Carter, aged 80 years and six months; a valued member of Upper Greenwich Preparative and Woodbury Monthly Meeting of Friends.

CORNWALL, N. Y.—A meeting of the Cornwall Friends' Association was held at the Seaman Homestead, on Twelfth month 16th, 1906. Opened by Scripture reading. Edmund Cocks read an original paper entitled, "The Presence of the Divine," which was listened to with much attention and was favorably commented upon. A selection entitled, "Put Your Shoulder to the Wheel," was read by Marianna Seaman; Chapter four of Geo. Fox's Journal was read by Rowland Cocks.

The next meeting of the Association will be held at the home of Rowland Cocks on First month 20th, 1907.

GILBERT T. COCKS,
Secretary.

OUR LESSON.

How sweet the peace and joy we find,
What solace is our part,
In yielding to the master-mind—
The Christ-power in the heart!

The world without is filled with strife,
And men with rage are mad;
Yet, would we live that simple life,
What comfort could be had!

We reach to take the proffered prize;
The seeming gain is loss;
The glittering gold before our eyes,
Our touch may turn to dross.

Ours but to yield to His demand
Regardless of our will,—
To follow where His loving hand
Will lead us upward still.

Ours is to wait in calm content,
To hear His soft command;
Ours to obey the message sent,
Just as we understand.

He asks not that we can not do,
He will provide the way;—
What seems as night in passing through,
His touch will turn to day.

Stand fast, in trust, upon the rock,—
No other safe repose,—
Secure from foe, from storm and shock,
From whence the Christ arose.

HARVEY M. COOK.

Avondale, Pa.

CALENDAR OF MEETINGS, ETC.

[In sending in notices for the Calendar they should be put in the usual from, so that they need not be rewritten. They must be in not later than Third-day morning.]

FIRST-DAY MEETINGS.

Philadelphia.—
Fifteenth and Race Streets, 10.30 a.m.; First-day School, at 11.45 a.m.

Thirty-fifth Street and Lancaster Avenue, 11 a.m.; First-day School, at 10 a.m.

Fourth and Green Streets, 10.30 a.m.
Germantown, 10.30 a.m.; First-day School, at 9.30 a.m.

Fairhill, Germantown Avenue and Cambria Street, 3.30 p.m.; First-day School, at 2.30 p.m.

Frankford, 10.30 a.m.; First-day School, at 9.15 a.m.

Seventeenth Street and Girard Avenue, 11 a.m. First-day School, at 9.45 a.m.

Camden, N.J.—
Market and Cooper Streets, between Seventh and Eighth, 10 a.m. (Midweek meeting, Fourth-day, at 7.30 p.m.)

New York City.—
East Fifteenth Street and Rutherford Place (between Second and Third Avenue), at 11 a.m.

Brooklyn.—
Schermerhorn Street (between Smith Street and Boerum Place), at 11 a.m.

Washington City.—
1811 I Street, Northwest, at 11 a.m.

Chicago.—
Athenæum Building (26 Van Buren Street, near Wabash Avenue), at 10.45 a.m.; First-day School, at 11.30 a.m.

1st mo. 6th (1st-day).—Fallowfield (Ercildoun, Chester County, Pa.) Young Friends' Association.

1st mo. 6th (1st-day).—Religious meeting at Friends' Home for Children, 4011 Aspen Street, West Philadelphia, at 3 p.m.

1st mo. 6th (1st-day).—West Philadelphia (Thirty-fifth and Lancaster Avenue), attended by the Quarterly Meeting's Committee, at 11 a.m.

1st mo. 6th (1st-day).—Fifth lecture in the course on Quakerism at Swarthmore College, at 7.30 p.m. Dr. Jesse H. Holmes will speak on "Mysticism."

1st mo 6th (1st-day).—At West Grove, Pa. (Prospect Avenue meeting-house) the first of a series of Bible lectures by Eleanor D. Wood of Bryn Mawr, at 2.45 p.m.; subject "How the Bible Came Down to Us."

1st mo. 6th (1st-day).—Race Street. After-meeting Conference at 11.45 a.m; Subject Amos, chapters VII-IX. —"Doom or Discipline."

1st mo. 9th (4th-day).—Newtown, Pa., Friends' Association, at meeting house.

1st mo. 12th (7th-day).—Week-end Conference at Moorestown, N. J., at 10.30 a.m., 2 p.m., and 7.30 p.m.

1st mo. 12th (7th-day).—New York Monthly Meeting at 15th Street and Rutherford Place, New York, at 2.30 p.m.

1st mo. 12th (7th-day).—Mansfield, N. J., Young Friends' Association at the home of Susan H. Troth.

1st mo. 13th (1st-day).—Reading meeting attended by Philadelphia Quarterly Meeting's Visiting Committee at 11 a.m.

1st mo. 13th (1st-day).—New York and Brooklyn Young Friends' Association at Schermerhorn Street meeting-house, Brooklyn, at 8 p.m. "Great

World Movements and Their Enduring Influences—The Renaissance,'' by Harriet C. McDowell.

1st mo. 13th (1st day).—Camden, N. J., Meeting House, Market St., between 7th and 8th Sts., at 3 p. m. Address by Eleanor Wood on ''The Use of the Bible in the Home.

1st mo. 19th (7th-day).—Conference of the Association of Friends' Schools on Teacher Training at Swarthmore, in Race Street Meeting House, Philadelphia, at 10 a.m.

1st mo. 21st (2nd-day).—Fairfax Quarterly Meeting, at Fairfax (Waterford, Va., at 11 a.m.; Ministers and Elders, 7th-day before, at 3 p.m.

1st mo. 22nd (3rd-day).—Western Quarterly Meeting at London Grove, Chester Co., Pa., at 10 a.m.; Ministers and Elders, day before, at 11 a.m.

1st mo. 24th (5th-day).—Caln Quarterly Meeting at Sadsbury meeting-house in Christiana, Lancaster Co. Pa., at 11 a.m.; Ministers and Elders, same day, at 10 a.m.

1st mo. 26th (7th-day).—Westbury Quarterly Meeting at 15th and Rutherfurd Place, New York City, at 10.30 a.m.; Ministers and Elders, day before, at 2.30 p.m.

1st mo. 29th (3rd-day).—Concord Quarterly Meeting at West Chester, Pa, 10 m.; Meeting of Ministers and Elders, day before, at 2 p.m.

1st mo. 30th (4th-day).—Purchase Quarterly Meeting, at Purchase, N.Y.; Ministers and Elders, day before, at 2.30 p.m. Train to White Plains, N. Y., where Friends will be met.

The following rhyme (author unknown) was placed in a barrel of old shoes sent to the Laing School. *The Laing School Visitor* says, "Please send the old shoes along; very good work is being done in the cobbling shop."

OLD SHOES.

How much a man is like old shoes!
For instance, each a soul may lose.
Both have been tanned; both are made tight
By cobblers,—both get left and right.
Both need a mate to be complete,
And both are made to go on feet.
They both need healing; oft are sold;
And both, in time, turn all to mold.
With shoes the last is first, with men
The first shall be the last; and when
The shoes wear out, they're mended new;
When men wear out, they're men-dead too.
They both are trod upon, and both
Will tread on others, nothing loath.
Both have their ties, and both incline
When polished, in the world to shine.
And both peg out.—Now would you choose
To be a man, or be his shoes?

An administrator is one who finds out that all the dead man's estate has shrunk—except his life insurance.

PENN MUTUAL LIFE
PHILADELPHIA

McClure's for First month contains the first installment of "Mary Baker G. Eddy: the Story of Her Life, and the History of Christian Science." It is accompanied by her portrait as she looked in 1872, about which time "Science and Health" was written.

The *North American Review* is publishing a series of primary lessons in Esperanto, which began in the issue of Twelfth month 21st.

Scribner's Magazine, which has just entered its 21st year, is a $3.00 magazine which holds squarely to "a one-price and a full-price basis," and at the same time gradually increases its subscription list.

The proprietors of a Siamese newspaper have distributed handbills containing the following notice: "The news of English we tell the latest. Write in perfectly style and most earliest. Do a murder, git commit, we hear of and tell it. Do a mighty chief die, we publish it, and in borders of sombre. Staff has each one been colleged, and write like the Kippling and the Dickens. We circle every town, and extortionate not for advertisements. Buy it. Buy it. Tell each of you its greatness for good. Ready on Friday, Number first."—*Christian Guardian.*

This month's *Century* has an essay by Theodore Roosevelt on "The Ancient Irish Sagas," which is finely illustrated by J. C. Leyondecker.

A RECIPE FOR SANITY.

Are you worsted in a fight,
Laugh it off.
Are you cheated of your right?
Laugh it off.
Don't make tragedy of trifles,
Don't shoot butterflies with rifles;
Laugh it off.

Does your work get into kinks?
Laugh it off.
Are you near all sorts of brinks?
Laugh it off.
If it's sanity you're after,
There's no recipe like laughter—
Laugh it off.

—*Harry Rutherford Eliot, in the Century.*

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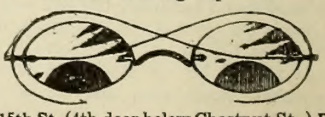
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FRIENDS' INTELLIGENCER

Established 1844. The Journal 1873. Young Friends' Review 1886.

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LIFE AND DEATH.

So he died for his faith. That is fine—
More than most of us do.
But stay! Can you add to that line
That he lived for it, too?

In his death he bore witness at last,
As a martyr to truth.
Did his life do the same in the past
From the days of his youth?

It is easy to die. Men have died
For a wish or a whim—
From bravado or passion or pride.
Was it harder for him?

But to live: every day to live out
All the truth that he dreamt,
While his friends met his conduct with doubt,
And the world with contempt—

Was it thus that he plodded ahead,
Never turning aside?
Then we'll talk of the life that he led—
Never mind how he died.

—Ernest Crosby in "Swords and Plowshares."

"THE SPLENDORS OF WAR."

[Protest against the Diversion of the Jamestown Exposition to the Service of Militarism,—by Carroll D. Wright, Edwin D. Mead, Edward Everett Hale, Cardinal Gibbons, John Mitchell, Jane Addams, M. Carey Thomas, William Couper, James H. Dillard, Joseph Lee, J. Howard McFarland, Frederic Allen Whiting, C. M. Woodward, Charles Zueblin, and *other members of the Exposition's Advisory Board*]

The extravagant militarism of the programme of the coming Jamestown Exposition, as develpoed and disclosed during the last few months, is a profound shock to a great body of the American people. In one of the issues of the official organ of the Exposition there is published conspicuously a list of the "attractions" of the coming Exposition. There are thirty-eight items in the list, and eighteen of these are as follows:—

Greatest military spectacle the world has ever seen.

Grandest naval rendezvous in history.

International races by submarine warships.

Magnificient pyrotechnic reproduction of war scenes.

Reproduction of the famous battle between the "Monitor" and the "Merrimac" at the place where that battle was fought.

Great museum of war relics from all nations and all ages.

Greatest gathering of warships in the history of the world.

Prize drills by the finest soldiers of all nations and by picked regiments of United States and State troops.

Races of military airships of different nations.

The largest military parade ground in the world.

Contests of skill between soldiers and sailors of different nations.

Daily inspection of warships in the harbor and troops in camp.

The greatest military and naval parade ever witnessed.

More naval and military bands than were ever assembled in time of peace.

Greatest array of gorgeous military uniforms of all nations ever seen in any country.

More members of royalty of different countries than ever assembled in peace or war.

The grandest military and naval celebration ever attempted in any age by any nation.

A great living picture of war with all of its enticing splendors.

This is a programme utterly different from that given when the plan of the Jamestown Exposition was first submitted to the public, when a large body of men and women whom we honor were, with ourselves, invited to a place upon its Advisory Board, and when the various States were asked for and granted large financial support, to insure its success. That an international naval and military celebration was to have conspicuous place in the Exposition's programme, as proivded for by Congress in granting aid for that purpose in 1905, was well known, and was conventionally proper; but the purpose to make this great Exposition primarialy a naval and military spectacle, to intoxicate the American people for six months by a "great living picture of war with all of its enticing splendors," encouraging the notion that war is a thing of splendor, a pageant and a game, instead of a horror and to-day almost invariably a crime, was not known, was not avowed, and has clearly been a gradually evolving purpose, whose carrying out, as now advertised, can only work immense mischief to the country. We solemnly protest against it.

As late as June the intended character of the Exposition was described in the official organ by the statement that the historical occasion which the Exposition commemorates would be "fittingly observed: first, by emphasizing the great historical events that have marked the progress of America from the first settlement; second, by an industrial exhibition primarily of American skill and art; and, third, by an international military, naval, and marine celebration."

In July the intended scope of the celebration has become: "1. A great international naval and military assemblage, inaugurated and controlled by the United States government. 2. An Exposition inaugurated and controlled by the Jamestown Exposition Company," with exhibits on history, art,

education, industry, etc. "If Congress shall pass the appropriation bill now pending," this would be the order of things. The government's original appropriation had been but $200,000. Before the issue of the August journal the additional appropriation of $1,500,000 had been made.

In July, as in June, "the main idea is historical" still, but with hints at readjustment. In August the first two items of the summary of the "Jamestown Exposition in Brief" are: "Official name: Jamestown Ter-Centennial Exposition. Character: Military, naval, marine, and historical exhibiton." Militarism is now distinctly and avowedly at the front; and in September we find sanctioned on the first page of the official journal the frank declaration: "The Exposition will be primarily a military and naval celebration, commercialism being relegated to the rear, but certain industrial features will play an important part in showing the progress of art, science, and the great inventions and improved methods of the present." In this slight upon commerce it seems to be forgotten that it was precisely as a step in English commercial expansion that the Jamestown settlement was conceived and has significance. The presence of foreign troops, hitherto forbidden in the republic, will be a marked and exciting feature. "The United States has never hitherto permitted armed companies of foreign soldiery to visit this country. Consequently, for the first time Americans will see an international encampment, and the size of this one may be imagined when we realize that almost every foreign country will send one of its crack regiments."

The naval museum is merely "complementary to the fleets in the harbor." "The naval and military displays and Exposition buildings will represent a money value of more than $300,000,000,"—of which less than three per cent. will represent what is not naval and military. "Never in the history of this or any country," we are assured, "has there been such a concourse of fighting vessels as will be assembled in the Roads next year." It will be "the highest combination of the arts "with the single purpose of destruction." "Any one of the great battleships that will lie there will carry in its bosom annihilating force that could create far greater devastation within range of its guns or torpedoes than the San Francisco earthquake."

It is stated in the official journal that this naval and military demonstration is "inaugurated and controlled by the United States government." Inauguration is an elastic term. What primarily concerns the public always is the inauguration of inaugurations; who "touches the button" it little cares. It surely will not be pretended that the government took any initiative towards the great appropriation which made possible this final programme of "the greatest military spectacle in history." The answer to any such pretense would be the special articles in the Exposition's journal boasting of the strenuous strategy by which the appropriation was lobbied through Congress in the last days of the session. "Few people outside of those intimately associated with the work of securing an appropriation from Congress for the Jamestown Exposition realize the difficulties that had to be overcome in order to obtain government aid." The story of the "hard fight" is couched in the military terms which fit the purpose. "At many stages the outcome was in extreme doubt and the situation most discouraging," but "at the critical period, when the light of hope burned low, some dauntless spirits of the Exposition made so valiant a fight that the opposition was overcome, and the enemies' guns were silenced. Like gallant soldiers they stood by their colors until defeat was administered to their opponents and victory perched upon their own banner." Congressman Littlefield, of Maine, "led the fight" against the appropriation in the House. Speaker Cannon was "openly hostile," so hostile that he even "refused to allow the bill to be called up in the House"; and the appropriation was finally secured by the Virgina senators getting the bill tacked on as "an amendment to the Sundry Civil Bill" in the Senate, and so getting it before the House, where persistent lobbying had won a sufficient number of members to "stand by the Senate amendment," thus outgeneralling the speaker, "and demonstrating what may be accomplished by pluck, industry, and perseverance, even when the cause seemed lost."

This is not our story, but the official journal's story, of the course by which $1,500,000 was acquired from the national treasury. It is not the story of dealings with a Congress anxious to inaugurate something; it is the story of an inveterate lobbying well described as battling to wring from Congress the necessary means for these "enticing splendors of war," with all their advertising power. We are not of those who impugn the army and navy; they have their proper and necessary place. We are here urging no objection to dignified military participation in the ceremonies of the Jamestown Exposition nor to such proper naval display as the location of the Exposition beside Hampton Roads naturally invites. We do not criticise commercial enterprise: we applaud the local energy and ambition behind our great expositions. We do not plead for any parsimonious policy toward them on the part of our national or state governments; and we would here heartily record our appreciation of the wise and useful purposes, in many cases peculiarly beautiful and noble

objects, to which the funds appropriated for the Jamestown Exposition alike by the nation and the states have mainly been assigned. We would especially commend the plans so ably outlined by the eminent scholar at the head of the department of history and education, and his neglected plea that "the central thought of the Jamestown Exposition should be the thought of the first English colony and its influence." We solemnly protest against the association of that high thought with the "enticing splendors of war" and the prostitution of a great national festival planned to commemorate our New World birth and the representative American achievements of these three centuries into an enterprise which "will be primarily a military and naval celebration," with history and education, industry and commerce relegated to the background or overshadowed.

If we are to invite here to join this birthday celebration "more members of royalty of different countries than ever before assembled," let it not be to signalize to them our conversion to their vanities and our pusillanimous relapse into the hoary militarism which the vital among themselves now condem and deplore, but rather to put proudly at the front those things in our American life which have hope in them and relish of salvation, and which show what we have achieved in these three centuries that makes for the welfare and progress of mankind.

Could our counsel at this hour avail, it would be that the greater part of the amount now appropriated for showing the Ameican people "the splendors of war" be withdrawn from that office, whether the apportionment of money be by the Exposition's authority or Congressional authority, and devoted to showing them the splendors of justice. Honor itself commands, in view of the progamme submitted to the various legislatures, that no larger amount shall be devoted to military pageantry than a reasonable share of the government's original appropriation.

Let us in our American International Exposition recognize truth and life. In a noble hall of International Justice by Hampton Roads let the people be instructed, by speech and book and picture, in the realities of war instead of its "splendors." Let them be taught the real purpose, on battle day instead of holiday, of these shining battle-ships serried for their childish admiration. Let them be taught what their cost means. Paint on the walls their equivalents in public benefit,—in school and gallery and park and hospital and home. Print there the simple statement of President Eliot at Tuskegee last April, that for the cost of one of these "short-lived monsters" a Tuskegee could be planted in every Southern State, and the question which expenditure would accomplish the more for the safety of the country. Beside the picture of the last $10,000,000 battleship, picture the hundred buildings of Harvard University, with the buildings of Yale, Amherst, Williams, Bowdoin, Brown, and Dartmouth, and show the careless throng that the buildings of all these historic New England colleges and universities together cost less by more than a million dollars than the battleship, whose effective life will be a dozen years. Add to the value of all the buildings of the University of Virginia, the Hampton Institute, William and Mary College, and every college in Virginia the entire estimated expenditure for the Jamestown Exposition, and the sum total is less than the cost of a single "Dreadnought." Mass the figures which show how vastly greater is our military bill than our total expenditure for education, and ask which expenditure helps better to defend us, and is worthier of republican applause.

But the central prominence in our Hall of International Justice should be given to the great constructive programme of the immediate future, the five high demands formulated by the Interparliamentary Union at Westminster for the coming Conference at the Hague:—a world parliament, a general arbitration treaty, the limitation of armaments, a commission to publish to the world an impartial statement of contested issues before any hostilities between nations, and the immunity of all private property at sea in time of war.

It is not yet too late to modify the programme of the Jamestown Exposition, and give it a character worthy of the true America. But if it is irrevocably decreed that the Exposition shall be "primarily a military and naval celebration," then, as we believe that few of our States would with knowledge of this new programme have granted the appropriations which they did, so our own identification with the Exposition's Advisory Board is a manifest impropriety. If a review of these plans in the stage of their conception or consideration had been made possible, we should, in the exercise of the office of advisers, have advised urgently against them. Learning of them only as the public learns of them, through public channels, when they are perfected, we discharge our duty by remonstrance, and follow the private protest made by many of us by public protest.

This Exposition is to open the first of May. At that very time the representatives of all the nations of the world will probably be assembled at The Hague for the second great International Peace Conference; and the period of that august assembly's deliberations in behalf of the world's rational organization and permanent peace will be precisely coincident with the period of the military and

naval excesses planned by Americans for Hampton Roads. The nations are summoned to the Old World to join in moving upward and onward, as they are invited to the New World to join in moving backward and downward. It is an awful contrast,—and to the great body of those in the republic who revere the memory and cherish the aspirations of its founders its fulfilment would be the crowning humilaition. We appeal to all those in any way responsibly associated with the coming Exposition who feel the meaning of the word America, and who divine the significance of the international hour which is now striking, to unite in an effort to avert this humiliation from the republic; and in this effort we believe that they will have the support of everything that is enlightened, faithful, and sound in American public sentiment.

CARDS, DANCING, THE THEATRE.

CAN A TRUE FRIEND ENGAGE IN THESE AMUSEMENTS?

II.

[Papers read at the Autumn Conference of Young Friends' Association, held at Norristown, Pa., Eleventh month, 1906.]

Broad sympathy and deep knowledge of human nature must go hand in hand to be effective in directing the thoughts, impulses, and cravings of the youthful heart to higher and loftier aims than amusements, which in themselves, however harmless, cannot promote our highest and best good. We cannot condemn these things offhand. We must realize that they are best met by counter attraction with higher purposes in view.

Each of these amusements is itself harmless but constant indulgence in them leads so very often to the type of life which is frivolous and selfish in seeking to be amused that it seems best for a Society banded together for altogether different ideals not to look encouragingly upon them.

No doubt a great many people indulge in all three occasionally and are not found wanting in any attribute which goes to make up a well balanced character and we could not in truth say such amusements are vices, but no amount of amusement be it never so varied will conduce to the enrichment of mind. Those who spend much time upon such kinds of amusement, and they are a growing number, are in danger of losing much that makes life really worth while.

The tendency towards being amused and entertained leads to a loss in individual growth and to a loss of that concentration of mind necessary for spiritual development in its best sense. Especially is this concentration valuable to a Society which believes in a Free Gospel Ministry. So much however depends upon the environment and conditions under which any amusement is held that we need the most kindly sympathetic spirit and full knowledge of surroundings before we can justly judge as to what might ensue.

Any discussion of the amusement question brings into prominence our ethical eccentricities and proves true the old adage "what is one man's meat is another man's poison." We all seek to excuse our own kind. 'Tis said only rare souls can rise entirely above the frivolities of their times, but all can earnestly try.

The Friend wishes to show to the world that we believe in individual communion with the Great Spirit and that in our mode of worship we do not feel the need of a single support from the commonly used forms. But we ought not to let knowledge and appreciation of this belief cause us to lose the vigor and robustness of youth nor to think that all activities not directly concerned in producing spiritual ecstasy are to be discountenanced.

Spiritual consciousness takes on value and significance as it lends itself to devotion to what some are pleased to call purely human causes, but which may serve as well to prepare man for any higher world which awaits him as mere mystical estates of mind. Rapt contemplation of the eternal mysteries often leads us to selfishly forget the needs of those not yet given over to meditation.

We of to-day see that all life is divine, that there is no division as was once supposed, setting aside a part and calling it secular. All good life is God life and sane, healthy, happy pleasure a necessary part. There are times when, in the young people, a course in gymnastics or outdoor games would be more efficacious in promoting the desired end than would be a sermon.

One of our chief concerns should be the social needs of our members. People of every age enjoy those courtesies which are woven round our social life. Our interest in our organization, our sympathy for each other is in itself so honorable, so productive of good, that social gatherings of themselves prove a sufficient reward. In this way we grow to know each other better and are then more kindly disposed when opposite counsel from our own is tendered.

These are distinct from vain frivolous amusements. There is a vast difference between what is based upon pure social and intellectual needs and interests and what is empty and selfish. Because of the danger which indulgence in mere amusement invites we ought to create a happy social life in our separate meetings, looking upon these as being just as necessary as the meetings for worship.

Outward conditions play their part also in attracting or repelling the young and dainty; inviting looking meeting houses, neat and comfortable, add much toward offsetting the race for entertainment. Great care too should be taken as to outside surroundings so that our young people might point with pride to them as their churchly home.

The outlet their energies yearn for must be tenderly and lovingly considered. Repression and denouncing and advice to give up amusements will not meet the need. We ourselves must learn how to so direct their physical and mental energies that frivolous things will fail to take any serious hold upon them. To all normal healthy young people the present looms up large and important. The past or future seems inconsequent. The craving of the youthful heart is divine in its potency, when they turn to idle pleasures it is often due to our inability to perceive the divinity of that energy and in our ingorance we ruthlessly misguide them. When we can lead them to understand that "the Christian life does not destroy natural instincts but gives them occupations and obligations more in harmony with the nobility of human beings," we then shall not have so much cause for distress.

As a means to this end every meeting might have a weekly or fortnightly social gathering. The first half of the evening might be devoted to a social time and then some civic or philanthropic subject might be considered. Or the young people might occasionally arrange their own program. In every way encourage responsibility and as often as possible use the meeting house for such purposes.

We are living in an age which has seen marvelous changes in material and inventive development. The difference electric and steam modes of travel have wrought in our social life, the strides made in the art of printing, when at the turn of a wheel thousands of copies of paper, ink and vivid color are issued three and four times a day and called newspapers, when posters both vulgar and artistic are to be seen on every side, all these and causes too numerous to mention have had their share in diverting the minds of our people from the more serious side of life and have made for a far more complex type than any of which our forefathers dreamed.

Has not the church as an organization kept itself in ignorance of much that it needed to know concerning the changes going on in our social fabric?

The value of history lies in our mental grasp of the march of events. Has the church had the vision which enabled it to see that every century has had some underlying theme which dominated its thought and that our century is the sociological era, that whether we care about it as an organization or not there never was a time when men thought so much about the outward conditions under which their fellowmen were compelled to live and that young people intuitively feel that the church ought to take cognizance of these things or they will have none of it. Live vigorous minds will not submit to thinking much of past issues. Has there not been a tendency to break away from the organization when there was need for some vital movement which meant life and growth? Are not our Young Men's and Women's Christian Associations a rebuke to the churches when young men and women had to band themselves together outside the church to carry on social activities? Haven't we too often thought our whole duty done when every once in so often we gathered and read a few joyless formal advices when the live joyous animate present was coursing at such a rapid pace through the veins of the young so fast that their young feet flew to more enticing places, often only to find themselves enmeshed in a maze of glamor.

But the danger which beset us in that period of passivity is, we trust, happily over and we perceive that passivity is only of value in so far as it contributes to the store of energy to be used in vitalizing the organization.

Says a recent sociological writer: "The test of any organization banded together for high motives must be the degree of sympathetic development of the individual member in its activities. If a large number are not active, while admitting the genuineness of its principles, that organization will be found to be weak in some particular." The same is true where there are members and no growth.

Taking into consideration the vast changes in our present mode of life, the allurement of modern amusements, the weaning away from and prevention of shallowness in our people lies very largely upon our ability to create in our separate meetings a healthy social and intellectual life with an ever deepening consciousness of the Spirit.

The true Friends' aim should be to develop in themselves and others noble and worthy ambitions. The dullest life seems touched by a halo of glory under the spell of a serious purpose. When we realize the dignity and divinity of this, our common life, we shall not so often turn our eyes to what is transient and cheap but by earnest desire and service wish to bring nearer and nearer the Kingdom of God upon earth. Says the philosopher Benjamin Franklin "Dost thou love life? Then do not squander time for time is the stuff life is made of."

Our meetings for worship often fail of their purpose because we bring to them the shallow blurred vision of the amusement seeker or the selfish spiritual pride of the mystic. Between these two extremes there lies a happy medium, which when we lay hold of it means, not amusement, but complete joy, hope, salvation, growth and service.

Trenton, N. J. FLORENCE H. TITTENSOR.

DO NOT WANT TO VOTE.

The argument against woman suffrage sometimes takes the form of an assertion that a majority of women do not want the ballot and therefore none should have it. This is an amazing argument for reasonable creatures to make. The point would be relevant if there were a proposition to make woman suffrage compulsory; but in response to a proposition to extend voluntary rights of suffrage to women it is wholly irrelevant. Women who do not wish to vote have no more right than have men to deny the ballot to women who do wish to vote. It is to be observed, moreover, that men who say that a majority of women are opposed to woman suffrage are extremely reluctant to permit a referendum to women on the subject.—*The Public, Chicago.*

YOUNG WOMEN FRIENDS' "TRAMP."

(In another column [copied below] will be found a short account of a week-end spent by a number of young women Friends in a little visited district where several small groups of Friends are located. Since the series of Tramps inaugurated in Yorkshire by young men Friends a year ago, the experience has been several times repeated by larger or smaller groups, by young men, and in one or two cases by mixed companies. But the "tramp" in Teesdale is, we believe, the first occasion on which such a visit has been carried out exclusively by young women. It has evidently been appreciated, and we hope may be the precursor of similar efforts. For the Society of Friends has ever insisted that the Spirit's gifts in the ministry were never intended to be restricted to one sex.—*The Friend* (London).)

A party of eight young women Friends of Durham Quarterly Meeting, viz.: E. M. B., M. D. B., M. W. T., A. E. M., E. M. H., E. M. G., L. M. C. S., and M. M. C., spent the week-end, September 14th-18th, in Cotherstone, with the object of visiting the Friends of the district in a social way, and attending or holding meetings.

Saturday morning was spent in giving round notices of the evening's meeting, and in calling upon the Cotherstone Friends. A walk to Barnard Castle was taken during the afternoon, and Friends there were likewise visited; the way did not seem clear to hold a meeting in the town as had been hoped. There was an attendance of about seventy at the missionary meeting at Cotherstone in the evening. Ernest Lingford took the chair, and a most interesting account of Friends' mission work in India was given by Edith M. Backhouse. The gay Indian costumes and curios added much to the enjoyment of the audience.

On Sunday an early start was made by two of the party for Staindrop, eight miles away, where a meeting was held, and was attended by fifteen Friends. Two others went to Middleton and there held a meeting of five in Mrs. Pattison's house. Those left in Cotherstone attended the morning meeting, where a company of twenty-two met, including several non-Friends. In the afternoon a special public meeting was held in Cotherstone meeting-house, at which all the party were present. There was an attendance of over seventy, and a very profitable time was spent, those present falling very naturally into Friends' manner of worship, after the clear introductory address given by Mary D. Burt on the subject.

Hearing that a meeting in Middleton on Monday evening would be acceptable, the party went up on that day by an early train, and made necessary arrangements for one. They afterwards went on to High Force, where a delightfully restful time was spent on Wildy Bank Moor. Returning to Middleton late in the afternoon, they were welcomed by Mrs. Pattison, who kindly refreshed them with tea before the meeting, which was held in the Baptist Chapel. The chair was taken by Howard Charter, a son of the Baptist minister, who is about to sail for mission work in Ceylon. The 150 people present listened with keen interest to the account of Friends' work in India.

The party left Cotherstone the following morning, feeling that the delights of their visit and the universal kindness of the welcome they received will long remain in their remembrance.

Christmas has become an occasion for social display, for commercial speculation and sectarian propagandism. But these things could not be unless at the heart of the festival there were something sound and true which makes its appeal to the hearts of the people. All good things are made to carry the burdens of human life, and, the better anything is, the more eagerly do those who are false-hearted and greedy take advantage of the opportunities it furnishes. We can afford then, to disregard the trivial and sordid uses of the Christmas holiday while we abide in peace with the real things which endure. The old simplicities of sentiment and life have not passed away, and they who choose may still draw from the religious and domestic observances of the festival strength and comfort for present use and good cheer for the future.—*Christian Register.*

Therefore remember that you are warned in your lifetime, to keep your hands from limiting of peoples' consciences, whose appeal is only unto the Lord, the soul's bishop, and so cannot be limited by no man.—*Margaret Fell Fox.*

Now I do ask all the teachers and professors in Christiandom, where this Spirit is, that God is to be worshiped in, if it be not in man?—*Margaret Fell Fox.*

DIRECTNESS.

I have grown to believe that the one thing worth aiming at is simplicity of heart and life, that one's relations with others should be direct and not diplomatic; that power leaves a bitter taste in the mouth; that meanness, and hardness, and coldness are unforgivable sins; that conventionality is the mother of dreariness; that pleasure exists not in virtue of material conditions, but in the joyful heart; that the world is a very interesting and beautiful place; that congenial labor is the secret of happiness; and many other things which seem, as I write them down, to be dull and trite commonplaces, but are for me the bright jewels which I have found beside the way.—*A. C. Benson, in "From A College Window."*

"INTERNATIONAL" TEXT STUDY

1907. Lesson No. 3. First month 20th.

SIN AND RIGHTEOUSNESS.

GOLDEN TEXT.—To him therefore that knoweth to do good, and doeth it not, to him it is sin."—James 4: 17.

THE SCRIPTURE of the Lesson is Genesis 3: 1-6, 13-18.

The story of Adam and Eve in the Garden of Eden is the Hebrew writer's idea of how sin came into the world. We have already noted that there is no mention of this in the first account of the creation given in Genesis. We are not to consider this narrative as history, but as a tradition handed down from one generation to another by word of mouth, until it was finally preserved in writing. It has now become so much a part of the world's literature that it is important for us to be well acquainted with it.

In the traditions of all primitive peoples we find accounts of men talking with animals. As people generally have a dread of snakes and serpents it was very natural for the one who first told this story to think of the serpent as the animal that brought evil to men. Some of the larger serpents are indeed dangerous and ugly to look at, and some of the smaller ones are poisonous. But most snakes are not only harmless but are really of benefit to man in many ways. Boys who have become interested in snakes through nature study no longer feel an impulse to kill one whenever they see it.

According to the story Adam and Eve had been put in a delightful place where they had everything the heart could desire. There was but one thing they were commanded not to touch. Gratitude to the giver of all their blessings should have kept them from disobeying his command.

Eve felt that she was doing wrong in eating the forbidden fruit and therefore it was a sin for her to eat it. When she urged Adam to share her sin she was making it worse, but she only did what hundreds of other sinners have done since. And as wrongdoers always like to find some excuse for themselves, it was natural that, when the Lord spoke to Eve in tones of sorrow, she should try to excuse herself by telling how she was tempted.

We find that this old story touches the weak points of people today, just as it shows the weakness of Adam and Eve. The woman looked upon the fruit of the tree and saw that it was good for food and pleasant to the eyes, and she believed that to eat of it would make her wise. Here we have the three weak points in our nature spoken of by the apostle John, when he says: "The lust of the flesh and the lust of the eyes and the vainglory of life, is not of the Father, but is of the world." In those three ways temptations come to us today. In order to enjoy bodily pleasure for a short time we eat or drink things that injure us, or take part in harmful amusements. We see things that our eyes delight in and do not stop to think whether it is right for us to have them, or if we do think we go contrary to our better judgment. We desire to know more than others or to have more power than others, in order that they may look up to us. But whenever we sin we afterwards have the same sense of guilt and shame and fear that took possession of Adam and Eve. The only way to be saved from sin is to listen to and obey the voice of God that speaks to our hearts. A righteous man is one who does what he believes to be right in the sight of God.

All the peoples that we have any knowledge of today are gradually rising from a lower to a higher stage of civilization. All the peoples of whom history gives us any knowledge have progressed in the same way. This leads us to believe that the first men who appeared on the earth were but little higher than the animals. Little by little, as the soul within them strove for the mastery, they learned to control their animal passions. Little by little they came closer to God, until their spirits began to grow like his spirit. This progress has not been without interruptions. Sometimes for whole generations people have known what they ought to do and have not done it, and so they have gone downward instead of upward. But if we take the world as a whole the people upon it are growing toward God.

Topics for Adults.—The Wisdom of the Serpent. The Rise of Man. Virtue and Innocence.—Tennyson's Poem. *"The Evolutionist."*

Questions for Intermediate Classes.—What is the meaning of the word "subtle?" Are serpents more sly and cunning than other animals? What kinds of serpents have you seen? Why did Eve eat the fruit of the forbidden tree? How did she feel after she had eaten it? Was Adam as much to blame as Eve? What punishment did the Lord pronounce upon the serpent? What are snakes good for? What will keep us from doing wrong?

FRIENDS' INTELLIGENCER.

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Reading matter, for insertion the same week, must reach us not later than Third-day morning; longer articles as much earlier than that as possible.

Address all correspondence to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

PHILADELPHIA, FIRST MONTH 12, 1907.

THE RELIGIOUS SITUATION IN FRANCE.

The papers for the last year have contained very frequent allusions to the strained relations between the French Government and the Pope, and suggestions have been frequent of possible insurrection or war. Whoever has attempted to understand the causes which lay back of these threatened disturbances must have been impressed with a somewhat mediaeval stain in this history of recent events. A struggle between Church and State for secular influence and the control of church property seems more fully to belong to the days of the Revolution than to the dawn of the Twentieth Century.

Yet it is a fact that France did not settle the matter of religious liberty and independence when she struggled from despotism and representative government. The Concordat entered into by Napoleon I. and the Pope of Rome in 1801 has only recently been abrogated by the action of the French Government. By its terms France recognized a certain amount of temporal authority on the part of the Pope, the Pope conceded the ownership of certain church properties to the State, and the State was responsible for the payment of salaries to church officials.

The French Government has at length repudiated the agreement and fallen in line with the other progressive nations of the earth in declaring that the Catholic religion is no longer an especially favored nor protected faith, and that all acknowlment of Papal powers in temporal matters is at an end.

The details of the act are no doubt familiar to those who are especially interested in this chapter of the development of religious liberty. A full consideration of them is too long for our columns. The import of the new law is the complete separation of Church and State, which many of us took for granted had happened long ago in all enlightened nations, till the present struggle reminded us of the terms of the Concordat. Much bitter denunciation of the so-called repudiation of obligation has been indulged in. France has been charged with a return to the age of persecution, of robbery and blasphemy. But in the last analysis of the situation, the French Government seems only to have tardily followed the inevitable march of progress, in severing official Papal relations, and in declaring that the Church is one institution and the State is another, but that under the protection of the latter the various divisions of the former may organize and hold property and exercise such functions as belong to religious bodies.

This decision seems to be that of Catholic France against Catholic Rome, for France is in no sense a Protestant country. The time has come when Papal Encyclicals stir only slight ripples in society's thought and Rome's most dreadful anathemas do not affect those toward whom they are directed. The interest of the world on this side of the sea in the movement is the general one of satisfaction in the further evolution of religious liberty. The means by which this has been worked out may not commend themselves to Christians everywhere. The battle for religious freedom from its inception has been marked, as all battles are, by much unchristian feeling and action. Yet we feel that whatever special criticism may be deserved in the present action, France, which has struggled so much to free herself from oppression of one kind or another, has moved toward the dawn of better religious possibilities in abrogating the agreement made with the first Napoleon, and declaring for complete separation of civil and religious institutions, and equality of status of all religious sects.

Albert J. Edmunds, a Philadelphia librarian, has written an open letter to Andrew Carnegie in which he declares that the nation does not need books so much as it needs houses where the poor may enjoy sunlight and fresh air. He asks the philanthropic millionaire to take his unspent millions and buy land in the slums on which to build workmen's dwellings with breathing spaces around them, leaving the people to build libraries according to their power. He concludes with the words of the prophet of old, "Woe unto them that join house to house, that lay field to field, till there be no room . . . saith the Lord of Hosts."

In nearly all instances a failure to advance does not mean a safe standing still, but a decided retrogression.—*C. Hanford Henderson.*

The impressing of habits is the main business of life, whether the process be called evolution or education.—*C. Hanford Henderson.*

A NATIONAL VIGILANCE COMMITTEE.

It has become evident that the white slave traffic is becoming increasingly active in this country. During the past six months several foreigners have been convicted and are now in prison for luring young women across the ocean through offers of employment, only to immure them in dens of vice, where they are held in almost hopeless slavery.

The revelations in the Spriggs, Claiche and similar cases in New York, and investigations in others parts of the country, notably in St. Louis, Sault Ste Marie, Denver and Oakland, make it absolutely certain that there exist in nearly every American city, places where similar conditions prevail, the victims coming sometimes from abroad, and very often from the homes of our own people.

The facts becoming known, there has arisen a demand for an organization, national in its scope, the object of which shall be to use every available means to break up this traffic, and improve local conditions.

To meet this demand, representatives of a number of reform organizations met in New York, in September, 1906, and it was then decided that a National Vigilance Committee should be formed.

This Committee is now nearly completed and is composed of men and women of national reputation and wide influence. Its work will be:

1. To break up the international white slave traffic by attacking its sources.

2. To act as an auxiliary to the United States Government, and as an ally to similar associations in foreign countries, thus completing the organization of the civilized world.

3. To stimulate the formation of associations in all of our cities to warn and protect girls and women, and to improve local conditions.

4. To co-operate with all associations whose work is in harmony with ours, and to constitute for them a centre of information, suggestion and assistance.

5. To investigate instances of wrong-doing to girls and women, to care for them, and to see that the offenders are punished.

The following persons have consented to serve on the committee: Miss Grace H. Dodge, of New York; Cardinal Gibbons, of Baltimore; James B. Reynolds, of New York; Dr. Robt. N. Wilson, of Philadelphia; Henry W. Wilbur, of Philadelphia; Mrs. Arria S. Huntington, of Syracuse, N. Y.; Bishop Wm. N. McVickar, of Providence; B. S. Steadwell, of La Crosse, Wis.; Rev. Anna Garlin Spencer, of New York; Percy Russell, of Brooklyn, N. Y.; Robert Garrett, of Baltimore; Francis J. Garrison, of Boston; Mrs. Anna Rice Powell, of Philadelphia; Rev. Sidney C. Kendal, California; Prof. Edw. B. Rawson, of New York; Dr. Prince A. Morrow, of New York; Rev. Frederick B. Allen of Boston; Dr. Ernest Ashton Smith, of Meadville, Pa.; Dr. O. Edward Janney, of Baltimore.

Besides the above, the great national reform associations will be invited to name representatives to serve on the Committee.

The details concerning the methods of work to be conducted by the Committee cannot be made public. Indeed they are yet to be worked out. But that they will be carried out intelligently and energetically is assured by the personnel of the Committee.

It may be said in a general way that the endeavor will be to search out the sources and routes of the traffic, and to assist the authorities to ascertain the facts with the hope that when the data are at hand, an effective remedy may be found and applied. On the other hand the work is *preventive*, largely through the moral education of the young, as it is clear that the only really effective method of combating the white slave traffic and all other forms of impurity is to create virtuous men and women. When these become sufficiently numerous and actively interested in any community, vice will be reduced to a minimum.

It is the hope and expectation of the Committee that its purpose will appeal to our people, and that they will give it their hearty and practical support and encouragement.

O. Edward Janney, M. D.,
837 N. Eutaw St., Baltimore. *Provisional Chairman.*

HOW THE IMPOSSIBLE BECOMES POSSIBLE.

"Visionary?" "Impractical?" "Impossible?" "Fanatical?" "Fantastical?" Very likely! very likely! So certainly seemed the contentions of Israel's prophets, the rhapsodies of the Nazarene and his missionary twelve; so were their contentions as well as those of Fox, Wesley, Channing, Parker, and the rest of them. But the world has a substratum of divine insanity in it that falls in love with such absurdities, lays hold of them, and ultimately embodies them in institutions, and the absurd becomes sensible and the impossible possible.—*Unity* (Chicago).

The chief pang of most trials is not so much the actual suffering itself, as our own spirit of resistance to it.—*Jean Nicolas Grau.*

Our gains in automatic goodness have added dignity in that they are not confined to the individual; they become the heritage of the race.—*C. Hanford Henderson, in The Children of Fortune.*

AN EMPLOYMENT SOCIETY.

Friends' Employment Society, New York City, was organized in 1862, with the same object then as now:—"To lend a helping hand to poor women toward their self support." The funds of the Society are used to pay worthy women for their labor in sewing. The material is furnished by hospitals and charitable societies, to which organizations the finished articles are returned without charge for the making.

In the beginning a committee of the managers was appointed to buy material and cut out garments to supply the weekly sewing, selling the completed garments to institutions or giving them to needy persons. In 1864 a proposition "to receive materials for contraband work, and to pay for making same out of the Society's fund was presented and accepted." The "Friends' Association for the relief of Freedmen" was thankful to have our aid in making clothes to be sent by them to their camps and hospitals and to the white refuges in Nashville. In 1865 the garments were all from the Freedmen's Association. Three soldiers' widows, with children to support, were among the number receiving work that winter.

The following is the forty-fourth annual report and will show what was done last winter:

During the winter of 1905-6, Friends' Employment Society did what it could to help solve the "problem of the unemployed." We assisted women needing work, to earn a small income by sewing supplied at our weekly meetings, distributing it impartially to all applicants sent by a member or contributor, without regard to race, color or creed. Thirty women received work for nineteen weeks. The finished garments. 4017 in number, were returned to the nine institutions mentioned in the Superintendent's report. Donations and subscriptions amounting to $826.00 were expended.

The women, many of whom have seen better days, express the greatest gratitude for this opportunity of making a certain income during the winter. In many cases, this dollar or two a week is all the family can count upon.

That the results are small compared with what might be accomplished with greater financial support, does not lessen the importance of our efforts. It requires the most careful management to make the sum at our disposal, last through the winter months. The long winter has begun with the cost of food and fuel very high, we therefore ask the continued earnest co-operation of our friends in carrying the work for which the Society was organized.

60 W. 76th St.,
New York City.

MARGARET E. M. JANNEY,
Secretary.

THE "DIGGERS."

From *The Friend* (London).

An instructive work on the above subject has recently been published under the title of "The Digger Movement in the Days of the Commonwealth." The author is Lewis H. Berens, who thus inscribes his volume:—"Respectfully dedicated to the Society of Friends (the Children of Light), to whom the world owes more than it yet recognises, and whose fundamental doctrines the author has learned to love and admire whilst writing this book."

The Digger movement was an endeavour to carry out Socialist principles, in regard to land and property in general, by some persons who took the name of "Diggers" from their seizure of certain commons, in Surrey and Northamptonshire, which they dug up and cultivated until forcibly interfered with by the legal authorities. A principal member of this group was one Gerard Winstanley, a native of Lancashire, who was also one of the founders of a body of earnest men who assumed the name of "The Children of Light," and some of whom were found amongst the earliest associates of George Fox. Indeed Mr. Berens seems to think it an open question whether they were not the originators of the Society of Friends, who at the outset of their denominational existence were known by this same name— the "Children of Light."

The Diggers were, in fact, predecessors of the modern Socialists, and, like the latter, were characterised by views and practices some of which were laudable and good, while others were open to objection.

Winstanley and his associates felt their hearts deeply touched by the sufferings of a considerable proportion of the people of England, consequent upon the Civil War and other causes. They could not believe that it was the Divine will that so many of their fellow-creatures should be plunged, from no fault of their own, in poverty, misery, and ignorance, and thus often forced into vice and crime. Hence the Diggers not only objected to war in general, but also practically raised the question whether a privileged few should be lords and masters, whilst the great majority of men were remaining as mere hewers of wood and drawers of water for a small minority. They asserted the absolute equality of all men, and the right of every one to a portion of the earth. And they attempted to carry out these views by digging and cultivating some of the lands around them, irrespective of legal prohibition. They also wished to substitute barter for the use of money.

Winstanley and his companions felt (as Friends also have always done) their own responsibility for efforts to improve the social condition of those of

their fellow-creatures who were specially suffering from poverty and misery. But like most Socialists ever since, they went to extremes and advocated measures, which, under a plea of justice, really tended to inflict serious injustice upon other sections of the community.

Winstanley published several books embodying the views and aims of himself and his companions. In these works they advocated the abolition not only of government by kings, but even by a Commonwealth. They were (like the modern Dukhobors and some other Socialists) peace-professing Anarchists. Winstanley remarks—"Kingly government governs the earth by that cheating act of buying and selling. Indeed his government may well be called the government of highwaymen, who hath stolen the earth from the younger brethren by force and hold it from them by force."

Instead of ordinary government, it was proposed to place the community and every family in it under the control of elected officers named "overseers." But these were, when necessary, to exercise more forcible and more arbitrary control than any ordinary kings, or law.

Winstanley's suggested Code of Laws, for the new system, contained a clause that—"If any man strike an officer, he shall be made a servant under the taskmaster for a whole year." Another clause runs—"He who strikes his neighbour shall be struck himself by the executioner, blow for blow, and shall lose eye for eye, tooth for tooth, limb for limb, life for life." For other offences whipping was to be freely inflicted. Every person was to be compelled to learn a trade and to work for the community, but without money payment. In case of refusal to work, whipping and enforced servitude were to follow. Buying or selling land, or its fruits, except to foreigners, was to be punishable with death! Minute control was to be exercised over all the relations of life and family, and even over the supply of food at household tables.

The Diggers also assumed the name of "Levellers" and were chiefly known by that appellation. Like many modern Socialists, they "despised dominion" (except their own) and prescribed that even at funerals neither "the public minister nor any other shall have any hand in reading or exhortation"—an objection to recognised ministers not altogether unknown amongst some Friends in our own day.

The results of more than one Socialist experiment in community life, on the Levellers' lines, in recent years, have illustrated, in an unpleasant manner, their practical tendency, both in regard to happiness and morals.

It is, however, to the credit of the Seventeenth Century Levellers, or Diggers, that (unlike many modern English and most Continental Socialists) they maintained a degree of reverence for God and a regard for the eternal as well as temporal condition of their fellows. Their original motives and sincere desires were based on a true concern for human welfare—a concern which the Society of Friends is feeling more and more incumbent upon it in our own day.

But the Levellers, like modern Socialists in general, ignored the value and services of conscientious individualism, in their extreme zeal for collectivism. Friends have hitherto recognised the importance of both, and have felt that the realisation of the best aspirations of Socialism must be attained in connection with Christian conviction and under the facilitating condition of individual liberty. T.

NEW TESTAMENT MIRACLES.

[A Letter to the Editor in The British Friend.]

In the Bible Notes, now appearing in your paper, it appears to me that, while drawing attention to the spiritual aspects of the "miracles" (their most important side), it is possible the writer tends to minimise them as matters of fact.

We must remember that, with telepathy practically proved, a transcendental world is more than a conjecture, and that it would be rash to say how far research may not carry us. Already you are, I see, printing accounts of George Fox's gifts of healing (by the same Spirit), which some timidity (I suppose) on the part of the editors had led them to suppress, but which no student would now stick over merely because they were not properly recorded.

We cannot expect that untrained persons like the disciples, or George Fox, or modern spiritualists, should know either how to observe or to record such things with the exactness which modern standards of evidence demand. Still I would sooner trust the disciples who say they saw the "miracles" than I would Matthew Arnold, Renan, and the rest who didn't see them, and who say that miracles don't happen. I have the greatest distrust of negative dogmatism, and the greatest possible respect for nature. "But, Pat, there's a witness who swears he saw you steal the pig." "And what d'ye think I'll care for that, when I can bring a dozen as'll swear they didn't see me?" Modern spiritualism deals with a bit of nature, and, in view of its claims, it is possible that to future generations the "miracles" of the New Testament will appear no less credibly recorded, and present no more special difficulty, than any other part of it.

With regard to Lazarus, is it probable that either Jesus or his disciples knew, or would draw, the

nice distinctions we draw between death and the states which simulate it? Martha's remark as to the signs of death certainly to my mind points to inference rather than to observation. I should say that the mind of Jesus was in some way in touch with that of Lazarus, that he knew when Lazarus had apparently died, knew that he was not completely dead, but that only he (Jesus) could bring him back again to life, and that without his intervention Lazarus would die (for good) in his tomb. This would seem to justify his saying (if he did say) to the disciples that "Lazarus is dead." The intense agitation of Jesus I should attribute to the effort the miracle required—his power being, in my view, not unlimited. He was, as I think, more or less in touch with Lazarus all along, but getting full control over him may well have been no easy matter. What the difficulties were, Theosophists would no doubt be ready to tell us; and, though we might not credit their statements, they would afford at least an imaginary sketch of the kind of difficulties. It is fairly clear to me (taking the narrative as it stands), that during this time of agitation Jesus was doing the preliminary work of getting Lazarus ready to come when called. This work would go on in a realm which the Evangelist did not understand nor do we; but which may some day be understood. It was a realm where Jesus was master, as his previous control of the spirits had proved.

In conclusion allow me to thank you for these "Bible Notes." They have made me more of a Christian, in the sense of thinking more of Jesus Christ, and of wanting to study these things more thoroughly. I could wish that the possibility and value of the "miraculous" were more generally felt. At present there is an unnatural divorce (due to sacerdotalism) between spirituality and spiritual gifts, so that even when George Fox has them and manifests them by healing the sick, we hide it under a bushel. If the church desired and cultivated spiritual gifts, there would be no such thing as philosophic materialism. "The works that I do bear witness of me that the Father hath sent me." Let Friends go back to Jesus Christ, and believe Him simply when he says, "The works that I do shall ye do also."—*Ernest Westlake.*

In the Baptist churches . . . a conscious spiritual experience, not a creed or sacrament, was made the basis of fellowship. The supreme authority of the inner light was recognized.—*Nathaniel Schmidt.*

In plants and animals, man included, the problem is never perfection, but progress. Perfection means death. A complete thing has come to its end.—*Independent.*

TO FRIENDS OF THE OLDEN TIME.

[From the Meeting of Sufferings of New England Yearly Meeting of Friends (the smaller, "conservative" body held at North Dartmouth, Tenth Month 4th, 1906, the following letter, which we copy from *The Friend* (Phila.), was sent out "To the Earnest Seeker After the Truth."]

Dear Friend:—A great concern was felt and expressed in our Yearly Meeting, this year, in regard to the upbuilding of the walls of our Zion. All were encouraged to double their diligence, and to be more faithful in maintaining the principles of our beloved Society.

We would that all real Friends might be brought into "closer union and communion with the Father, and with one another," and believing as we do in the necessity of being bound together in the bonds of peace and love, and knowing that we can do but little when standing alone (in as we trust a spirit of Christian love) we long for thy good will and fellowship.

We desire that those who have known our principles might be united in building up the waste places and in upholding the testimonies for which early Friends suffered so much. A great responsibility is resting upon those under our name who are endeavoring to maintain these important principles in their ancient truth and purity.

We feel it must grieve the Holy Spirit that any should be estranged from their brethren of the same household of faith. If we are striving in the same way for the same end, the praise and glory of our Heavenly Father, could we not do much more for Him if we were more closely united?

It then behooves such as these to keep that command of our Lord and Saviour, Jesus Christ, wherein He says "let your light so shine before men that they may see your good works and glorify your Father which is in Heaven."

Our earnest desire and prayer for thee and for all is that we may be builded up together in Him upon that sure foundation, Christ Jesus, the Rock of Ages, which the storms of time can never destroy.

Oh then may we obtain that faith once delivered to the saints, and be closely bound together by the three-fold cord of faith, hope and love that cannot easily be broken.

CHARLES PERRY, *Clerk.*

What a lovely era is that which *Maxwell's Talisman* is devoting itself to bringing in, the day of the Homecrofter, when the slums will be emptied, and every man, besides his trade, shall have his acre of land, with the independence, health, and good sense which come with the larger life! In such forms does the kingdom of heaven seem at hand to many John Baptists.—*Christian Register.*

PRECEDENT.

[By Alfred C. Garrett at a "Quaker Round Table Conference;" reported in *The Friend* (Phila.).]

Said one in the station of minister: "When my generation was young, thirty or forty years ago, there was an awakening of religious life among us in the West, and the young people began to look into the writings of the early Friends once more; but in their dissatisfaction with existing conditions they laid hold of certain things they found which seemed to them to open the way for change, and in their eagerness to be doing, they said, "See, the early Friends sometimes did thus and so, and we are going to do thus and so, and without (it is to be feared) asking counsel of God they rushed into innovations. Now this was the wrong principle (he continued): it was the principle of self-will, not a principle of the will of God; of self-guidance not of Divine guidance. So it was really a desertion of the Quaker principle under the guise of promoting it. The early Friends did thus and so because God led them so to do; and that is how we all must learn to live and serve. We must humbly and patiently walk with God, if so be we may discern his will and then do it." I may not have quoted his words exactly, but that was the teaching I derived from them: a wise word, it seemed to me, from the west, by one of their own leaders, showing how precipitancy in the past may require retracing of steps in the present; for all must come at last under the will of God. "Every plant which my Father hath not planted shall be rooted up." And this applies as much to us in conservatism as to others in innovation. This is not a question of conservation or of innovation, but of what is God's will. . . .

It is not simply reading the writings of the early Friends and seeking precedents in them that is for us. This is indeed a means of good. But it is the *life* which is the end—it is the life with God, the life that is hid with Christ in God, and learns his will from Him, which makes the true Friend. . . . It is to enter into a measure of the counsels of the Most High, to know his will, that is immediate guidance, that is Quakerism. And there will be no extension of Quakerism unless there be an increase of that.

BOOKS AND READING.

Another recent book published by The Macmillan Company (price $1.50) is "The Railway Children" by Evelyn Nesbit. This is a good wholesome story of three English children who suddenly, on account of some misfortune to their father, had to leave their city home and spend several months in the country where they made the railway and everybody and everything connected with it, one of their greatest pleasures.

The story is interesting and entertaining to older readers for the sympathetic understanding between the mother and children as well as for the rather unusual and numerous things that the three children think of and find to do in the course of three or four months. M.

"Listener's Lure" by E. V. Lucas (Macmillan Company $1.50) is a story of English life written in epistolary form. While the reading of it may be considered a very mild diversion yet the number of letter-writers is sufficient and varied enough to show many and interesting phases of English life. The letters also are made to bring out in a bright and dextrous way some fads and follies both English and American.

The International Journal of Ethics (English publishers, Swan, Sonnenschein & Co.) contains in its October issue, a review of *The Prophet of Nazareth*, by Nathaniel Schmidt, of Cornell University. The reviewer is Professor G. A. Barton, of Bryn Mawr College, who calls the book, "at once a delight and a disappointment." It is the work of a man of broad views and accurate scholarship, containing many true and beautiful passages, whose conclusions are vitiated by the fact that he conceives of Jesus in a purely humanitarian way. We are glad to see how clearly, and with what learning and temper, Professor Barton shows that this position is untenable. —*British Friend.*

The appearance some three years or four years ago, in the great new "Encyclopedia Biblica," of the articles "Jeremiah," "Son of God," and "Son of Man," signed with the initials of Nathaniel Schmidt, professor in Cornell University, was an event of prime significance to American Biblical scholarship. It was at once evident that a Biblical scholar of great ability, with unusual linguistic resources and wide learning as well as vigorous originality, had appeared on this side of the water. In wealth of knowledge, brilliancy of critical acumen, and radical thoroughness of conception and execution, these articles stand out as among the most notable in that finest of Bible dictionaries. Their appeal is, however, to the specialist rather than to the general reader. But the reputation won by Professor Schmidt among his compeers will now be widely extended among students of Christian origins by his recent book, in some degree a reworking of his "Son of God" and "Son of Man" articles, entitled "The Prophet of Nazareth."* —*R. W. Boynton, in Unity.*

*The Prophet of Nazareth, by Nathaniel Schmidt, Professor of Semitic Languages and Literatures in Cornell University. New York: The Macmillan Company. Pp. 422, $2.50 net.

THE MAN BEHIND THE HOE.

Let no one sing of slanted brow
On him who tills the soil;
The farmer loves the fruitful earth,
And loves his daily toil.
'Tis true his back may curve a wee,
By bending over so;
But all his heart is straight and true—
The man behind the hoe.

Let no one sing of narrowed soul,
Of him who turns the sod;
'Tis his to breathe the virgin air,
And feel the kiss of God.
'Tis his to see the mysteries
Of nature come and go,
The budding plant, the perfect seed,
The man behind the hoe.

'Tis his to feel the spring's first thrill,
With hint of bluebird's wing;
'Tis his to smell the clover sweet,
And hear the thrushes sing;
'Tis his to see the meadows wave,
Like rippling waters slow;
All sweetest sights and sounds are his,
The man behind the hoe.

'Tis his to watch the springing corn
And feel the freshening rain,
'Tis his to smell the blossoming grape
And see the ripening grain.
'Tis his to pluck the golden yield
From fruit trees bending low;
Why, heaven itself lies all about
The man behind the hoe.

Oh, blest the man whose lot is cast
Thus close to nature's heart;
What need has he of millions stored,
Who of the whole is part.
What need has he of bank or bond,
Who works to make things grow;
The only freedom on the globe
Is his behind the hoe.

—*Townsend Allen.*

BIRTHS.

HARVEY.—On Eleventh month, 14th, 1906, at Media, Pa., to Dr. Ellis Marshall and Phoebe Scarlett Harvey, a daughter, who is named Phoebe Scarlett Harvey.

BRANSON—At "Greenwood Farm," near Hopewell, Va., on the 18th of Eleventh month, 1906, to Wm. E. and Florence Dell Branson, a daughter, who is named Mary Branson.

MARRIAGES.

PAXSON—JACKSON.—In Race Street Meeting House, Philadelphia, on 12th month 26th, 1906, under the care of the Monthly Meeting of Friends of Philadelphia, Frederic Logan Paxson, of Ann Arbor, Mich., and Helen Hale Jackson, daughter of Joseph T. Jackson, of Philadelphia.

COALE—FRAZIER—Oscar F. Coale, of Hartford Co., Md., and Lottie Virginia Frazier, of Baltimore, by the Reformed Episcopal Ceremony, at the home of the Minister in Baltimore, at 2 o'clock P. M. Twelfth month 26th, 1906.

WALTON—PHILIPS.—At the home of Elizabeth P. Walton, in Valley Township, Chester County, Pa., on the 29th of 12th month, 1906, by Friends' Ceremony, Isaac P. Walton, of Coatesville, to Blanch L. Philips, of Frackville, Pa.

WILSON—SMITH—In Friends' Meetinghouse, Newtown, Pa., on Third-day, First month 1st, 1907, under care of Wrightstown Monthly Meeting, Lloyd Ridge Wilson, son of R. Comly and Ellen C. Wilson, and Mary Alice Smith, daughter of William and Sarah B. Smith.

DEATHS.

CARTER—At Mickleton, New Jersey, Twelfth month 13th, 1906, Rachel, widow of Job Carter, in her eighty-first year.

Deceased was the daughter of Joseph and Mercy (Kirby) Owen. During her long life she was an example, in her family, in the Meeting, of which she was for many years an Elder, and in the community in which she lived, of what a conscientious Friend should be. A devoted mother and a faithful wife, she was useful in every relation of life. The funeral in the Meeting-house at East Greenwich on Twelfth month 17th, was largely attended, and several testimonies were borne to her faithfulness to duty, and her blameless life. Of the large family of Joseph Owen, only one sister of deceased, Lydia, survives.

A fall, from the lowest step of the stairs which she was descending on the morning of Twelfth month 3d, was the cause of her death. E. R.

McVAUGH—Twelfth month, 22nd, 1906, at the home of her brother, C. Franklin McVaugh, Hockessin, Del., Esther M., daughter of Lukens and Emeline McVaugh.

Closely affiliated with the Society of Friends, her creed was love to God and all his creatures. Her busy hands were ever ready to work out the kindly behests of a loving heart, and sunshine radiated from a countenance habitually cheerful through long years of failing health. To her large circle of devoted nieces and nephews the name of "Aunt Esther" was associated only with helpfulness and love. The seal of this beautiful life was set by one in close touch with it for twenty years: "I have never known her to speak a word that would give a painful thought," while another confirmed it in the sentence, "nor I in her whole life with us."

She was born at Milltown, now Cheltenham, Second month 27th, 1833.

HULL.—On 12th month, 25th after a lingering illness, at his home in Hoboken, N. J., Richard Randolph Hull, son of the late John Young Hull and Sarah Frances Marie Hull, in the 63rd year of his age.

BURTON—In Philadelphia, Pa., on Sixth-day, Twelfth month 28th, 1906, Anna H. Burton, widow of Elwood Burton, formerly of Tullytown, Bucks County, Pa. Interment at Bristol.

McVAUGH.—At Milmay, N. J., 12th month, 29th, 1906, Annie McVaugh, wife of Levi McVaugh, and daughter of the late Aaron and Isabella Webster, in her 50th year. Interment at Horsham, Pa.

GRAHAM—Suddenly, at his home in Taylorsville, Pa., on First-day, Twelfth month 30th, 1906, Augustus Graham, in his 64th year.

JENKS—At the residence of her nephew, Henry Twining, in Byberry, Philadelphia, on First month 2d, 1907, Mary Jenks, aged 92 years.

JENNINGS—Clementine A. Jennings, widow of Thomas Talbot Jennings of Norfolk, Va., and daughter of the late Michael and Ann Jackson Lamb of Baltimore in the 93rd year of her age.

She was a member of Park Ave. Monthly Meeting of Baltimore and for many years, until her health failed, an earnest worker in the First-day School.

The young friends with whom she was associated bear testimony to her valuable counsel, stimulating them in their endeavor to reach the high ideals she so fully exemplified. The memory of her beautiful, spiritual life is a rich legacy.

MILLER.—On the 1st day of 1st month, 1907, at her home, 41 Van Buren St., Brooklyn, Mary Emily Miller, in the 77th year of her age. She was born Third month, 27th, 1830, at Amawalk West Chester County, N. Y. She was the daughter and youngest child of Abraham and Elizabeth Griffen Miller, and a descendant of James Miller, who in 1679 settled at Rye Neck, N. Y. Her grandmother, Phoebe Hawdhurst Miller was a companion of Elias Hicks and thus the family remained in the Hicksite Meeting. She removed to New York City about sixty years ago and finally became very popular as a dressmaker among the Friends of New York and vicinity. She has one brother yet living, Dr. Charles Miller, a former dentist of NewYork, now a resident of Falmouth, Mass. For the past 34 years she has resided at her late home in Brooklyn, and attended the Schermerhorn Street Meeting, so long as she was able to do so; but for several years she has been unable to leave the house and was a patient sufferer for many years; finally a weakness of the heart carried her to eternal rest.

NOTES AND ANNOUNCEMENTS.

I can adopt the language of our Friend David Newport in his communication of 22nd inst., that "John Jackson was one of the most heavenly minded men that it has ever been my good fortune to know personally." To all seekers after the Truth, I am free to say that I know of nothing written, that gives a more concise, clear and intelligent exposition of pure Christianity, than John Jackson's "Dissertation on the Christian Ministry," sold formerly at fifty cents. It reads as though written by a prophet who saw our day.

JEREMIAH J. STARR.

Monkton, Md.

J. Byron Deacon, of Riverton, N. J., who is active in the First-day school work of Westfield Meeting, is arranging to spend a year in study in Italy, England and Germany. He will sail on the 7th of Third month, on the "Ultonia" from New York for Naples. He will spend about a month in Italy going to England toward the end of Fourth month in time for the opening of the Summer Term, at Woodbrooke, where he expects to spend two terms. During a brief vacation between the terms he expects to make a little excursion to Germany.

With the approval of the Elders of the Monthly Meeting of Friends held at Green Street and of Philadelphia Monthly Meeting (Race Street) there will be an appointed Meeting for Religious worship in the Meeting House, 17th Street and Girard Ave., 1st month, 20th, 1907, at 7:30 p.m.

Eleanor D. Wood of Bryn Mawr, will speak at the Market Street Meeting-house (between 7th and 8th), Camden, N. J., on First-day the 13th at 3 p.m. The subject will be "The Use of the Bible in the Home."

MID-WINTER CONFERENCE.

All Friends interested in education are members of the Association of Friends' Schools, which includes all teachers in Friends' Schools, all members of school committees and of Yearly Meeting Committees.

The mid-winter conference will be held in Race Street Meeting-house, Philadelphia, on Seventh-day, the 19th, at 10 a.m. Friends from Baltimore, Washington, New York City, Chappaqua, Locust Valley, Philadelphia and vicinity expect to be present. The program is as follows:

THE TRAINING OF FRIENDS AS TEACHERS.

1. Report of Pedagogical Work being done at Swarthmore College this Year.

President Joseph Swain.

2. What do we want the Pedagogical Work at Swarthmore to do for the Student, the College, the Society?

R. Barclay Spicer.

3. A plan by which this Work may be Accomplished.

Edward B. Rawson.

4. Discussion. Opened by

Dr. Joseph S. Walton, Dr. Bird T. Baldwin.

FRIENDS' ASSOCIATIONS.

LONDON GROVE, PA.

The Friends' Association met at the home of Edward and Sara Pennock, Twelfth month, 30th, 1906, with twenty-nine persons present. After a time of silence the president read the 17th Chapter of St. John. The minutes of the last meeting were read and current events given. The reasons for a paid ministry were given by Mary Baldwin and reasons against by Thos. Passmore. Probably the most apparent reason for a paid ministry is the evident gain in interest and attendance when there is to be speaking regularly expected. We should more reasonably expect helpful messages from ministers unharassed by temporal concerns, and we are also told that the laborer is worthy of his hire.

Unquestionably the strongest objection to a paid ministry is that the pay may attract those unworthy to be shepherds, and a sermon must be given whether the inspiration is given or not.

The papers were then open to discussion.

After a few moments silence the meeting adjourned to meet at the home of T. Chalkley Bartram, First month 27th, 1907.

WEST CHESTER, PA.

The Friends' Association held its regular meeting Fourth-day evening, 12th month 5th, 1906.

Robert Pyle, of West Grove, was introduced by the president and gave an address on Woodbrooke Settlement, England.

He spoke of the value of the inspiration received and he expressed a desire of wanting to influence others to go. First-day is a very busy day with every one at Woodbrooke. More than half volunteer to substitute in the adult schools.

Questions were asked and very willingly answered. The president thanked our friend for his kindness in coming to our Association.

Mary and Anna Darlington gave an account of the First-day School Conference held at Buck Hill Falls. After a few minutes of silence the meeting adjourned.

SUSAN SMEDLEY, *Secretary.*

SWARTHMORE COLLEGE NOTES.

The next issue of the College Bulletin will consist of the usual annual "Catalogue Number." The copies will be ready for general distribution in a few days.

We were favored with the presence of Alice Robinson of Baltimore, at meeting on last First-day, who delivered a very helpful sermon.

Miss Isabella Brouk, Profesor of the French Department, was in attendance at the recent meeting of the Modern Language Association, held at Yale University, and has since given some account of the proceedings, before one or two of her classes.

The regular meetings of the three literary societies were held on Sixth-day evening of last week; of the Boy's Athletic Association, on last Second-day evening, and of the Joseph Leidy Scientific Society on Third-day evening.

The postponed debate between Swarthmore and Dickinson was held at Carlisle on Fifth-day evening, First month, tenth.

The Young Friends' Assciation was held as scheduled on last First-day evening and was well attended. Dr. Holmes delivered the fifth lecture of the course, on the subject, "Mysticism." A spirited discussion of the subject and of the element of Mysticism in the Society in days past followed. The synopsis of this Fifth lecture, which appears in the syllabus, is appended:

MYSTICISM.

1. Definition—Relation to Rationalism, Sensationalism, Materialism.
2. History.
   a. Among the Ancients.
   b. In the Early Christian Church.
   c. In the Middle Ages.
   d. In the Reformation.
   e. Among the Friends.
   f. Modern Mysticism.
   g. Oriental Mysticism.
3. Criticism and Discussion.

REFERENCES.

I.

Baldwin, "Dictionary of Psychology and Philosophy."
Encyclopedia Britannica.
International Encyclopedia.

II.

Histories of Philosophy.
Mosheim, "Ecclesiastical History."
Geiseler, "Church History."
Schaff, "History of Christianity."
Harnack, "History of Dogma."
Fisher, "History of the Reformation."
Hagenbach, "History of the Church in the Eighteenth and Nineteenth Centuries."
James, "Varieties of Religious Experience." Living age 212. George Fox's "Journal."

III.

Royce, "The World and the Individual."
James, "Varieties of Religious Experience."
Coe, "Religion of a Mature Mind."
Atlantic Monthly 85-431.
Hibbert Journal 3-271.
Munsterberg, "Psychology and Life."

CALENDAR OF MEETINGS, ETC.

[In sending in notices for the Calendar they should be put in the usual form, so that they need not be rewritten. They must be in not later than Third-day morning.]

FIRST-DAY MEETINGS.

Philadelphia.—
Fifteenth and Race Streets, 10.30 a.m.; First-day School, at 11.45 a.m.

Thirty-fifth Street and Lancaster Avenue, 11 a.m.; First-day School, at 10 a.m.

Fourth and Green Streets, 10.30 a.m.
Germantown, 10.30 a.m.; First-day School, at 9.30 a.m.

Fairhill, Germantown Avenue and Cambria Street, 3.30 p.m.; First-day School, at 2.30 p.m.

Frankford, 10.30 a.m.; First-day School, at 9.15 a.m.

Seventeenth Street and Girard Avenue, 11 a.m. First-day School, at 9.45 a.m.

Camden, N.J.—
Market and Cooper Streets, between Seventh and Eighth, 10 a.m. (Mid-week meeting, Fourth-day, at 7.30 p.m.)

New York City.—
East Fifteenth Street and Rutherfurd Place (between Second and Third Avenue), at 11 a.m.

Brooklyn.—
Schermerhorn Street (between Smith Street and Boerum Place), at 11 a.m.

Washington City.—
1811 I Street, Northwest, at 11 a.m.

Chicago.—
Athenæum Building (26 Van Buren Street, near Wabash Avenue), at 10.45 a.m.; First-day School, at 11.30 a.m.

1st mo. 12th (7th-day).—American Purity Alliance Annual Meeting, Meeting-house, 15th Street and Rutherford Place, New York City, 8 p. m. Subject: MORAL EDUCATION IN SCHOOLS.

1st mo. 12th (7th-day).—Mickleton, N. J., Young Friends' Association.

1st mo. 12th (7th-day).—Week-end Conference at Moorestown, N. J., at 10.30 a.m., 2 p.m., and 7.30 p.m.

1st mo. 12th (7th-day).—New York Monthly Meeting at 15th Street and Rutherford Place, New York, at 2.30 p.m.

1st mo. 12th (7th-day).—Mansfield, N. J., Young Friends' Association at the home of Susan H. Troth.

1st mo. 13th (1st-day).—Meeting of Friends at White Plains, N. Y., at home of Elizabeth and Grace Capron, 42 Fisher Ave., at 11 a. m.

1st mo. 13th (1st-day).—Race St. After-meeting Conference, at 11.45 a.m. "Summary of Amos" and "Introduction to Hosea" by Eleanor Wood.

1st mo. 13th (1st-day).—Plymouth Meeting Friends' Association at the meeting-house at 3. p. m.

1st mo. 13th (1st-day).—Reading meeting attended by Philadelphia Quarterly Meeting's Visiting Committee at 11 a.m.

1st mo. 13th (1st-day).—New York and Brooklyn Young Friends' Association at Schermerhorn Street meeting-house, Brooklyn, at 8 p.m. "Great World Movements and Their Enduring Influence—The Renaissance," by Harriet C. McDowell.

1st mo. 13th (1st day).—Camden, N. J., Meeting House, Market St., between 7th and 8th Sts., at 3 p. m. Address by Eleanor Wood on "The Use of the Bible in the Home."

1st mo. 16th (4th-day).—Philadelphia Monthly Meeting at Race St., at 7.30 p. m.

1st mo. 17th (5th-day).—Green St. Monthly Meeting at Fourth and Green Sts. at 7.30 p. m.

1st mo. 18th, (6th-day).—Library Association of Friends' Annual Meeting, Central School Lecture Room, 15th and Race Sts., Phila. Address by Henry W. Wilbur on "Books and Reading."

1st mo. 19th (7th-day).—Conference of the Association of Friends' Schools on Teacher Training at Swarthmore, in Race Street Meeting House, Philadelphia, at 10 a.m.

1st mo. 20th, (1st-day).—Conference at Kennett Square, Pa., under care of Philanthropic Committee of Western Quarterly Meeting, at 2.30 P. M.; Subject, "Purity"; address by Joseph S. Walton.

1st mo. 20th (1st-day).—Swarthmore Lecturer on Quakerism, at the College, at 7.30 p. m. Sixth lecture; "Rationalism" by Dr. Jesse H. Holmes. Second month 3rd, "George Fox and his Message" by Dr. Joseph S. Walton.

1st mo. 20th (1st-day).—An appointed evening meeting, at Girard Ave., Phila., at 7.30.

1st mo. 20th, (1st-day).—Conference under care of Concord Quarterly Meeting's Committee on Philanthropic Labor in the Meeting house at Wilmington, Del., at 2.30 P. M.

1st mo. 21st (2nd-day).—Fairfax Quarterly Meeting, at Fairfax (Waterford,) Va., at 11 a.m.; Ministers and Elders, 7th-day before, at 3 p.m.

1st mo. 22nd (3rd-day).—Western Quarterly Meeting at London Grove, Chester Co., Pa., at 10 a.m.; Ministers and Elders, day before, at 11 a.m.

1st mo. 24th (5th-day).—Caln Quarterly Meeting at Sadsbury meeting-house in Christiana, Lancaster Co., Pa., at 11 a.m.; Ministers and Elders, same day, at 10 a.m.

1st mo. 25th, (6th-day).—A Social Tea at 1520 Race Street, under care of Committee on Best Interests of the Monthly Meeting of Friends of Philadelphia.

1st mo. 26th (7th-day).—Westbury Quarterly Meeting at 15th and Rutherford Place, New York City, at 10.30 a.m.; Ministers and Elders, day before, at 2.30 p.m.

1st mo. 29th (3rd-day).—Concord Quarterly Meeting at West Chester, Pa, 10 a.m.; Meeting of Ministers and Elders, day before, at 2 p.m.

1st mo. 30th (4th-day).—Purchase Quarterly Meeting, at Purchase, N.Y.; Ministers and Elders, day before, at 2.30 p.m. Train to White Plains, N. Y., where Friends will be met.

"BOOKS AND READING"

The address at the annual meeting of the Library Association of Friends, Philadelphia, will be made by Henry W. Wilbur. The subject will be "Books and Reading." The annual meeting will be held on Sixth-day, the 18th, in Friends' Central Lecture Room, 15th and Race Sts., at 8 P. M.

All interested in the subject and all interested in the library and the work of the Association are invited to be present.

The Library at 15th and Cherry Sts. is an indispensable supplement to the public libraries. It offers valuable reference books and carefully selected reading for the yonng, is an important adjunct to the Friends' Schools, contains much purely Friendly literature, and provides standard books for the use of First-day Schools and students of present-day philanthrophy.

The value of Libraries is being recognized more and more, and if Friends are to do their part in the important work, this Library must receive immediate and generous support.

CURRENT FRIENDS' LITERATURE FOR DISTRIBUTION.

The General Conference Committee for the Advancement of Friends' Principle has on hand the following literature for distribution, which it will furnish for the actual cost of printing.

One cent for each pamphlet. Postage, one cent each, or four cents for ten pamphlets.

"Religious Views of the Society of Friends," 24 pages, prepared by Howard M. Jenkins for the World's Congress of Religions.

"The Teacher as a Missionary of Peace," 34 pages, prepared by Prof. Andrew Stevenson for the Toronto Conference. Should be widely circulated among teachers, especially in the public schools.

"The Friend and His Message," 16 pages, by John William Graham. Desirable to circulate among inquirers and those only nominally interested in our principles.

"Fellowship in Religion," 16 pages, by Henry W. Wilbur. Adapted for circulation in Friends' neighborhoods an an incentive to the social side in religion.

"Christianity as Friends See It," 16 pages, by Edward B. Rawson.

"The Meeting for Worship in the Religious Society of Friends," 12 pages, by Howard M. Jenkins.

"Opportunities of Young Friends of the Present Day," 16 pages, written by Bertha L. Broomell for the Toronto Conference.

"Naval and Military Expansion," 8 pages, by Jesse H. Holmes.

"Higher Education and Peace," 8 pages, by David Ferris.

"The Song of the Twentieth Century," by Elizabeth Lloyd; 25 copies, postpaid, ten cents.

Send orders, with cost and postage, to Henry W. Wilbur, General Secretary, 140 N. Fifteenth St,. Philadelphia.

BOOKS RECEIVED:

CHRIST AND THE HUMAN RACE, by Charles Cuthbert Hall, President of Union Theological Seminary: Houghton, Mifflin and Company, Boston, Mass., $1.25 net.

This volume will be reviewed in a later issue of FRIENDS' INTELLIGENCER by Professor Jesse H. Holmes, of Swarthmore College.

Proceedings of the Twenty-fourth Annual Meeting of the LAKE MOHONK CONFERENCE of Friends of the Indians and Other Dependent Peoples, 1906.

One copy of this report is sent to each member of the Conference, and a limited number of copies is available to others who may be interested. Application for reports should be made to the Corresponding Secretary, H. C. Phillips, Mohonk Lake, N. Y.

CRIME AND ITS TREATMENT. The REPORT of the HOWARD ASSOCIATION, 1906. Office, Devonshire Chambers, Bishopsgate Street without, London, E. C.

CONVICT LABOUR in the UNITED STATES. Issued by the Howard Association, Thomas Holmes, Secretary. 12 pages.

FAIRMOUNT PARK AND OTHER POEMS with Historical Notes. By Albert J. Edmunds, author of Buddhist and Christian Gospels, Philadelphia, 129 S. 15th Street.

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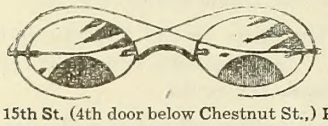
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In this month's *Atlantic*' E. A. Ross defines a "criminaloid" as the man who "shrinks from robbing anybody, but is equal to robbing everybody" without a qualm of conscience.

FRIENDS' INTELLIGENCER

A Religious and Family Journal

PHILADELPHIA, FIFTEENTH AND CHERRY [illegible] FIRST MONTH 19, 1907.

Martha J Warner

PUBLISHERS' NOTES.

Our readers have been disappointed because the *Intelligencer* has not reached them as promptly as usual for two weeks past. The reason for the delay was that we have changed printers, and owing to the unusual business rush our new printers' new press was not put in working order as soon as they had hoped. While we are sorry for the delay that has occurred, it is a satisfaction to us to learn how much our paper is missed when it does not arrive at the accustomed time.

SCATTERED SEEDS.

It happens to all publications that pass through the mails that sometimes the wrappers burst and leave the papers loose in the mail bag, and sometimes the labels come off of the wrappers. Whenever *Scattered Seeds* does not reach its destination by the second First-day in the month a postal card should be dropped us without delay, and the missing numbers will be hunted up and forwarded if possible. Also we request that a card be dropped us at once whenever a package of *Scattered Seeds* arrives in bad condition.

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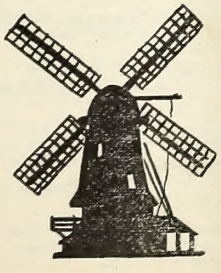
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CHILDREN'S SONG.

Father in heaven who lovest all,
O help Thy children when they call;
That they may build from age to age
An undefiled heritage.

Teach us to rule ourselves alway,
Controlled and cleanly night and day;
That we may bring, if need arise,
No maimed or worthless sacrifice.

Teach us to look, in all our ends,
On Thee for judge, and not our friends,
That we, with Thee, may walk uncowed
By fear or favor of the crowd.

Teach us the Strength that cannot seek,
By deed or thought, to hurt the weak,
That, under Thee, we may possess
Man's strength to comfort man's distress.

Teach us Delight in simple things,
And Mirth that has no bitter springs;
Forgiveness free of evil done,
And love to all men 'neath the sun!

—*Rudyard Kipling.*

THE YOUTHFUL FOUNDER OF THE NEWSBOYS' PROTECTIVE UNION.

At the opening of this College year the newspapers made mention of the entrance into Harvard of a member of the Boston Newsboys' Protective Union. A recent issue of the *Outlook* has given a most interesting account of the origin of this Union from which we glean the following briefer sketch, interesting as one of the obscurer chapters of industrial organization, and a study of character:

The leader in securing the organization of the Union is Nathan S. Sodekson, a Jew from Russian Poland, where his family with many others were the victims of a priest-ridden populace incited against them as the crucifiers of Christ. The ever present fear of this persecution sent his widowed mother with her family of young children, of whom Nathan was the eldest, to Boston. The livelihood of the family depended largely upon the lad's success in selling newspapers. It is stated that three newsboys in ten are orphans; six in ten the sons of widows. The mother, who had heard before leaving Poland, that in America the public school was the highway to success open to all, established the law in the humble home that the child who did not go to school during the day should have neither food nor bed at night. To those who know the story of Emerson's boyhood, there is a suggestion in this heroic mother, of his "Aunt Mary" who would not listen to removal from Boston's educational advantages to the country village, where the cost of rearing her family would be less for the widowed mother, but declared "It must not be; these boys were born to be educated!" Young Sodekson was permitted to avail himself only of the Grammar School course, however, for when the mother died he became sole guardian of the younger children, and a man's responsibilities came upon him. The business of selling newspapers was in a drastic condition—the publishers careless and inconsiderate of the newsboys' interests, refusing them any return for unsold papers when untoward circumstances made the sales impossible; and the boys were victims of one another, since those who went to school were likely to close their chance for sales altogether. And the boys who lounged about the publishing offices and in nearby alleys fell into gambling habits in their idle hours. Sodekson, sixteen years old at that time, conferred with certain of his comrades, and together they accomplished admission to the American Federation of Labor, receiving their charter as "The Newsboys' Protective Union" on the first of Fifth month, 1901. Their action resulted in co-operative relations with the publishers; in regulation of the hours of purchase and sale, so that the boys attending school are no longer at disadvantage; and no boy who gambles is admitted to the Union.

One night Sodekson dreamed that he saw crowds of newsboys hurrying across Harvard Yard to lectures; and that Harvard had become the crowning opportunity of the free educational system, open to poor and rich alike. This dream he reported at the next meeting of the Union, and it resulted in the following minute: "Motion was regularly made and seconded that this Union appropriate one hundred dollars, conditional that $4,900 can be raised from other sources, to establish a scholarship fund of $5,000. The plan is to send a member of this Union to Harvard College every year from the interest accruing. from the $5,000." President Eliot heartily approved the plan and gave generous aid to its accomplishment. The motion to establish the scholarship was carried Seventh month 25th, 1905, and on the 30th of last Ninth month at a large meeting over which Nathan Sodekson presided, the president and fellows of

Harvard University, assisted by the deans of the University, the Mayor of Boston and various citizens of distinction, formally accepted the gift of the Newsboys' Protective Union. During the year the newsboys had collected the sum of $2,-567.16. It was President Eliot's advice that the establishment of the scholarship should not wait the completion of the sum proposed. Of the five hundred members of the Union, twenty-six were ready for graduation from the various high schools of Boston last Sixth month;—only two were prepared for the Harvard entrance examination, since the rest had taken the Commercial course.

One more incident in this beautiful story glows with "The Light which lighteth every man coming into the world." Of the two competitors for the scholarship last fall one missed the prize by only one point. This youth was known as Sodekson's enemy, since they had been rivals in the Union and business. But the day following the award by President Eliot, Sodekson, knowing that Landsman could not attend the university without financiol aid, had procured fifty dollars toward the one hundred and fifty required for his tuition. True, the career of the newsboy has less of the picturesque than the calling of the Mediaeval Knight who set out in quest of the Holy Grail; but there are the elements of Christian Knighthood in this Jewish youth, escaped from persecution in his boyhood; standing by his widowed mother, then taking her place to her younger children; leading his comrades into orderly business methods; dreaming, and realizing for them the dream of a share in the unending satisfactions of higher education; and finally making a place at this feast for one accredited his "enemy."

ELIZABETH POWELL BOND.

WHAT DO OUR MEETINGS MOST NEED?

[Paper read at a Week-end Conference held at Sadsbury Meeting House, Christiana, Lancaster Co., Pa., Twelfth month, 1906.]

The very wording of the subject suggests that there is something wrong and that a remedy is needed. In the pedagogical world, one method of dealing with weaknesses is to avoid referring to them and to fill the mind with something on the opposite side of the question. In talking about the condition of our meeting, let us try to refer to something pleasant in connection with it or suggest a plan to be carried out for its improvement. Even visiting ministers are prone to lament that our young folks are so ignorant about Friends' principles that they are uniting with other churches, and that so many who claim affiliation with Friends are negligent about attending our meetings for worship. We all know that these conditions exist in our own meeting and we are more discouraged than ever when we realize that is the condition in other meetings which this Friend has visited. We promptly become convinced that the cause of our small meetings is hopeless and want to give up entirely. We are too apt to forget that there is not the religious fervor in any denomination that there was in the time of George Fox, and that other churches are having the same troubles.

There should be more intermingling of Friends and interchanging of ideas. If any Friend in visiting a neighboring meeting has been impressed by the message voiced by a Ministering Friend, invite that Friend to visit the home meeting. See that there is a fund established from which the expenses of this visiting Minister may be paid. Have this fund in the Local Meeting or the Yearly Meeting. This is being done in a small way now. Cannot it be done more liberally, that there may be more visitors and more visiting?

The attention of the young people must be attracted and their interest held. Make the Young Friends' Association, a *Young* Association. Give the responsibility to the young people. Perhaps they may not carry it well at first, but they will soon learn to do that. Encourage the organization of a Whittier Reading Circle. A Friend argued, a few weeks ago, that the meeting will be weakened by these extra organizations. We have lost strength without them, try the effect of having them, make and keep the First-day School thoroughly alive. Make it attractive so that the young people on the verge of manhood and womanhood will not lose interest and wander into a church, in which they will hear some music, and a verbal sermon, however poor. All three of these organizations, Young Friends' Association, Whittier Reading Circle and First-day School, offer opportunities for the teaching of Friends' principles. If it were done systematically, we would all be well versed on the subject.

Within the memories of some of the Friends present, Friends were excused from membership in our meetings because they decided to marry "out of meeting." This occurred more and more frequently until thinking Friends realized that there should be a change. Our Rules for Discipline were revised and it was made possible for a Friend to pass meeting and marry one not of our membership. Thus one of the fundamental Principles of Friends was changed because we wanted to make the change.

Notice the change in another of these fundamental ideas. After years of gradual change, the plain bonnet and beaver hat have about disap-

peared; the plain, standing coat collar has given way to a rolling collar and lapel; the bonnet, although of modest shape, has a touch of color. The "Quaker Drab" is seldom seen now. In this matter, our pride was touched and we gave way to the dictates of vanity.

The "Signs of the Times" require other changes that we may keep abreast with the leaders in the rush of this strenuous life.

Friends teach that revelation did not cease when the writing of the Bible was finished, but is going on to-day. We accept this and believe thoroughly in the guidance of the Inner Light. Then why conduct our Business Meetings, as though revelation ceased when the Founders of our Society died? Are we not clinging to the forms which they left with us? Are not our Business Meetings just as deliberate as theirs could possibly have been? A few months ago when a certain clerk seemed to be trying to introduce present day methods into a Quarterly Meeting, an elderly Friend whispered "I don't like to hear things hurried through in this manner." Aren't we capable of thinking any more rapidly? Friends are taking the lead in the business life of some of our largest cities. They are not doing so by using Monthly Meeting business methods. We have in our midst many societies, separate from denominations, which are organized for good purposes. They all need all the help we can give them. If we would have "eyes wide open to the things which our meetings can do to make this world better, we will aid them in every way possible. If they want our meeting-house for a meeting we will give them the use of it. "But," the answer comes, "they want to take up a collection." Suppose they do! What harm would it do us or our House of Worship if they did collect money to pay their expenses either by passing baskets or by charging an admission fee? Take your *Friends' Intelligencer* of Eleventh month 17th, and on the last page you will find an advertisement, inserted by Baltimore Friends, offering tickets to a lecture, to be held in Park Ave. Meeting House, for sale. One meeting has found it an advantage to do such a thing; it might be well for others to *think* of it. No one in our neighborhood is more joyful over the fact that our houses are not available for meetings at which a collection is to be taken, than are our enemies, the Liquor Dealers. Why make ourselves a stumbling block, in the way of those who are trying to do good, by refusing our Meeting Houses, for their use, just because some men said, in the Seventeenth century, that we should not take up a collection in our Meeting Houses?

A few years ago, it was my privlege to attend the great National Convention of the Woman's Christian Temperance Union in Hartford, Conn. An address delivered before that body by Dr. Anna Howard Shaw, of Philadelphia, was so fraught with the idea which I wish to leave with you, that I will make a quotation from it. "The truths which are uttered today must be uttered in a new language. The church must cease turning to the past while the world is asking today's questions and needing today's answers. The Gospel anew will extoll the beauty of Holiness; will tell that there is nothing so profitable as honesty, nothing so expedient as justice and nothing so powerful as love. It will teach the important truth that Religion is not to have a blind faith in a future life but to have wide open eyes to the things which need to be done here and now. I do not urge men back to old theology, but back to the old simple every-day living. We are not working on the 'Survival of the Fittest' plan, but are striving to make the unfit fit to survive. The Gospel anew demands of every man and woman that he and she do something and not only suffer something to be done." What does our meeting most need? It needs: that its members fill their minds with something to be done to help the meeting; that small isolated meetings be visited frequently; that Friends' Principles be taught in our Young Friends' Assocations, Whittier Reading Circles and First-day Schools; that we follow the "Signs of the Times" and make our meetings for business, *business* meetings; that we put ourselves in line to help with any movement to improve ourselves and our neighbors; that we give today's answers to today's questions; that we "have wide open eyes to the things which need to be done here and now" and "do something, not only suffer something to be done."

ABIGAIL JACKSON.

PRESENT-DAY SLAVERY.

There are horrors in Africa outside of the Congo State that need to be looked after by the civilized nations. Most of the cocoa in the world is grown on the Portugese islands of San Thome and Principe, in the Gulf of Guinea. The plantations are worked by slaves driven down from the interior of the mainland along a regular slave route, and shipped to the islands as "contracted laborers." The climate of the islands is described as "burning heat and torrents of rain in the wet season; stifling heat and clouds of dripping mist in the season that is called dry." It is said that the slaves on these plantations die at the rate of one in every five years.

AN OUTSIDE VIEW OF FRIENDS.

[From *The Theosophical Review* (American Edition).]

A few months ago a request was made in this *Review* for information as to the history and ideals of the Hicksite Quakers, it being supposed that they stood for similar views, in some respects, to those of the Theosophical Society. This article will be, then, an effort to comply with this request, and it is the writer's hope that its very inefficiency will provoke some one more competent to deal with the subject as its merits deserve.

A brief sketch of their history will be necessary to a clear comprehension of their position to-day. And, first, we must remember that the Quakers, or Friends, were in America until 1827, as they are still in England, one body, but allowed the component units almost complete autonomy. There arose, however, some doctrinal differences, combined doubtless with other causes of dissension, which resulted in an organic division. Chief among these differences was, and is, the opinion held as to the nature of the Christ. The Orthodox, as they are called, stood for the doctrine of the atonement in its popular acceptation, while the Hicksites, so-called because Elias Hicks was the chief exponent of the rival view, held that it was the Christ within that alone could save men. The Orthodox body, moreover, has developed a "Progressive" wing, the distinguishing characteristics of which are a more pronounced evangelism involving missionary efforts—an unnecessary thing from the Hicksite standpoint—a paid ministry, church service, hymnology, etc.—which things are utterly repugnant to primitive Quakerism. All sections, however, stoutly refuse to adopt a creed or confession of faith, even such a simple formula as the inherent divinity or the brotherhood of man.

Confining ourselves now to the Hicksites alone, let us consider one or two of their leading principles, and that I may do them as little injustice as possible, I shall quote from their own writers. Of course, in the absence of a creed of any kind, it must be understood that no Hicksite Friend may be challenged to support any statement that may be made, he being freer even than the Theosophist in this matter. For you cannot put forward even so simple a statement as the "brotherhood of man" without at once raising all kinds of questions as to just what you mean by the phrase. No writer, however capable therefore, can be rightly considered as an authority, but only a more or less competent exponent of the general view. And that view must of necessity be constantly changing both collectively and individually; hence you may no more safely affirm what is believed by them of Elias or George Fox than by "them of Valentinus" or of Basilides. This may be practically illustrated by the statement that there is now developing within the Orthodox body an element which strongly favors the Hicksites' position, and some even dare to hope that it may some day be strong enough to serve as a link to unite once more the severed portions.

To begin then, Henry W. Wilbur, in his lecture *Fellowship in Religion*, asserts: "The cardinal principle of this society is the oneness of the Infinite, and the complete correspondence existing between the individual soul and that Infinite." Now I am free to confess that thus far I have failed to get a satisfactory explanation of the "complete correspondence" part of the proposition. It appears to be one of those general statements that are easier to accept than explain.

Edward B. Rawson, in *Christianity as Friends See it*, says: "Even the fundamental doctrine of Quakerism, that of the Inner Light, is variously understood by Friends who differ intellectually and emotionally. . . . And so far as each man differs from every other man in his relation to God, each man must work out his own salvation. . . . A belief in individual responsibility to a higher power and the presence in each one of us of something that enables him to meet his responsibility—this, perhaps, is the *sine qua non* of Quakerism."

In *The Friend and his Message*, John Wm. Graham tells us: "This all points—more I dare not assert—in the direction of thinking of God as an infinite Personality of which we are a part, as the drop is a part of the ocean, or, better, the leaf of the tree. We are leaves on the tree which is God."

In quoting Graham I am aware that he is an English Friend and therefore not distinctively Hicksite, yet he is, perhaps, the most logical exponent of the Hicksite views. Few see as clearly or express as boldly as he the nature of the problem confronting Quakerism. He does not hesitate to indicate the answer to the question raised by Wilbur already noted, and that answer is of profound significance to the Quaker body if it is followed up practically, because it means that psychology, the science of the soul, cannot safely be ignored if the workings of the Inner Light in the varied phases of man's complex nature are to become intelligible, instead of, as now, nebulous, however true.

He says in the essay already quoted: "And now I find the soul, too, analysable into elements though I cannot now even begin to prove it. On these lines of analogy we may find the suggestion of unity in manifoldness to be not an unreasonable guide in our thought of the infinite Father. Many difficulties become solved in the light of this thought, though it be itself not easy."

And now let us skate—rapidly for safety's sake—over some very thin ice. Reference has been made to Hicksite Christology. A few more words must be added for the satisfaction of the inevitable query: What think ye of Christ? There seems to be the utmost range of opinion concerning the status and mission of the Master; from practical ignorance of Him, except as a fellow human being who is reported to have said and done many strange things, to the most pronounced advocacy of His unique Sonship, the only, not the one-ly, begotten of the Father, different from men in kind, not in degree, etc. But the majority dwell in neither extreme, rather regarding the historical Jesus as one in whom the Light shone with utmost freedom, and that Light is Christos, the Word, a universal principle.

To quote again from Edward Rawson: "But he (the Friend) must admit that all his Saviour can do toward saving him is to lead him into the Light and help him to walk uprightly." Again: "His purpose (George Fox's) was to call Christians back to the simplicity of the religion that Jesus taught, from which they had wandered so far." Also: "But we do teach that the Christ spirit that was in Jesus is in every one; and we call ourselves Christians because the rules of life that Jesus gave, and himself followed, agree, *in general*, with those that seem to us to be good." So again Wilson S. Doan tells us: "Before Confucius, before Buddha, before Mahomet, before Jesus walked upon the shores of Galilee, there was the Christ. That was 'the true light that lighteth every man that cometh into the world.' "

The importance to the world of such a Society cannot easily be over-estimated because of its steady leavening of Christian thought with the doctrine of the inherent divinity of the human soul. Their work in this matter is of particular value owing to the greatness of the need and because, being distinctly Christian, they are more readily listened to than others—such as Theosophists or Unitarians, who teach the same thing—by those seekers after Truth who are not yet free from the limitations imposed by a specific creed.

Gauged by the canon "By their fruits ye shall know them," the Friends in general, including the Hicksites, must be admitted to be on safe ground, for who does not know of their simplicity of life, their truthfulness, gentleness, practical benevolence, their ceaseless struggle against tyranny in high places, their uncompromising stand against that curse of the west—alchohol, and their efforts for the pacific settlement of disputes, international and other.

One feature worth special notice is their adoption in their "Meetings for Discipline" of minority rule, they believing that disharmony and the aggrievement of the few, who as often as not are right, is too great a price to pay for the supremacy of one view over another. Truth knows how to wait. Besides, as Edward Rawson points out: "Freedom from wire-pulling and from parliamentary wrangling and trickery is worth something," as even Theosophical societies might learn. Thus there is no moving and seconding, no counting of votes, but a frank, full discussion of pros and cons until, all having spoken who wish, the clerk of the meeting expresses his opinion of the sense of the meeting, and if there be no dissent his decision is recorded on the minutes, but if there is still opposition on the part of the minority, however small, then the matter is dropped. But a great mistake would be made if it were believed from this that they are an aggregation of jelly-fish. Perhaps one of the most noticeable features of a Quaker meeting is the self-reliance, resoluteness and conviction that mark the speakers.

All have heard of their method of conducting their "Meetings of Worship"—the solemn silence, sometimes unbroken from assembling to dispersing, usually, however, broken at intervals by some Friend who feels moved to express himself. This results, as John William Graham has said, in "a revelation of Divine Life mingled with human dross; at its best, veritable inspiration, and even at its weakest, disciplined by the general sense of solemnity in the congregation." Discussion of a set theme is, of course, precluded, and by some is felt as a loss. This is partly provided for by subordinate societies. Thus, in Toronto, Canada, there is a "Friends' Association" at whose meetings there is an effort to combine the intellectual with the devotional which has thus far proved very successful. The method adopted is to devote the first half-hour to silent worship—broken as in the regular meeting by anyone who wishes. This quiets the minds of those present and paves the way for a calm consideration of the topic which, arranged for at the previous meeting, is then discussed. One who has been appointed leads, and then the debate becomes general.

To those who believe that the Master is ever watching for channels through which humanity may be aided in its weary pilgrimage, it will be clear that the Hicksite Friends are providing one such channel and are, therefore, deserving of all the encouragement that may be given by those who hold that "There is no religion higher than Truth."

FELIX A. BELCHER.

Toronto, Can.

[To this the following editorial note is added:]

The account of the Hicksite Quakers contained in this number will interest many. The secret of George Fox's inspiration was something above and beyond the Christianity about him; the divines of his time had no place in their hearts or creeds for this supreme reverence for the Inner Light. But, on the other hand, a follower of the Inner Light cannot, without fatal injury, contract his freedom within the narrow limits of the popular doctrine of the Atonement; and this Elias Hicks seems to have rightly felt. To make of George Fox's Society an "Evangelical" mission, with services, preachers,—sooner or later, we suppose, Revivals, —is obviously utterly to destroy it, and to put in its place a quite needless addition to the countless sub-sects of Methodism. We rejoice to hear from Mr. Belcher that there still exists an influential body of Friends who hold to the true spirit, and still more to hear that these have hopes of recalling the "Progressives" from the error of their ways. For a Society which recognizes that "we are leaves on the tree which is God," and believes "in *individual* responsibility to a higher power, and the presence in each one of us of *something that enables him to meet his responsibility,*" has, to our mind, more of the true spirit of Theosophy than many nominal members of the Theosophical Society.

A. A. W., [*Editor of the Theosophical Review.*]

GIVING WORK TO THE POOR.

When protest is made against extravagance, we are told that the waste of the rich is the salvation of the poor; that if the rich did not roll in luxury the poor would starve. If that is so, it is the strongest indictment that could be drawn against modern industrial society. It could not be true in a scientifically organized society, for then, life, not work, being the end, it would be plain that the waste of anybody would mean work for somebody. But it is a fallacy anyway you take it. The more the rich waste the more the poor must work.

The idler and spendthrift who prates that his profligacy and extravagance give employment to others, should be reminded that the pauper and the criminal do the same. The more thieves there are in society, the more employment there is for officers of the law and of penal institutions. It is not employment that men want, but life, and giving some sorts of employment may mean depriving men of the opportunity to live.—*Prof. Ira W. Howerth.*

CHRISTMAS AT THE GUILD.

Enough money came to the Guild workers in response to appeals, to send out comfortable dinners to fifty families, and as there was an average of five in each family, 250 people had a comfortable dinner. The same number were made happy with clothing, shoes, bedding, coal, etc. A large number of children who otherwise would have had nothing, were made happy with a doll, book, or toys. Boxes of delicacies were sent to some who were very sick. We gave something to all our children. Our house is so small that we had to take them in sections; there were five entertainments, the last on First month 3rd. Some of you who saw our quarters last month will find it hard to believe that we had 200 children in the room one night, but we did; we often accomplish the impossible here, but it is wearing. I want to particularly thank Moorestown and Swarthmore First-day Schools for sending such generous barrels; West Grove Friends for their substantial box; Woodstown, Clarkesboro, Newtown Junior Young Friends' Association, and Concordville for such beautiful canned fruits and jellies. The latter Friends will pardon not returning acknowledgment as there was no way of finding out who sent it; I wrote one Friend, but she said "not guilty." The sum of money from George School pupils was very much appreciated and used for children's entertainment. The blocks, toys and clothing, from Friends' Central and Girard Avenue Schools were very acceptable. We all thank you most heartily and wish you could have had a share in the work here and have seen the gratitude that was showered down upon us, and the tears of the dear little white-faced, sad-eyed tots, old before they were young, some of whom had never had a doll. You should have seen the transfigured faces. We tried harder than ever to reach the neglected ones—those who suffer in silence, and hopeless misery, and wished that all might have had something. The sad part is that work as you will there are always some left out. All told we very nearly if not quite reached a thousand and we don't forget that it was you that helped make it possible. Words fail me when I try to thank you, but it certainly makes the world a better place when we all strive together to lift the burdens from those less fortunate than ourselves, those who are down and out through no fault of their own. I would like to add that all the people helped were well known to us and the idle and vicious were not included. Sad as it is I cannot feel it to be right for people who will not help themselves to be taken care of.

EMILY WILBUR, *Sup't.*

Friends' Neighborhood Guild,
151 Fairmount Ave.

"INTERNATIONAL" TEXT STUDY

1907. Lesson No. 4. First month 27th.

CAIN AND ABEL.

GOLDEN TEXT.—Whosoever hateth his brother is a murderer.—I John 3 : 15.

THE SCRIPTURE of the Lesson is Genesis 4 : 3-15.

After Jehovah had pronounced the curse upon the serpent the Bible narrative tells us that because of her sin the woman should often suffer pain and that her husband should rule over her. Here again we see that the writer had noted the actual condition of human life around him. Women often were great sufferers and men did rule over them, and it was comfortable for men to believe that the first woman had brought this about by her sin.

To Adam Jehovah said, that because he had eaten of the forbidden fruit the ground should be cursed and should bring forth thorns and thistles. If he wanted food for himself and his wife, he must till the ground and raise grain. Then we are told that the man called his wife Eve, which means *living* or *life*, because she was to be the mother of the human race; and that Jehovah made for Adam and his wife coats of skins and clothed them. We often say that God gives us our food and clothing, when what we mean is that he gives us materials out of which to make them. It was no doubt in this way that he clothed Adam and Eve.

After Adam and Eve had been driven out of Eden two children were born to them, Cain and Abel, and our lesson tells us what happened to these sons. Why Jehovah liked Abel's offering better than Cain's the story does not tell us. But we believe that it is not the value of an offering but the love which is in the heart that makes it pleasing to God. We may therefore suppose that Cain brought the offering in order to gain favor with God, or because he feared that God would harm him in some way if he did not bring it; while Abel's offering was simply an expression of his gratitude to Jehovah for the increase of his flocks. We suppose this because of what Jehovah said to Cain.

In the old version the latter part of the seventh verse reads: "Unto thee shall be his desire, and thou shalt rule over him." We cannot make sense out of this, but the new translation makes it much clearer: "Sin coucheth at the door; and unto thee shall be its desire, but do thou rule over it." Jehovah saw that already there were sinful thoughts in Cain's heart, and bade him rule over the desire that would lead him to actual sin.

Instead of heeding this command Cain allowed himself to feel more and more angry with his brother until at last he killed him. When Jehovah asked for his brother he thought to conceal his sin by pretending astonishment. How should he know anything about Abel? It was his business to till the soil and Abel's business to look after the sheep. Why should Jehovah ask him where Abel was? The rest of the story is so plain that it needs no comment.

There are three important thoughts in this lesson. The first is that sin begins in thought and is the result of uncontrolled passion. If we allow ourselves to cherish angry thoughts these will soon grow into jealousy and hatred. When one man hates another he wishes to see some harm come to him, and only fear of the consequences keeps him from doing something that will harm him. If he is very angry he forgets all about the consequences and does the act that injures, or perhaps kills.

The second thought is the relation that ought to exist between brothers. It is easy to condemn Cain's sin because it is clear that he and he alone, was the cause of Abel's death. When a man is killed in a factory because the corporation that owned the factory did not put proper safeguards around the machinery, it is not so easy to say to each member of that corporation, "Thou hast killed thy brother." Suppose we each of us ask ourselves, "Am I free from hate and jealousy? Am I fair and just to all my brothers with whom I have any dealings?"

The third important thought is the consequence of sin. Because Cain had killed his brother he wanted to get away from all who had any knowledge of his deed, and he felt that a cloud had come between him and God. Whenever we do what we know is wrong we are ashamed to have others find out about it, and we no longer take pleasure in the thought that God is ever present. Only when we repent of our sins does the cloud disappear and the presence of God again become a comfort to us.

TOPICS FOR ADULT CLASSES.—Cain and Capital Punishment. The Loss of Life on Railroads and in Factories. Our Duty to Our Brothers.

QUESTIONS FOR INTERMEDIATE CLASSES.—Which was the older, Cain or Abel? What was Abel's occupation? What was Cain's? What offering did each bring? Why was Abel's more pleasing to Jehovah? What is meant by "Sin coucheth at the door"? How did Cain answer Jehovah? What was Cain's punishment?

There is no end of any war. The evil results go on and on,—and weave themselves into the life and the history of the nations. The only way to bring any war to an end is to see that it never begins.—*Advocate of Peace.*

FRIENDS' INTELLIGENCER.

EDITORS: LYDIA H. HALL, RACHEL W. HILLBORN, ELIZABETH LLOYD, ELIZABETH POWELL BOND, R. BARCLAY SPICER.
BUSINESS MANAGER: CHARLES F. JENKINS.

Reading matter, for insertion the same week, must reach us not later than Third-day morning; longer articles as much earlier than that as possible.

Address all correspondence to N. W. Corner Fifteenth nd Cherry Streets, Philadelphia.

PHILADELPHIA, FIRST MONTH 19, 1907.

WORK, PLAY AND PASTIME.

Christians generally have so far outgrown the old theology that they look upon work as a blessing instead of a curse, when it is done under proper conditions. The amount of work that one ought to do, either mental or physical, depends upon the strength of body and mind. In making this statement there is no thought of how many hours should be devoted to one's vocation, for most of us do a good deal of work in the time left at our own disposal, after we have done what our particular business requires.

To keep the body in a healthy condition there should be enough time given to sleep to enable one to feel fresh and vigorous in the morning, and enough time to the eating of meals to prevent dyspepsia. If the daily occupation is sedentary the hours of recreation should be largely spent in the open air. If the day is given to hard manual labor there should be an opportunity in the evening for actual bodily rest.

But ideal conditions do not at present obtain in the industrial world, and so we can lay down no hard and fast rule concerning amusements. It frequently happens when one has worked steadily for ten or more hours a day with either brain or muscle, or both, that he is too tired in the evening to read, or even to think coherently, and he wants something that will divert him while he is resting. What the nature of this diversion shall be depends upon circumstances. In the first place it must be an amusement that is within reach, and in the second place it must be something that he thoroughly enjoys.

The test of the value or harmfulness of an amusement is its effect upon the person indulging in it. The reason alcoholic liquors are so dangerous is because it is the tendency of a little alcohol to create an appetite for more. So there are amusements which take such a hold upon a person that he indulges in them when he has no need of recreation. One of the strongest objections that can be brought against card playing, for instance, is that so much time is wasted upon it that ought to be devoted to better uses. Whenever one finds that he cannot indulge in any amusement in moderation he should give it up altogether.

Often no other recreation is needed than a change of work, but this is true only when for a part of the day, at least, the work is such as the worker thoroughly enjoys. If the daily task is one long, monotonous grind the evening ought to give some variety. If the day's work is largely automatic there should be a chance for brain development in the hours that follow it.

The same general laws concerning amusements apply to children and young people, excepting that the younger the child the greater should be the proportion of play. Young folks between twenty and thirty have a great deal of animal energy, the proper use of which promotes spiritual growth. In deciding what games and diversions are right and proper for them, let us put aside our prejudices and notice the actual effect of the amusements that they most enjoy, before condemning them.

Instead of making a list of diversions that are harmful and warning the young against them, let us educate the consciences of our children. As a beginning let us strive to have them grow up pure in heart, honest in deed, earnest in purpose. Children who are thus trained may be trusted not to care for diversions that lead to impurity or mental degeneracy.

Persons who are recovering from long illness, sufferers who are never free from pain, or old persons whose ears are dull and eyes are dim, often need something to help them pass the time pleasantly. They cannot work and it becomes right for them to resort to amusements that would be a waste of time if they were able to use their time to better advantage. Again there must be an appeal to conscience and each must decide what is best for him. No one can go far wrong either in his work or in his play who has high and holy ideals and a strong sense of individual responsibility.

In commenting upon the women suffrage demonstration in England the editor of *The Christian Register* says: "Crusades of this kind with us have always ended in good-humored resistance and loss of influence on the part of the crusaders." True, our women have repeatedly gone before State legislatures and the Congress of the United States, have asked that the right of suffrage be extended to them, and have given their reasons for this request when they have been allowed a hearing, but when have they gone farther than

this? A woman here and there has gone to the polls and insisted that she had a right to vote because she paid taxes, but has there ever been any disturbance connected with these attempts? The *Register* says further: "Our dictum in regard to anything that women want, whether it be suffrage or anything else, is that whatever the majority of women agree to ask for, the majority of men will make haste to vote for." Is not this curious argument? Since our Government was established there have been many laws enacted in the direction of giving women the rights to which their social value entitles them, but when in all our history did "the majority of women agree to ask for" a single one of these laws? And why should men of wisdom and righteousness refuse to do the thing that is just, until a majority of those that are dependent upon them, unite in asking for justice?

MEMBERSHIP OF THE "OTHER BRANCH."

[The following from *The American Friend* does not include those bodies of Friends variously known as "conservative," "primitive," "smaller body," "Wilburite;" nor does it include our own Seven Yearly Meetings.]

Our gathered statistics as printed below give the most encouraging showing which we have presented for many years. The total enrollment of the American yearly meetings has come up to 97,919 an apparent gain of 1,694 over last year, while a comparison of the gains and losses on this year's reports show a *net* increase of 1,639. 2,316 of the members reported in these totals are in foreign mission fields, so that the total number of Friends, of our branch, in America, exclusive of mission stations, is 95,603. We have received by request and letter 4,215 new members, which is 858 more than we receivd last year by the same means. The total loss of members by disownment, discontinuance, resignation and letter amounts to 2,461, which is 437 better than last year. The stream of "discontinuance" has, we are glad to note, run a little lower than last year, though it is still heavy. We have lost, to be exact, 1,146 persons from sheer lack of interest. The losses by letter are also heavy. There is much food for reflection in the fact that 559 persons have found it desirable to choose another denomination as their church home. It is an encouragement to see that our birth rate is gaining on the death rate. This year deaths exceed births by only 23; last year the excess was 77. New England Yearly Meeting had only 28 births as against 80 deaths, while Iowa had 133 births to offset 82 deaths. Indiana is still far ahead in number over any other Yearly meeting, with a present membership of 20,283. Western, most of the members of which are also in the State of Indiana, comes next with a total of 15,229. This makes a group of over 35,000, most of whom live in this single State. We figure up a total of 1,352 ministers, which shows a gain of 72 over last year. On the whole, as we review the situation, there is distinct ground for thanking God and taking courage. There was a period when we seemed to have slowed down in our enthusiasm, and when it looked as though we could hardly do more than hold our own. It is cause for thankfulness that we have added over four thousand to our roll by application and that the balance of gain is so large.

[The membership by yearly meetings for 1906 is given as follows:] Baltimore, 1,200; California (including Alaska 1,000), 3,447; Canada, 1,096; Indiana (including Ark. and Mex. 632), 20,283; Iowa, (Jamaica, 821), 12,414; Kansas (with 97 in Alaska), 11,114; New England (with 70 in India), 4,421; New York, 3,415; North Carolina (with 58 in Jamacia), 6,469; Ohio (with 222 in China and India), 6,013; Oregon (with 66 in Alaska), 1,944; Philadelphia, 4,389; Western (in Indiana, with 350 in Mexico), 15,229; Wilmington (in Ohio and Tennessee), 6,485. Total membership, 97,919.

FRIENDS IN LANCASTER.

Formerly there was a meeting of Friends at Bird-in-Hand near Lancaster, Pa., belonging to Caln Quarterly Meeting and Philadelphia Yearly Meeting. Some years ago meetings ceased to be held there, except once a year. Meantime a number of Friends had settled in the city of Lancaster, and these gathered themselves together into a Friends' Association. Meetings were held monthly in the usual manner of the Associations. Lancaster Friends took an especial interest in the annual meeting at Bird-in-Hand, lending aid in arranging for it and in getting visiting ministers to attend it.

After a time the Friends' Association growing in life and in number, the members began to feel that the time was coming for them to organize more seriously for religious and philanthropic work in their city. In setting about this organization the simplicity of Friendly methods and Principles did not prevail. Some wished an organization in the form of the churches with the usual preaching and pastoral arrangements, and any who felt a preference for a meeting in the manner of Friends gave way and joined with the new movement. A church in affiliation with the American Unitarian Association and encouraged and partly supported by that organization was organized.

A pastor was chosen and since that time regular religious services have been kept up in a hall procured for the purpose. The leading members of the church had been active in the Friends' Association and most of the members gave active support to the church, all but one or two becoming members. The Friends' Association continued to meet as before and kept up its official connection with the General Conference of Friends' Associations, its meetings being held in the homes or in the Hall of the Unitarian church.

Inevitably the time soon came when two distinct denominational organizations were realized to be superfluous, and the Friends' Association dropped out. Naturally there continued to be an interest in Friendly connections on the part of the former Association members, some, perhaps all of whom, retained their membership in their monthly meetings (whether strictly in accord with Discipline or not.) At a recent meeting of the Board of Trustees of the Church the following resolution was unanimously adopted:—

"In order to promote the fraternity that naturally exists between the Hicksite or Liberal Friends and our free Unitarian churches, we hereby place our present meeting-house at the disposal of that society, to use for public worship free of cost, whenever they shall feel disposed so to use it, and whenever such use does not interfere with regular services. This resolution applies to our new church also, when it shall be built and ready for occupancy. We desire it to be generally known that Friends have a place of worship in Lancaster, whenever they may wish to make use of it."

Of the new church the site has been procured in a suitable location, and plans for the new building have been drawn.

The present minister of the society is Melvin Brandow, 133 North Queen St., Lancaster, Pa.

CLEMENTINE A. JENNINGS.

[Substance of remarks made at funeral by O. Edward Janney.]

"None knew her but to love her; none named her but to praise." I have never known anyone to whom these words apply so well as to the life and character of this dear friend about whose remains we are now gathered. I would that I had the eloquence to do justice to a life so beautiful, a character so perfect. We read in the Bible that when Dorcas died, the garments she had made were shown to those about; but "Cousin Nina," as she was known to so many of us, wrought not in fabrics but in character. Her work cannot be exhibited, but it exists nevertheless, and there are many persons, scattered about the world, performing their duties, who serve all the better because of her and her work with them. Hers was the more difficult task—the development of noble character.

My acquaintance with her began many years ago, when she was teaching in Friends' First-day School in Baltimore, and no one can estimate the far-reaching influence she exerted on many young minds in her position as teacher. There are many who could testify that she has helped remove their doubt, to increase their faith and to make plain the pathway to a Christian life. During her long illness of five years and more, she showed wonderful patience, courtesy and consideration for the comfort of those about her; and she was ever cheerful and interested in current events. She never seemed old to us, altho attaining her 93rd year. She had always a youthfulness of spirit and an individual sense of humor which made her companionship delightful to us all. We cannot fail to appreciate the unselfish devotion of Laura Delacour and her sisters. Coming among them as a stranger many years ago, Cousin Nina soon gained their affection. She became a mother to them, and they to her a daughter, in a true sense of the word.

Such unselfish devotion is seldom seen, and when we do behold it, we recognize it as a most beautiful and holy thing. Our ideas are raised to a higher level, and we thank God that such devotion does exist in this selfish world. If human love is so beautiful, what must Divine love be? When we contemplate such a life as that of this, our friend, and think of all the trials and temptations that have been endured and resisted during these many years, resulting in the development of so lovely a character, we come to realize that there must have been within her a power which made for righteousness. That power was the Spirit of God, which enabled her to develop Godward, as it will also assist us.

And so we lay our friend away, assured that all is well with her. Her long years of waiting are over; she has done what she could, she has been faithful over a few things here, and we may be sure that she will receive her reward there, and that she has entered into the joy of her Lord.

How much we are indebted to Socrates, for his arrival by independent means, at many of those truths which we had supposed were peculiarly Christian. And what does that not argue for the universality with which religious verities of the highest order reward those who diligently seek them.

J. B. D.

HARMFUL AMUSEMENTS.

In taking up last week's number of this inestimable paper I was more than surprised to find the very first article was a well written and logically supported set of arguments upholding card-playing, dancing and theatre attendance, three of the most enticing and dangerous amusements to be met with, now getting to be very popular, especially with our young people, to whom we must look for the maintenance of our religious Society. Friends' examples and consistent deportment and practical works, have for the last two hundred years or more so completely changed the minds and workings of thousands upon thousands of the better class of people, not only of America, but of many other nations, as to cause them to adopt and apply some of our fundamental principles, especially that of settlement by arbitration of all disputes and causes of wars, and which bring suffering and destruction of an immense amount of hard-earned property and still worse, the lives of thousands of human beings.

Surely the establishment of Friends' principles and customs, which most other denominations are now admitting are in accordance with Christ's workings while here on earth with the peoples' was a blessing, and it does seem to me if we do believe in the teachings of the Bible we must see and feel the great importance of supporting these Christian testimonies, even if it does curtail some of our so-called recreations. Admitting that we need some relief from the constant strain of the mental system, as well as the physical, we do know that even the change of program gives comfort and relief; besides, there are so many other ways of recreation that do not bring with them such dangerous elements; I say dangerous because we all know that anything that is so very enticing to the young mind as to lead so readily to a wilful waste of time, and subjugation of ourselves to selfishness, will most assuredly bring us into a repentance. God's laws are just and unchangeable, and any violation on our part of manifest duty will call for a penalty. Now as to dancing, in itself, in moderation, I admit it does seem to be a very reasonable enjoyment, as it gives physical as well as mental recreation: yet judging from many years of observation I notice that generally where it is much indulged in it is sure to lead to serious consequences, and theatre going is surely giving encouragement to a course of life which is mostly admitted by church-going people to be detrimental to Christianity. We all must admit that it is better to avoid anything so very enticing that many, even the most intelligent and promising people, are apt to be led astray. As we have proven in thousands of cases by simply taking a glass of any intoxicant, the life of not only the one individual, but of his family has been eternally ruined; then is it not a duty we owe to humanity in general to be extremely careful not to be in any way promoting anything that is likely to bring suffering on our fellow creatures, who are a part of God's creation? It seems to me that anything that is likely to injure in any way the Society of Friends as a live organization should be avoided.

M. S. Cook.

PUTTING AWAY CARNAL WEAPONS.

[Spoken in substance in Wilmington, Del., Meeting of Friends, 12th mo. 9th, by David Ferris.]

Saul of Tarsus was a most cruel persecutor of the Christians. His own account of himself amply confirms this: 26 Chapter of Acts 5th verse, "That after the most straitest sect of our religion, I lived a Pharisee;" 10th verse, "And many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death I gave my voice against them;" 11th verse, "And I punished them oft in every synagogue; and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities."

Now Paul was a noble, upright, honest man even when he was thus unmercifully persecuting. He was fearless; unflinching in the performance of that which he believed his duty. He had good reasons to persecute the Christians because from his standpoint as one of the straightest of the Pharisees, they were a wild pestilent sect, overturning law and order; scorning the edicts of the tables of Moses, rejecting their outward sacrifices which they deemed holy, breaking with impunity their holy Sabbath, making light of their preaching and formal praying, of their broad phylacteries and their sacred vestments, associating with publicans and sinners and the lowest rabble. Saul had the best of reasons from his point of view to despise and endeavour to suppress these disturbers of the peace and order of society. But how came about this great change in Paul? Journeying from Jerusalem to Damascus on his errand of persecution, full of threatening and hatred toward the Christians—what was this miraculous light, brighter than the sun? I do not know. I believe our Heavenly Father has many ways of manifesting his love and power to His human children, just suited to the state and condition of each one, and which others may not understand. These divine manifestations are always in accord with the unchangeable and perfect laws of God. These laws never are or can be broken. In the sense that a miracle is a violation of the immutable laws of

the Creator, there can be no miracle to me; but in the sense that there are millions of manifestations of God's power, and love, far beyond the comprehension of the best and wisest of God's human creatures, the world and all creation is full of miracles.

"We see but dimly through these mists an vapors;
Amid these earthly damps,
What seem to us but dim funeral tapers
May be heaven's distant lamps."

It is certain that Paul clearly understood this vision to him; he knew it was from the Father of Light, and Love, and it required of him an entire change of life. He had that strength of character that when convinced of his duty he would be obedient to the divine command. "So I conferred not with flesh and blood but was obedient to the heavenly vision." Paul was the same character after his conversion as before, the same energy, courage, perseverance; but these traits were now devoted to the support of Truth and Righteousness; and he became a radical peace man; never more could he use carnal weapons. "The weapons of our warfare are not carnal but spiritual, mighty through God to pulling down the strongholds of sin. Yes, far more mighty than the sword and gun; for they only subdue the power to resist and leave all the malignant passion unsubdued. The spiritual weapons subdue the heart, change our hatred to love, and make us truly Christians. There are many good, earnest, sincere people who are in the spirit Saul of Tarsus was in when he was persecuting the Christians. They still believe in the use of carnal weapons, the sword and cannon, in armies and navies. If they are desirous of becoming better and of advancing onward and upward, a light brighter than the noonday sun will surely enlighten them and they can no more uphold war, and torture, vengeance and destruction. They will then understand that evil must be overcome by good; that hate begets hate, and revenge stirs up returning vengeance. Longfellow's verse expresses what should be our true aim:—

"Not enjoyment and not sorrow
Is our destined end or way,
But to act that each to-morrow
Find us farther than to-day."

The world is rapidly advancing morally. I sometimes fear our little religious Society so long in advance on all moral questions of Truth and Right, will fall behind. For those of us who are still in the bondage of the law of Moses—"an eye for an eye" I would say with Whittier:—

"Oh once again thy healing lay
On the blind eyes that know thee not,
And let the light of thy pure day
Melt in upon their darkened thought,
Soften their hard cold hearts and show
The good which in forbearance lies;
And let them see that mercy now
Is better than old sacrifice."
"Oh never yet upon the Scroll
Of the sin-stained but priceless Soul
Hath Heaven inscribed Despair."

I can say with Lydia M. Child. "To the erring and the guilty the door of my heart shall open outward. I have too much need of Mercy. Are we not all children of the same Father," and shall we not pity those who among pit-falls lose their way home.

THE NEW APOSTLES' CREED.

Why should it not be the privilege of the free churches of to-day to frame their creeds according to their wants, and in harmony with the right spirit of the present age? The old Apostles' Creed contains declarations of belief which the enlightened conscience of our day cannot honestly accept. I believe the following revised form of the creed is much nearer to the spirit of Christianity as Jesus preached it and in perfect harmony with the rational spirituality of the times in which we live:

I believe in God the Father Almighty, Maker of heaven and earth; And in Jesus Christ His Son our Brother; who was born of Joseph and Mary, suffered under Pontius Pilate, was crucified, dead, and buried; whose soul ascended to heaven and dwells with God the Father Almighty, and who for man's salvation taught religion as love to God and love to man. I believe in the Holy Spirit as the direct influence of God upon every aspiring heart. I believe in one Universal Church in all lands, whose priests are all God's faithful sons, whose members are the good-doers of all nations, whose gospel is the Truth and whose communion cup is Love. I believe there is no death, and therefore no resurrection, but life everlasting. Amen.

—*A. M. Ribhany, in "The Christian Register."*

The duty of knowing is not an abstract duty to be admitted and then put aside, but a practical, daily obligation, which ought to influence a man in his choice of occupation, books, companions, amusement.—*C. Hanford Henderson, in The Children of Fortune.*

It would not be in the least extraordinary if a claim of eating up provinces and pulling down princes were the chief boast of a Zulu. The extraordinary thing is that it is the chief boast of a people who have Shakespeare, Newton, Burke and Darwin to boast of.—*D. K. Chesterton, in "Book of Defences."*

MAKING ENEMIES AGAINST OUR ESTABLISHED ORDER.

I have no sympathy whatever with the socialistic movements that are going on to take possession of all sorts of business and all so-called public utilities, whether municipal, state or national. I believe the movement, if successful, means the destruction of the government which we reverence and love, and which it has taken us a hundred years to build up. But I say, and I say it in all seriousness, that packers in Chicago and those owners of Standard Oil have done more to advance socialism and anarchism and unrest and agitation than all the Socialist agitators who stand today between the oceans. — *Henry Cabot Lodge, in United States Senate.*

WATCHWORDS OF CHICAGO FIRST-DAY SCHOOL.

A good name is rather to be chosen than great riches. —Prov. 22: 1.

Blessed are they that hunger and thirst after righteousness, for they shall be filled.—Matt. 5: 6.

Come unto me all ye that labor and are heavy laden, and I will give you rest.—Matt. 11: 28.

Do unto others as ye would that they should do unto you. —Matt. 7: 12.

Enter ye in at the straight gate, for wide is the gate and broad is the way that leadeth to destruction.—Matt. 7: 13-14.

Fret not thyself because of evil-doers, neither be thou envious against the workers of iniquity.—Ps. 37: 1.

God is our refuge and strength, a very present help in trouble.—Ps. 46: 1.

Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee.—Ex. 20: 12.

If any of you lacketh wisdom, let him ask of God and it shall be given him.—James 1: 5.

Judge not according to the appearance, but judge righteous judgment.—John 7: 24.

Keep thy tongue from evil, and thy lips from speaking guile.—Ps. 34: 13.

Let not your heart be troubled; ye believe in God, believe also in me.—John 14: 1.

Mind the Light.—George Fox.

Now is the accepted time.—I Cor. 6: 2.

O give thanks unto the Lord, for he is good; for his mercy endureth forever.—Ps. 118: 29.

Prove all things; hold fast that which is good.—I Thes. 5: 21.

Quench not the spirit.—I Thes. 5: 19.

Remember now thy Creator in the days of thy youth. —Ecc. 12: 1.

Stand fast in the faith, quit you like men, be strong. —I Cor. 16: 13.

Trust in the Lord, and do good.—Ps. 37: 3.

Use hospitality one to another, without grudging. —I Peter 4: 9.

Visit the fatherless and widows in their affliction. —James 1: 27.

Whatsoever a man soweth, that shall he also reap. Gal. 6: 7.

Xcept ye become as little children, ye shall not enter into the kingdom of heaven.—Matt. 18: 3.

Yea, surely, God will not do wickedly, neither will the Almighty pervert judgment.—Job 34: 12.

Zion shall be redeemed with righteousness.—Is. 1: 27.

BIRTHS.

EVANS.—At Riverton, N. J., Twelfth month 14th, 1906, to Joseph T. and Hannah Gaunt Evans, a son who is named Howard Gaunt Evans.

FRANKLIN.—At Kansas City, Mo., Tenth month 6th, 1906, to Edwin and Lucretia Mott Franklin, a daughter whose name is Sarah Chase.

MILLS.—Eleventh month 3rd, 1906, at Decatur, Ill., to Clarence and Sadie M. Mills, a daughter whose name is Candace Elizabeth.

MARRIAGES.

MATHIS—REES.—Near McNabb, Ill., at the residence of the bride's grandparents, Henry and Mary Atherton, Christabel E. Rees to Vernon Mathis, she being a member of Clear Creek Monthly Meeting, Putnam Co., Ill.

DEATHS.

CHAMBERS.—Suddenly at Wilmington, Del., Twelfth month 21st, 1906, David B. Chambers, in his 76th year. He was a member of Wilmington Monthly Meeting, and in his latter years was mostly found in his place of worship. His was a busy life even to the last. When the Master's call came he was found actively engaged.

ECK.—At her home in Millville, Pa., Twelfth month 25th, 1906, Harriet W. widow of Reece Eck, in the 75th year of her age. A life-long consistent member of the Society of Friends.

An invalid for many years, and in many trials she was very patient and ever thoughtful of others; her true and tender sympathy was directed to those alone and unfortunate, following in the steps of the Master, so much of whose tender thought and care was given to the restoring of the sick to health. When health permitted she was a regular attender of our meeting, afterward encouraging her family to attend to this duty.

She is survived by two daughters who were unremitting in their devotion to comfort her declining years and anticipate her wants, who have the sympathy of many friends to whom this comes as a personal loss. The deceased was the eldest daughter of the late Reuben and Sarah E. Wilson. The home that has been a friendly centre for many years has been closed.

Interment at Friends' cemetery at Millville, Pa.

HAMPTON.—In Buckingham township, Pa., on First month 6th, 1907, Quiby C. Hampton, aged 85 years. Interment at Wrightstown.

JOHNSON.—On First month 7th, 1907, Ellwood Johnson, in his 84th year.

Ellwood Johnson, whose forefathers were among the stout-hearted settlers of Germantown more than two centuries ago, died on Monday at his home at 6313 Germantown Avenue, adjoining the "Old Johnson Homestead," a landmark. For eighty-four years Mr. Johnson lived on or near the ground which his ancestors had cleared.

Ellwood Johnson was the last survivor of the third generation of the family to occupy the famous homestead adjoining the property on which he died. This homestead was built in 1760 by Mr. Johnson's great-grandfather. In it Ellwood Johnson was born in 1823, one of twelve children. He outlived the others.

One of Mr. Johnson's treasured possessions was a crude photograph of the first train of cars that left Germantown for Philadelphia. His mind was a veritable storehouse of

interesting incidents relating to the early experiences of his forefathers in the then growing village. In particular did he love to tell of the stirring scenes of the Revolution. Jagged bullet holes in the door of his old home and a break in one of the corners of the building, caused by a cannon ball, are mute evidences of the havoc wrought in that neighborhood during the battle of Germantown in October, 1777, a troublous period for the Johnsons, whose Quaker principles forbade their taking up arms.

The history of the family begins virtually with the founding of Germantown in 1682 by Francis Daniel Pastorius, a representative of the Frankfurt Company in Germany.
—*Phila. Ledger.*

KIRK.—At Pineville, Pa., on First month 9th, 1907, Angelina T. Kirk, aged 78 years.

PATTERSON.—At Westbury, Long Island, N. Y., Twelfth month 24th, 1906, Mary Merrill, infant daughter of Harold Truesdell and Emily Hicks Patterson.

SHOEMAKER.—On First month 3d, 1907, at Huntingdon Valley, Pa., Anna F. Shoemaker, widow of George Shoemaker, aged 83 years.

STARR.—Near New Market, Maryland, on First month 1st, 1907, Ann H. Starr, a valued member of Pipe Creek Monthly Meeting, in the 99th year of her age.

VAN HORN.—At Hatboro, Pa., First month 8th, 1907, in his 70th year, James Van Horn, cashier of the Hatboro National Bank for the past 30 years.

WILSON.—Suddenly of heart trouble, on the morning of Twelfth month 27th, 1906, at the home of her son-in-law and daughter (Wilmer and Emilie Palmer) Wilmington, Del., Sarah M. widow of Stephen Wilson, in her 76th year. Interment at Hockessin Friends burying ground. She was a birthright member of Centre Monthly Meeting, Del. In the closing of the life of this dear one it seemed a beautiful transition, the busy hands that kindly ministered to the comfort of others were at rest, and as the filling words were spoken, "He giveth his beloved sleep", we felt the rest promised to the pure in heart, was her portion in the home of the Heavenly Kingdom.

WORSTALL.—In Philadelphia, on First month 3d, 1907, of pneumonia, T. Ellwood Worstall, son of I. Heston Worstall, formerly of Solebury township, aged 56 years.

NOTES AND ANNOUNCEMENTS.

All Friends interested in education are members of the Association of Friends' Schools, which includes all teachers in Friends' Schools, all members of school committees and of Yearly Meeting Committees.

The mid-winter conference will be held in Race Street Meeting-house, Philadelphia, on Seventh-day, the 19th, at 10 a.m. Friends from Baltimore, Washington, New York City, Chappaqua, Locust Valley, Philadelphia and vicinity expect to be present. The subject for discussion will be "The Training of Friends as Teachers." The President of Swarthmore College will report on the pedagogical work being done at the College the present year. The Superintendent of Educational Interests of Philadelphia Yearly Meeting will open the discussion on "What we want the Pedagogical Work at Swarthmore to do, (1) for the Student, (2) for the College, (3) for the Society of Friends and its Interests." The three Friends now engaged in the pedagogical work at the College will outline a plan by which the sort of work that is wanted and needed can be carried out.

A social tea meeting will be held at 15th and Race Sts., under the care of the Best Interests Committee of the Monthly Meeting, next 6th-day, the 25th.

Last First-day, the 12th, at a meeting held under the care of the Woodlawn, Va., Young Friends' Association, Professor Jesse H. Holmes of Swarthmore College spoke on the "Essentials of Christianity."

The annual oyster supper for the benefit of the Friends' Home for Children, 4011 Aspen Street, West Philadelphia, will be held from 5 to 8 p. m., on Second-day, First month 28th, at Lu Lu Temple, 1337 Spring Garden Street. The supper will be followed by a musical and literary entertainment. For particulars see advertisement on another page.

At Chicago meeting on First-day the 6th, twenty-two friends were present. Of these nineteen went into the adult class of the First-day school and thirteen into the children's class. Dr. Thomas Atkinson Jenkins of the University of Chicago, is Superintendent of the First-day school. In another column we publish a selection of Bible texts arranged alphabetically, which are being learned by every member of the school.

The Friends' Peace Association [Orthodox] of Philadelphia, a very active and influential organization, has sent to the President and the Secretary of State a memorial urging that the United States Commissioners to the coming Hague Conference be instructed to cast their influence in favor of a treaty of obligatory arbitration covering all international disputes, of periodic meetings of the Hague Conference hereafter and the preparation of a recognized and authoritative code of international law, of an arrest and reductlon of armaments, and of the exemption of all private commerce at sea from capture in time of war.
—*Advocate of Peace.*

The Philadelphia Friends' [Orthodox] Peace Association, a very active and earnest organization, has offered a first prize of $40.00 and a second prize of $20.00 for the two best essays to be written by pupils of either the Central High School, Central Manual Training High School, or the North-east Manual Training High School of Philadelphia on "International Friendship: Its Recent Growth and Practical Significance." The essays submitted must not exceed three thousand words in length. They must be written on one side of the paper only in ink or by typewriter. They must be sent without signature, with a sealed envelope containing the name, address, school and class of the writer, to H. W. Cadbury, Secretary, 441 Locust Avenue, Germantown, Penna., not later than March 15, 1907. The essays will be judged by three competent persons selected by the Executive Committee of the Philadelphia Peace Association of Friends. In arriving at a decision the judges will be guided chiefly by the clearness and force of the writers in presenting the practical, rather than the theoretical or sentimental, aspects of the subject. The Committee encourage those expecting to contest for the prize to write for suggestions as to the literature of the subject to H. W. Cadbury, Secretary, 441 Locust Avenue, Germantown, Penna., or to Benjamin F. Trueblood, Secretary of the American Peace Society, 31 Beacon Street, Boston. —*Advocate of Peace.*

The Committee appointed by the General Conference to propose places for the Meeting of the Central Committee this year, and of the General Conference in 1908, will meet in New York on the 26th of 1st month. Suggestions are invited from Friends.

JOHN WM. HUTCHINSON, *Chairman.*

At a special meeting of the Woodlawn, Va., Young Friends' Association held at the meeting-house on the evening of First month 12th, Jesse H. Holmes gave a most helpful talk on the "Essentials of Christianity." The next morning, in the meeting and First-day School, his presence and message were most acceptable, and his visit was greatly appreciated by every one.

W. F. Grahame and wife, the former a native of Burmah, and at present an employee of the British Government, both long resident in India, will show their lantern pictures of native Indian life in the Young Friends' Auditorium, 15th and Cherry Streets., on Seventh-day, the 19th, at 8 p. m. They have been making their home at the Young Friends' Building, and becoming interested in Friends, wished to give this evening's entertainment and to meet as many as feel like coming. The meeting is arranged by the House Committee of the Young Friends' Association. All to whom this notice may come are welcome to attend and bring their friends.

SWARTHMORE COLLEGE NOTES.

At the midwinter conference of the Association of Friends' Schools to be held on Seventh-day, First month, 19th, at the Friends' Meeting-house at Race Street, the subject for discussion will be "The Training of Friends as Teachers." This will be, in reality, a consideration of the work of the new educational courses at Swarthmore. President Swain will give a general report of the work so far, following which, R. Barclay Spicer will speak on "What do we want the Pedagogical work at Swarthmore to do for the Student, College and Society?" Edward B. Rawson is next on the program with the topic, "A plan by which this work may be accomplished." The discussion will be opened by Dr. Joseph S. Walton and Dr. Bird T. Baldwin.

On Fifth-day evening, First month 10th, Swarthmore lost the semi-final debate of the Pennsylvania Intercollegiate Debating League, to Dickinson College, on the subject, "Resolved, that United States Supreme Court Judges be Elected by Popular Vote." The Dickinson team was composed of George R. Hull, Arthur C. James, Wilbur H. Norcross and W. H. Michaels, alternate. Swarthmore's representatives, who defended the negative side of the question, were Howard L. Fussell, Harvey T. Satterthwaite, Amos J. Peaslee and Frank K. Hyatt, alternate. The debate was held at Carlisle and the judges were Prof. Ward Pearson of the Wharton School of Finance, A. C. Stamm, Esq., of Harrisburg, and E. L. McGinnes, Superintendent of Schools of Steelton.

The mid semester examinations will be held during the week beginning First month, 28th. They will occupy, as usual, two hours for each subject and the schedule has already been posted.

Dr. T. A. P. Sailer, Honorary Educational Secretary of the Board of Foreign Missions of the Presbyterian Church will be present at meeting on next First-day morning. The Young Friends' Association will be held as usual in the evening.

The new Catalogue number of the Swarthmore College Bulletin which has just appeared contains, in addition to the usual general information concerning the College, accounts of the New Library Building, the Chicago Club Scholarship and the new Engineering Building.

GEORGE SCHOOL NOTES.

On First month, 2d students returned and the next day recitations were begun. The following Seventh-day evening Dr. Nathaniel Schmidt, of Cornell University, lectured on "Heroes of the Workshop."

The Penn and Whittier contest was held, First month, 12th. The judges, Dr. Walton, Miss Russell and Miss Trego, of Newtown, decided in favor of the Whittiers.

Program:—Leigh Pownell, Piano Solo; Lydia Lippincott, Art of Optimism; Ethel Ball, How They Found New Year; Albert Hogeland, America, A World Power; Music by the School Quartette; Mary Hannum, Two Emancipators; William Hough, Mr. Dooley on Short Marriage Contracts; Hugh Eastburn Jr., The New South; Tacy and Margarett Hough, Piano Duet; Anna Parry, Aux Italians; William Jenkins, Fall of Pemberton Mills; Senior Male Quartette.

H. B. K.

FRIENDS' ASSOCIATIONS.

NEWTOWN, PA.

The Junior Friends' Association held its regular meeting First-day afternoon, First month 6th.

The literary program for the day was a discussion of "The Negro under Slavery" which embraced the subjects of "Treatment", "Food and Clothing", "Homes", "Labor", "Education", "Religion", and "Contact with Whites." Joseph Briggs in a talk on "Treatment and Labor", brought out the fact that there were in general two classes of slaves, claiming separate origin even in Africa. The first class was composed of the more intelligent negroes held as house and body servants; the second, the field hands. Upon this point hinged the whole discussion. The first class was for the most part well treated, well fed and clothed, had moderate educational advantages, was allowed to attend church and in many respects benefited by the contact with whites. The exact opposite was almost universally true of the class of field laborers which included some of the lowest negro types.

Many other interesting facts were brought out in talks by Watson Atkinson, Barnard Walton, and Elizabeth Woodman.

Notice was received of the week-end conference to be held at Moorestown First month twelfth.

A committee acting in conjunction with the Senior Association announced that arrangements had been made for a lecture to be given by Eleanor Wood the evening of First month sixteenth in the Meeting House. Her subject is "The New Isaiah".

The Junior Friends held their regular winter social at the home of William Eyre, Fifth-day evening 12-27. A very enjoyable evening was spent by about twenty-five members and guests of the Association.

MARGARETTA PACKER, *Secretary.*

HORSHAM, PA.

The Young Friends' Association met 12th mo. 30th, 1906. Charles F. Kinsey opened the meeting by reading the 2nd chapter of St. Matthew. Rachel Jarrett read a selection "Small Beginnings." Florence Wilhams read from Friends' Discipline on "Wills". Annie R. Comly read an article on "Worship". Jane K. Jarrett gave a blackboard exercise, entitled "The Wheel of Life," in which she taught in a beautiful and simple manner of character building, and how to live toward the perfect life. Louis Ambler addressed the meeting on "Children and their Rights". After sentiments and a period of silence, adjourned to meet 1st mo. 27th, 1907.

ELIZABETH R. WOOD, *Secretary.*

WOODLAWN, VA.

The Young Friends Association met at the home of Sarah Wilkinson Twelfth month 30, with a very good attendance in spite of the roads and weather. The President opened the meeting with Scripture Reading. Lida Gillingham reported on Current Topics. George Gillingham read a selection.

The election of officers for the ensuing year resulted as follows:—

President, R. R. Gillingham; Secretary, Lewetta Cox; Program Committee: F. H. Wilkinson, L. W. Gillingham, and Anna M. Wilkinson.

After intermission the roll was called, to which nearly all responded with sentiments.

Abbie Gillingham read the First-day School lesson on Peace and Arbitration. This was followed by a full and free discussion, in which all participated, and several read clippings appropriate to the subject. Sarah Cox read a beautiful poem, "Grandmother's Sermon." Adjourned to meet at the home of Joseph W. Cox, 1st mo. 26th, 1907.

E. G.

HOPEWELL, VA.

Vice President, Daniel W. Lupton opened the meeting, 12th month 23rd, by reading the Second Psalm.

Before hearing the regular exercises the report of the Conference, which was prepared by Grace L. Bond, was read. It was divided in three parts. The first read by Susan T. Pidgeon, second by Bertha B. Clevenger, third by Carrie A. Clevenger. Each section was discussed separately and made the meeting one of uncommon interest. The Secretary was asked to extend the thanks of the Asso-hiation to Grace L. Bond for so full and interesting an account.

Lewis Pidgeon read a short article under "Discipline."

A letter from William I. Hull in regard to a syllabus of lectures to be given at Swarthmore College, which he had sent us, was read. The Association put the syllabus in the hands of the executive committee to examine and use as they thought best.

CARRIE D. LUPTON, *Secretary.*

CALENDAR OF MEETINGS, ETC.

[In sending in notices for the Calendar they should be put in the usual form, so that they need not be rewritten. They must be in not later than Third-day morning.]

FIRST-DAY MEETINGS.

Philadelphia.—

Fifteenth and Race Streets, 10.30 a.m.; First-day School, at 11.45 a.m.

Thirty-fifth Street and Lancaster Avenue, 11 a.m.; First-day School, at 10 a.m.

Fourth and Green Streets, 10.30 a.m.

Germantown, 10.30 a.m.; First-day School, at 9.30 a.m.

Fairhill, Germantown Avenue and Cambria Street, 3.30 p.m.; First-day School, at 2.30 p.m.

Frankford, 10.30 a. m.; First-day School, at 9.15 a.m.

Seventeenth Street and Girard Avenue, 11 a.m. First-day School, at 9.45 a.m.

Camden, N.J.—

Market and Cooper Streets, between Seventh and Eighth, 10 a.m. (Mid-week meeting, Fourth-day, at 7.30 p.m.)

New York City.—

East Fifteenth Street and Rutherford Place (between Second and Third Avenue), at 11 a.m.

Brooklyn.—

Schermerhorn Street (between Smith Street and Boerum Place), at 11 a.m.

Washington City.—

1811 I Street, Northwest, at 11 a. m.

Chicago.—

Athenæum Building (26 Van Buren Street, near Wabash Avenue), at 10.45 a.m.; First-day School, at 11.30 a.m.

1st mo. 18th, (6th-day).—Library Association of Friends' Annual Meeting, Central School Lecture Room, 15th and Race Sts., Phila. Address by Henry W. Wilbur on "Books and Reading."

All interested in the subject and all interested in the library and the work of the Association are invited to be present.

The Library at 15th and Cherry Sts. is an indispensable supplement to the public libraries. It offers valuable reference books and carefully selected reading for the young, is an important adjunct to the Friends' Schools, contains much purely Friendly literature, and provides standard books for the use of First-day Schools and students of present-day philanthrophy.

The value of Libraries is being recognized more and more, and if Friends are to do their part in the important work, this Library must receive immediate and generous support.

1st mo. 19th (7th-day).—Conference of the Association of Friends' Schools on Teacher Training at Swarthmore, in Race Street Meeting House, Philadelphia, at 10 a.m.

1. Report of Pedagogical Work being done at Swarthmore College this Year. President Joseph Swain.

2. What do we want the Pedagogical Work at Swarthmore to do for the Student, the College, the Society? R. Barclay Spicer.

3. A plan by which this Work may be Accomplished. Edward B. Rawson.

4. Discussion. Opened by Dr. Joseph S. Walton, Dr. Bird T. Baldwin.

1st mo. 20th, (1st-day).—Conference at Kennett Square, Pa., under care of Philanthropic Committee of Western Quarterly Meeting, at 2.30 P. M.; Subject, "Purity"; address by Joseph S. Walton.

1st mo. 20th (1st-day).—Swarthmore Lecture on Quakerism, at the College, at 7.30 p. m. Sixth lecture; "Rationalism" by Dr. Jesse H. Holmes. Second month 3rd, "George Fox and his Message" by Dr. Joseph S. Walton.

1st mo. 20th, (1st-day).—Conference under care of Concord Quarterly Meeting's Committee on Philanthropic Labor in the Meeting house at Wilmington, Del., at 2.30 P. M.

1st mo. 20th (1st-day).—An appointed evening meeting, at Girard Ave., Phila., at 7.30.

1st mo. 20th, (1st-day).—Friends of Girard Ave. Meeting expect Joel Barton of Woodstown, N. J., in attendance at their meeting at 11 a. m.

1st mo. 20th, (1st-day).—Lecture in Penn Hill Meeting House at 2 p.m., by Eleanor Wood. Subject: "Methods of Teaching the Bible."

1st mo. 20th, (1st-day).—Friends' Association of Cornwall, N. Y., at the home of Rowland Cocks.

1st mo. 21st (2nd-day).—Fairfax Quarterly Meeting, at Fairfax (Waterford,) Va., at 11 a.m.; Ministers and Elders, 7th-day before, at 3 p.m.

1st mo. 22nd (3rd-day).—Western Quarterly Meeting at London Grove, Chester Co., Pa., at 10 a.m.; Ministers and Elders, day before, at 11 a.m.

1st mo. 24th (5th-day).—Caln Quarterly Meeting at Sadsbury meeting-house in Christiana, Lancaster Co., Pa., at 11 a.m.; Ministers and Elders, same day, at 10 a.m.

1st mo. 25th, (6th-day).—A Social Tea at 1520 Race Street, under care of Committee on Best Interests of the Monthly Meeting of Friends of Philadelphia.

1st mo. 26th (7th-day).—Woodlawn, Va., Young Friends' Association at the home of Joseph W. Cox.

1st mo. 26th (7th-day).—Westbury Quarterly Meeting at 15th and Rutherford Place, New York City, at 10.30 a.m.; Ministers and Elders, day before, at 2.30 p.m.

1st mo. 27th (1st-day).—Meeting of Friends at White Plains, N. Y., at home of Mary A. Carpenter, 35 Greenridge Ave., at 11 a. m.

1st mo. 27th (1st-day).—Friends' Association of London Grove, Chester Co., Pa. at home of T. Chalkley Bartram.

1st mo. 27th (1st-day).—Horsham, Pa., Young Friends' Association.

1st mo. 27th (1st-day).—New York and Brooklyn Young Friends' Association, at the meeting house, 110 Schermerhorn St. at 8 p. m. "Great World Movements and Their Enduring Influence—The Reformation"; paper by Harriet Busselle.

1st mo. 27th (1st-day).—Hopewell Young Friends' Association at the meeting house, at 1 p. m.

The Twentieth Annual
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(Non-Sectarian) 4011 Aspen Street

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Second-day, First Month 28, 1907

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The spacious Lu Lu Temple Hall has been selected for our Annual Oyster Supper because it is particularly well adapted for our uses. This choice was also made that we could better accommodate the host of friends who in previous years have made these suppers such enjoyable occasions, and we know the new and spacious quarters will add greatly to the pleasure and satisfaction of our guests.

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Mary C. E. Davis, 522 N. 21st Street
Elizabeth L. Coates, 1933 Judson Place
Anna J. Bean, 1729 N. 19th Street
Mary H. Kirby, 1730 Mt. Vernon Street
Edward C. Dixon, 532 Walnut Street
Jesse H. Michener, 4512 Regent Street
Matilda K. Lobb, 1702 N. 18th Street
Hannah E. Scott, 3437 Woodland Avenue
Barclay B. Heacock, 753 N 26th Street
Anna A. Emley, 1529 Girard Avenue
Milton W. Buzby, 2001 Summer Street
Eliza H. Worrell, Y. F. A. Bdg., 15th & Cherry
Deborah P. Livezey, 1024 Green Street
Anna B. Bunting, 315 N. 35th Street
Joseph Scarlett, 52d and Lancaster Avenue
Elizabeth M. Middleton, 856 N. 8th Street
Francis V. Eavenson, 318 N. 20th Street
Annie K. Taylor, 315 N. 35th Street
Robert Ambler, 1525 Centennial Avenue
Sarah W. Ambler, 1525 Centennial Avenue
Rebecca B. Nicholson, Camden, N. J.
Caroline C. Price, New Hope, Pa.
Lewis L. Eavenson, 615 N. 34th Street
Mickle C. Paul, 3310 Baring Street
Catherine M. Angell, 3011 Aspen Street
Mary S. Wickersham, 6300 Greene St, Gtn.
Elizabeth H. Woodnutt, 1728 Girard Ave.
Alben T. Eavenson, 2013 Vine Street
Hugh M. Thomas, 1618 Green Street
Thomas P. Bacon, 3212 Baring Street
J. Lee Hall, 39th and Parrish Streets
S. Irene Eavenson, 2013 Vine Street
Ella R. Bicknell, 5912 Girard Avenue
Edwin B. Newcomer, 315 N 33d Street
May K. Newcomer, 315 N. 33d Street
William Taylor, 315 N. 35th Street
Lula B. Dixon, 918 S. 49th Street
Mary E. Dunham, Merchantville, N. J.
Madge Heacock, 753 N. 26th Street

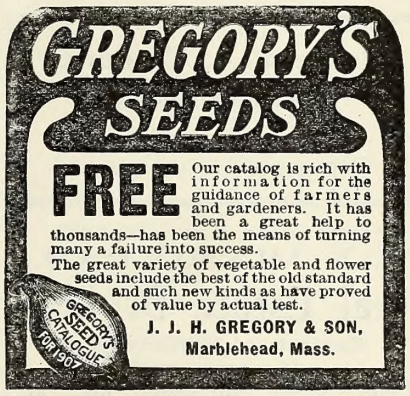
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1st mo. 27th (1st-day).—Germantown Meeting, Phila., attended by Quarterly Meeting's Visiting Committee, including Ellis W. Bacon, R. Barclay Spicer, Samuel H. Hibberd, Samuel Jones, Mary P. Thomas, Sidney S. Yarnall, Mary H. Whitson.

1st mo. 28th (2nd-day).—Annual Oyster Supper for benefit of Friends' Home for Children, 4011 Aspen St., West Philadelphia, at Lu Lu Temple, 1337 Spring Garden St., from 5 to 6 p. m. See advertisement in another column.

1st mo. 29th (3rd-day).—Concord Quarterly Meeting at West Chester, Pa, 10 a.m.; Meeting of Ministers and Elders, day before, at 2 p.m.

1st mo. 30th (4th-day).—Purchase Quarterly Meeting, at Purchase, N.Y.; Ministers and Elders, day before, at 2.30 p.m. Train to White Plains, N. Y., where Friends will be met.



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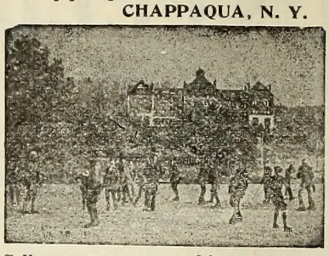
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FRIENDS' INTELLIGENCER

Established 1844. The Journal 1873. Young Friends' Review 1886. | PHILADELPHIA, FIRST MONTH 26, 1907. | Volume LXIV. Number 4.

THE OPEN AIR.

God of the Open Air,
To Thee I make my Prayer:

From the prison of anxious thought that greed has builded,
From the fetters that envy has wrought and pride has gilded,
From the noise of the crowded ways and the fierce confusion,
From the folly that wastes its days in a world of illusion,
(Ah, but the life is lost that frets and languishes there!)
I would escape and be free in the joy of the open air.

By the breath of the blue that shines in silence o'er me,
By the length of the mountain lines that stretch before me,
By the height of the cloud that sails, with rest in motion,
Over the plains and the vales to the measureless ocean,
(Oh, how the sight of the things that are great enlarges the eyes!)
Lead me out of the narrow life, to the peace of the hills and the skies.

By the faith that the flowers show when they bloom unbidden,
By the calm of the river's flow to a goal that is hidden,
By the trust of the tree that clings to its deep foundation,
By the courage of wild birds' wings on the long migration,
(Wonderful secret of peace that abides in Nature's breast!)
Teach me how to confide, and live my life of rest.

For the comforting warmth of the sun that my body embraces,
For the cool of the waters that run through the shadowy places,
For the balm of the breezes that brush my face with their fingers
For the vesper-hymn of the thrush when the twilight lingers,
For the long breath, the deep breath, the breath of a heart without care,—
I will give thanks and adore thee, God of the open air!

—Henry van Dyke.

WHAT DO OUR MEETINGS MOST NEED?

[Paper read at a Week-end Conference held at Sadsbury Meeting House, Christiana, Lancaster Co., Pa., Twelfth month, 1906.]

II.

When I began to think over this subject in a selective way, trying to find some points to write a paper on, I found it impossible in my mind to make the needs of our meeting different from the needs of any other church; but rather that they fell into two classes,—first, the needs of our meeting in common with other churches, and second, the peculiar needs of our own meeting.

What is Quakerism in the world that it differs from other sects, and why should it have needs that differ from the needs of other sects? In every organization the ministers repeatedly tell us that all the world are brothers and that we all belong to the same church. One has only to attend a First-day School at Friends' Meeting to realize how individuals even of the same church differ in opinion.

A subject like miracles when discussed by the class shows up the fact that every member of the class has his own individual belief. The Trinity, the Vicarious Atonement, the authorship of the Bible, all make us stand apart with our own secret creeds. But even if we stand apart with our creeds, our actions bring us together with everybody, and make us all members of one great church, "The Church of Our Everyday Life." The creed of this church is not written down in a book, but may be read in men's dealings with each other and in the dealings of nations. The ritual of this church never ends. Pagan and Christian all over the world living their lives in their own way have a voice and an influence in this universal church. The needs of this church are alike everywhere, no matter whether the worshipper sees God through a golden calf, or the son and moon; or whether he looks for God in his own soul as does the Quaker.

In the first place this "Church of Our Everyday Life" needs honor, all kinds of honor;—honor that we can carry into our business dealings that men may know we can be depended on; honor in our friendship that our friends may know we are not pretenders; honor to ourselves that will make us see our own motives and actions in their true light, and honor in our religion, a wide-awake honor that we may not profess things we do not believe.

In the second place this "Church of Our Everyday Life" needs friendliness, a friendliness that is fearless and sure, a friendliness that will disregard all conventionality. You can see it in a kind welcome to a stranger, in gentleness to all old people, in acts of self-sacrifice,—and it warms your heart when you see it.

These, honor and friendliness, are two of the needs of the everyday life of every sect of us, and the Society of Friends needs them just as much as any other.

But there are some other needs in my mind that belong entirely to the Society of Friends. In the first place, I think we need to let a modern image-breaking do for us the work the early Protestants did for England. For a long time it has been at work on the restrictions of dress and speech and

actions of our society, so that now you cannot tell a Quaker, by merely looking at him, from a member of any other church. To me it is one of our needs that this work be continued until every little peculiarity we have is taken away and we are as much like the rest of the world as possible.

Another of our needs is to overcome our inactivity. We seem to get our religion too easily to be good for us, and we are content to sit at home or in our meetings without taking part or even expressing an opinion. This is surely not a healthy condition, for if we hear what goes on, we surely must have an opinion, and it is a very little trouble to express it. And next I should like to throw a stone at our business meetings: we need dispatch.

It keeps your interest up and gives you satisfaction to see business done in a business-like way. Sometimes there seems to be a part of the religious meeting mixed up with the business meeting, and that I think is a mistake. We need to keep the two apart and there will be less of that feeling of weariness connected with the business meeting.

My last stone is at the ministry. I think it is one of our gravest needs to have ministers provided for meetings that have none of their own. A succession of silent meetings makes you lose interest, and you naturally wish to hear something, and go where you can hear something. The Society of Friends can amply afford to provide ministers for its meetings, and I think the sooner we do it the more likely we shall be to retain our membership.

These needs of our meeting are all unfilled because of the traditions and images of the early Quakers standing in the way. But what was useful in the time of George Fox is not necessarily useful now, for we live in a different country, under a different government, and we are entirely up-to-date and modern, and we need a modern Quakerism.

ESTELLE BRINTON.

COMPANIONSHIP OF BOOKS.

[Read by Mrs. Walter Swain at a meeting of Fall Creek Friends' Association, Pendleton, Ind.]

God gives us our conscience as a guide, we stand alone and are at liberty to obey or disobey its whispers. We are left alone to follow the promptings of his teachings and we are expected to live true, honorable lives so that we may cast a good influence over others. This is an age of progress; we are moving forward in every line of thought so I think we should try to live for a purpose, to learn what our capabilities are and make the best of them in order to accomplish most in life.

We know that the reading of good books is profitable and the question is often asked, "How are we to know a good book?" An educator once said, "If you see a book that has been on the market for only a year don't read it; if it has been there for five years it will do for someone to read, but if it is still on the market at the end of ten years all may read it and be benefited." That would seem a long time to wait to read a book, but I do think we should consider the matter more closely, for a few good books carefully read means by far more value to us, for a careful study of a little choice literature furnishes solid food for reflection, but the growing tendency of the country is to crowd the mind with books which merely strike our fancy and such literature as this surely opens the taste for better reading.

Our object of reading good books should be to get all the beautiful thoughts which help to form our character, which help to strengthen and broaden our mind, which might be compared to a plant that is placed in the sunlight that it may grow and make a beautiful flower.

We should make a good book our friend. Perhaps there is too much hurry and worry, as I know a great many of us will admit, to give much time each day to reading, but I think if we can only give some time each day to the reading of some good papers, magazines, books, etc. (for there are so many good ones) we may derive some good thought even if it is very small and I think in a short time we will be surprised how much we have gained.

If there are persons that we know that do not have a good chance to read these good things, would it not be a good plan to hand to them these good articles that they may get some good from them?

The man or woman who has cultivated a love for good reading seldom finds time to be lonely. We know what a great influence it has over one to be thrown into good company, it seems to refresh us so much and makes one feel good; so I think it may be found in reading a good book, which tends to brighten our intellect. On the other hand how badly we feel when thrown in bad company, in the form of poor books.

Emerson says, "Books are the best things well used, but if abused, the worst." There can be no gift better to offer a friend than a good book.

Some families devote each winter evening to reading aloud books of good authors, which surely is very nice. Others attend reading circles or take courses of reading.

The poets should have a place in our hearts as we may read so many beautiful lines from them.

The best thoughts of the best men and women throughout all the ages past are preserved only in books. And if we do not read we deny ourselves the companionship of those best men and women

who have lived and exercised a great influence on the people of their time.

Form the habit of reading. See that good books are early placed in the hands of children and encourage them to cultivate a taste for reading so that as they grow older they will not be satisfied to sit and gaze idly into the fire, but will desire the companionship of friends found only in books.

ANTI-SALOON LEAGUE PLANS AND OTHER PLANS.

"The Church in Action Against the Saloon," is the title of a little booklet* of sixty-odd pages, setting forth the claims and aims of the Anti-Saloon League. Its author is William H. Anderson, Associate Superintendent Anti-Saloon League, of New York.

As stated by its endorsed spokesman, the League claims to be a "league of organizations" and especially of churches, against the liquor traffic's active retail representative, the saloon. It organizes no local branches as such. According to this statement there is nothing new to "join", the individual church being the unit. Its propaganda methods seem to create or call into being its working machinery. Some representative of the League holds a meeting in a church. He states his case, gets his subscription cards circulated, and commits the church to the League movement. Such local committees as may be appointed by existing church organizations, acting in connection with the League's state or local superintendents constitute its executive authority.

The League's shibboleth is to the effect that the solution of the saloon problem is "no saloon." Its evident aim is to solve the problem on the installment plan. It claims never to stand for permission of the liquor traffic, but that it sometimes accepts permission goes for the saying. Its methods for securing the solution of the problem necesarily involve political action, although it does not favor partisan effort. It claims to work through any or all parties. It has supported Republicans, Democrats and Prohibitionists for various offices at different times and in different places.

A free and logical interpretation of the League's policy would seem to indicate that when the candidates of the Republican and Democratic parties are known to be favorable to the saloon and the license system, it should always support the candidates of the Prohibition party. But it would seem that the support of the so-called third party has generally, if not always, been when a combination of circumstances rendered the local success of that party both possible and probable.

When the field of legislation is entered, the League all along the line stands for whatever form of local option seems presently available. Its clearly defined successes have been state and local, for when the domain of national lawmaking is entered so many other forces have been enlisted, as to make its own claims in this particular seem somewhat extravagant. The League maintains a superintendent of legislation in Washington, and has subordinate superintendents more or less in evidence at the capital of every state where it is actively doing business.

In its three-fold activity, legislation, agitation and law-enforcement, the League does not seem to have devised either specially new methods, or particularly new policies. More than fifty years ago thoughtful and concerned Americans began a crusade against the liquor curse. Some form of local option was in process of trial as early as 1833, and what was known as the "Maine Law" movement promised a little later to capture the country. By the middle of the fifties nearly a decade of states had placed prohibitory laws on their statute books. But the intensification of the slavery issue rather eclipsed the liquor question, or relegated it to the position of a side issue. The treasury needs of the war of the rebellion made revenue a prime necessity, and the internal revenue system, with its heavy embargo on the liquor business, wholesale and retail, gave the traffic a national standing, and really ushered in the era of saloon dictation, if not domination in politics.

It has to be admitted that every prohibitory law, every license law, and every restrictive statute, either in the past or present, was secured by non-partisan action, very much similar in quality if not in details to the methods of the Anti-Saloon League. A counter admission, which ought to be as universally accepted, because it is as actually true, is that the prohibitory laws of the forties and fifties, and the later similar statutes, which have been repealed, experienced their undoing in the face of the non-partisan temperance plan. In fact non-partisan temperance laws have been repeatedly killed or annulled by a partisan political machine, which was able to "cut coming and going," getting the temperance vote part of the time, and the liquor vote the other part. While the Anti-Saloon League was actively in business in Vermont and New Hampshire, Prohibition was

* The Church in Action Against the Saloon; being an authoritative statement of the movement known as the *Anti-Saloon League.* By William H. Anderson, Associate State Secretary of New York Anti-Saloon League. Published by the New York Anti-Saloon League, Buffalo and New York City. 10 cents per copy in quantities of less than 100 outside of New York State.

supplanted in both states. The contradictoriness and cunning of the liquor interests cannot be more plainly illustrated than in the fact that it will oppose local option as a measure of assault upon what it calls personal liberty, wherever a plain license law is in force. It will gladly accept rather stringent local option provisions as a high license attachment, in states where general prohibition has had sway, the violent action of the interest in behalf of local option, when the conspiracy to repeal prohibition in Vermont and New Hampshire was on, being a matter in evidence.

It is probably advisable and desirable to make all of the religious denominations unite in action against the saloon, but a union of churches and church members, and nobody else is quite another question. In fact any line of action which even leaves room for inference that the liquor question is simply for the church to consider and solve, has in it an element of weakness, while a purely church movement or issue in our politics is foreign to the genius of our institutions. A union of all people opposed to the liquor traffic, no matter what their religious affiliation, or whether of no affiliation, on some continuous consistent policy, is one of the needs of the time. Whether the Anti-Saloon League presents such a point of union is open to debate. That it has a wide educational field along various lines may be admitted, and if it should do nothing else in the long run, but constantly keep it before the people that the public and governmental side of the liquor question must be considered and solved in the domain of politics; though its specific plan may not be ideal, or its method altogether satisfactory, it will have done a good deal to help the vexed problem towards settlement.

There can be no reasonable complaint that women may not do nowadays anything which they can do well. The record of a single week tells of a woman elected collector of taxes; of another winning in competition the appointment as sculptor of fifteen-thousand-dollar bronze doors of the chapel at Annapolis Naval Academy; of a third who has made a country home self-supporting by the raising of chickens, rabbits and cats; and of two other women who have sent one and a half million roses to market in a year.—*Woman's Journal.*

Such experiments in goodness as the world has so far made, feeble and inconclusive as they are, warrant the far-reaching generalization that if we were infinitely wise we should be infinitely good.—*C. Hanford Henderson, in The Children of Fortune.*

PROPOSED NATIONAL PEACE CONGRESS.

It is felt very generally that the success of the approaching Hague Conference, at least the success which ought to crown its labors, will depend very much on the manner in which public sentiment expresses itself, between now and the date of the meeting, on the subjects with which it ought especially to deal.

The first Hague Conference was probably saved from failure, at its very opening, by the immense volume of expression of public sentiment which came to it from many parts of the civilized world,—from Great Britain, the United States, France, Italy, Holland, Switzerland, etc. The second intergovernmental Peace Conference runs a risk of a different order, namely, that of becoming a mere appendage to the first. If it is to be saved from this, and deal in a large, free, progressive way with the important international problems now pressing for solution, it must not be left in doubt, when it meets, as to what the peoples of the world want and expect of it.

For this reason it has been thought expedient by the Directors of the American Peace Society and many others, that a National Peace Congress should be held in New York the coming spring, to voice the sentiment of the country in regard to what should be done at The Hague. On their invitation, a preliminary conference to consider the subject was held at the City Club, New York, on December 10. Representatives were present from most of the important peace organizations, and in addition a number of other interested individuals. Among those in attendance were Hon. Robert Treat Paine and Mr. and Mrs. Edwin D. Mead, of Boston, Joshua L. Bailey and Alfred H. Love, of Philadelphia, Dr. Phillip S. Moxom of Springfield, Rev. Mr. Potter and Mrs. Adler from Hartford, Professors George W. Kirchwey, Samuel T. Dutton, John B. Clark and Dr. Ernst Richard from Columbia University, Mr. Hayne Davis, Mr. Robert E. Ely, Mrs. Anna Garlin Spencer, Mr. Otto Spengler and Miss Pearson from New York, etc. Prominent persons who had been invited but could not come expressed themselves as heartily in favor of the proposed Congress and wished the undertaking all possible success. Among these were President Jordan of Leland Stanford, President Seelye of Smith, William Christie Herron of Cincinnati, Hon. Samuel B. Capen of Boston, Jenkin Lloyd Jones of Chicago, President James of the Illinois State University, Ex-Senator Edmunds, John Mitchell, of Indianapolis, Dr. Hiram W. Thomas of Chicago, Clinton Rogers Woodruff of Philadelphia, John B. Garrett, Rosemont, Pa., Bishop Lawrence of Boston, Moorfield Storey, Bishop Mallalieu of Auburndale, Mass., Dr. Francis E. Clark of Boston *et al.*

Hon. Robert Treat Paine, president of the American Peace Society, was invited to serve as chairman of the meeting, and Prof. Samuel T. Dutton. Secretary of the New York Peace Society, as secretary. After an explanation by Dr. Benjamin F. Trueblood of the purposes of the meeting and the character of the congress proposed, followed by a free discussion, it was unanimously voted that such a congress should be held, to arouse and concentrate American public sentiment in support, substantially, of the propositions put forward by the Interparliamentary Union and other peace organizations as demanding foremost consideration at the Hague.

It was voted that an Executive Committee of fifteen with full power be appointed, seven of whom should be from New York City, to make the arrangements for the Congress. The nucleus of the Committee was formed with power to complete its membership.

The Executive Committee was authorized and instructed to create a General Advisory Committee of not less than one hundred, to co-operate with the Executive Committee in promoting the success of the Congress.

The Executive Committee, as completed, is as follows: Prof. Samuel T. Dutton, Mr. Robert E. Ely, Prof. George W. Kirchwey, Mrs. Henry Villard, Dr. Ernst Richard, Mrs. Anna Garlin Spencer, Rev. Frederick Lynch, Professor Charles Sprague Smith and Mr. Hayne Davis, New York; Jenkin Lloyd Jones, Chicago; Mahlon N. Kline and Stanley R. Yarnall, Philadelphia; Edwin D. Mead and Benjamin F. Trueblood, Boston; William Christie Herron, Cincinnati; Rabbi J. Leonard Levy, Pittsburg; and H. C. Phillips, Mohonk Lake.

The Executive Committee will name committees on program, finance, publicity, local arrangements, etc., as may be found necessary. It is expected that the Congress will meet sometime in April, prior to the convening of the Hague Conference.

Its sessions will be continued for two or three days, and it is planned to make it representative of all the arbitration and peace organizations and interests of the country. Representative men in both public and private life, in business, educational, religious and labor circles, who favor the arbitration of international disputes, the codification and improvement of international law, the limitation of armaments, the extension of the rights of neutrals, the extension of the reign of law and order to international affairs, the federation of the nations into world-organization, etc., will take part in the discussions. It is expected also that a number of distinguished leaders in the peace cause in Europe, who will be in America at the time, will participate in the proceedings.

It is estimated that it will take at least $5,000 to cover the various expenses of preparing and holding the Congress, if it is given such proportions and character as it ought to have. One-half this sum is pledged in advance. The committee will be grateful for subscriptions of whatever amount from all those who are interested to see the Congress made a great and influential gathering, through which American public sentiment will powerfully and impressively express itself in favor of the greatest possible advancement at the second Hague Conference of the movement for world-order and peace. Contributions from any of the readers of the *Advocate of Peace* may be sent to the Secretary of the American Peace Society, Benjamin F. Trueblood, and will be put into the hands of the treasurer of the Congress when he is appointed.

It would be well if our friends in various parts of the country, who may not be able to go to New York, would consider at once the advisability of holding about the same time auxiliary meetings, to co-operate with the National Congress, and to arouse their own communities to give strong expression of their interest in the success of the Conference at The Hague. Such local conferences, by adopting and sending resolutions to the President, or to the chairman of the American delegation to The Hague, would have immense weight. There ought to be thousands of them.

—*Advocate of Peace.*

THE NEXT PEACE CONGRESS.

The peace workers in Germany are already astir in view of the holding of the Sixteenth International Peace Congress at Munich next autumn. The *Munchener Neueste Nachrichten* of December 1st gives an account of a meeting of the Munich Peace Society on November 28th, in which Professor Quidde, after giving his impressions of the Milan Congress, laid before his fellow townsmen the subject of the Congress to be held at Munich next August or September. He declared that both the city authorities of Munich and the State government of Bavaria would receive the Congress with the same generous welcome that had been extended to it in the cities where it has hitherto been held. The opening ceremony will probably take place in the old City Hall. He hoped that if Munich could not vie with Milan and other cities in the offering of festivities to the Congress, it might at least set a good example in the way of excellent business organization. He wished to see the Munich Congress surpass all others in attendance, because of the desire felt in all peace circles that the peace movement might

make great progress in Germany. We heartily join Dr. Quidde in this wish, and, though it is early yet to begin to think about a trip to Europe, we sincerely hope that a large number of Americans may make their plans to go to Munich.—

—*Advocate of Peace.*

BELIEF OF FRENCH PROTESTANTS.

[C. W. Wendte, in *The Christian Register*·]

A recent convention of Reformed Protestant churches of France, at Jarnac, was attended by representatives of the liberal and the moderate orthodox groups. The conservative, or ultra-orthodox, party declined to participate, and will apparently insist on organizing itself on a narrow dogmatic basis. But the other elements who constitute two-thirds of the Reformed, or Huguenot, churches of France, and comprise a still larger proportion of its Protestant population, after an earnest and harmonious session extending over several days, adopted unanimously as a basis of union the following declaration of principles:—

The members of this assembly, in the desire and hope of preventing a permanent division among the Reformed churches of France,

Full of confidence in the mercy and promises of the heavenly Father,

Decide to draw up a Declaration of Principles and a Draft of Statutes which they submit to the General Assembly of the Reformed Churches.

In the meantime they propose and advise the churches to unite at once, on the basis of this Declaration of principles and of these Statutes. They instruct their committee to take, on the request of the churches, such steps as may follow from this decision.

DECLARATION OF PRINCIPLES.

The representatives of the Reformed churches of France assembled at Jarnac, October 24 to 26, 1906, acting in the spirit of the resolutions adopted at Rouen on the 11th and 12th of July, convinced that in the present circumstances the Holy Spirit lays upon them responsibilities which they can no longer avoid,

Feeling their personal unworthiness,—having implored the grace of God and deliberated together in peace and brotherliness,

Recognizing in the churches the existence of a genuine need of intellectual sincerity, and a more and more conscious aspiration toward a fraternal unity founded on common religious experiences, and upheld by a common desire for moral repentance, spiritual awakening, theological renovation, and social action,

Determined, so far as they are concerned, and so far as it depends on them, to preserve intact the faith and the liberty which made the greatness of the Reformed churches of France,

Being resolved to close the era of useless controversy in order to call all disciples of the Master to activity in good deeds, to the awakening of the churches, to the evangelization of our country, to missionary work, to the emancipation of souls that are being lost, to war against all the strongholds of sin for the triumph of the Kingdom of God upon earth in justice, love, and holiness,

In fellowship of spirit with the Reformed churches of France which expressed their faith in the sixteenth century in the confessions of La Rochelle, and in the nineteenth in the declaration of 1872, and with all the churches that are descended from the Reformation,

Proclaim joyfully and with all their heart:—

(1) Faith in Jesus Christ, "the Son of the living God," supreme gift of the Father to suffering and sinful Humanity, who, by his holy life, his teaching, his death on the cross, his resurrection, his abiding action on souls and in the world, saves to the uttermost all those who are brought through him into union with God, and lays upon them the duty of working for the building up of the city of justice and brotherhood.

(2) The unique religious value of the Bible as a record of the progressive revelations of God.

(3) The right and the duty, for believers and for churches, of free inquiry according to the rules of scientific method, and of work for the reconciliation of modern thought with the gospel.

(4) The distinctly lay and popular character of religious associations, the brotherly co-operation in the parish of all ministers and laymen, each one placing at the service of the rest the gifts he has received.

(5) The maintenance of the Presbyterian synodal system, which implies the religious, administrative, and financial autonomy of the parishes, and their solidarity as a federation of churches.

Finally, therefore, being bent above all on realizing the union of hearts and wills, they invite all believers and churches to join them, who desire to uphold and propagate the essential principles of the gospel and of the Reformation.

At one time during the session there was a moment of hesitation as to whether there ought not to be a fuller discussion and perhaps amendment of this declaration of faith. At this juncture the liberal orator, Rev. Charles Wagner of Paris, arose, and in an impassioned and moving address swept away all opposition amidst a scene of profound and indescribable emotion. Moderates and liberals alike, according to the reports in the *Vie Nouvelle* and the *Protestant*, were moved to tears. M. Wilfred Monod, the leader of the moderates, threw himself on the breast of Wagner. The declaration was unanimously adopted, the whole assembly standing. Prayer was offered and the members united in singing Luther's choral, "A Mighty Fortress is our God." The triumph of the free and progressive party in the ancient church of the Huguenots was assured.

To one who loves his fatherland . . . our boasted indifference to the ethics of a national war is . . . mysterious. It is like telling a man that a boy has committed murder, but that he need not mind, because it is only his son.—*D. K. Chesterton in "Book of Defences."*

Individual good fortune and social welfare are essentially the same thing.—*C. Hanford Henderson.*

RELIGION OF THE NON-CHURCHED.

Clear-eyed men of vision in all the churches note the fact that the secular press of the country does not rally to the support of ecclesiastics who are defending the ancient creeds and the standards of orthodoxy against those who, in their own churches, are breaking away from them. The heartiness with which the majority of the contributors to the daily press disregard the standards and demand that truth, without regard to ancient interpretations of it, shall be made the test of soundness in belief, and that liberty of thought and speech shall be granted to all, on the same terms that civil liberty is granted, is a new and surprising phenomenon. It is useless to account for it by the plea that these men are irreligious and therefore not to be heeded. If they are irreligious, they have a passionate interest in the fortunes of the truth, and their estrangement from the church may have causes which lie not in themselves, but in the attitude of the church itself.

—*Christian Register.*

"INTERNATIONAL" TEXT STUDY

1907. Lesson No. 5. Second month 3d.

THE DELUGE.

GOLDEN TEXT.—What doth the Lord require of thee, but to do justly, and to love kindness, and to walk humbly with thy God?—Micah 6 : 8.

THE SCRIPTURE of the Lesson is Genesis 8 : 1-16.

Immediately following our last lesson there are two accounts of the generations of Adam. In the 4th chapter we have the descendants of Cain, while in the 5th chapter we learn that Adam had a third son, Seth, and his descendants are given; according to this account Noah was a descendant of Seth. We also have two stories of the deluge, welded into one narrative. The writer of the shorter account makes a distinction between clean and unclean animals, and describes the sacrifice which Noah offered after leaving the ark. The other writer tells that God announced the coming deluge to Noah and commanded him to build an ark, mentions the place where the ark grounded, and speaks of the rainbow and its meaning.

In connection with the Hebrew narrative it is of interest to note the Babylonian story of the deluge. According to this account the gods, especially Bel, were angry at the sins of men and determined to destroy them by a flood. One of the gods, named Ea, selected a favored man named Par and in a dream told him that a flood was coming and directed him to build an ark. Par built an ark and into it brought gold and silver and "seeds of life of all kinds," besides his family and servants, beasts of the field and wild beasts. The flood raged six days and six nights and when the waters abated the ark rested upon a mountain. After seven days Par sent out, one after the other, a dove, a swallow and a raven. The dove and the swallow, finding no resting place, returned to the ark, but the raven was seen no more. In the legends of most races there is a story of a great flood that caused great loss of life. This is in accord with the teachings of geology, for three are records on the rocks of large tracts of land that were once covered by the waters.

Ararat was a mountainous country north of Assyria, and was naturally chosen by the writer as the place on which the ark rested. The story of the flood is legend, not history, and is of value to us simply because it tells us the thought of God that was in the minds of the people who lived long ago. It is also worthy of study because its details are so frequently referred to in literature.

We know that today it would be impossible to separate the people here on earth into the good and the bad, for the worst people we know have some good in them, and the best people we know have some faults. It is not probable that one man and his family were so much better than all the rest that they deserved to be saved, while all the others deserved to be drowned for their wickedness. Neither can we think that God would plan a punishment for men which would cause the destruction of countless animals that had done no harm. Within the past year or two we have seen much destruction by volcanoes, earthquakes and floods, the causes of which we but partially understand; but in every instance the good suffered along with the evil doers. We no longer believe that these great calamities are brought about by human wickedness.

By studying the working of nature's laws scientists have discovered how many diseases that once ravaged mankind may in large measure be prevented. As each generation grows wiser than the last, the time may come when men will be able to guard against, if they cannot prevent, many of the disasters that now cause so much destruction.

TOPICS FOR ADULT CLASSES.—God's Punishments. The Geologic Record of Floods. Are the Laws of Nature Cruel?

QUESTIONS FOR INTERMEDIATE CLASSES.—In chapters 4th-8th what do you find about Jubal? Tubal-cain? Methuselah? Name Noah's sons. What are the dove and the olive leaf emblems of? Tell the story of the rainbow. Do you think there had been rainbows before? Why?

FRIENDS' INTELLIGENCER.

EDITORS: LYDIA H. HALL, RACHEL W. HILLBORN, ELIZABETH LLOYD, ELIZABETH POWELL BOND, R. BARCLAY SPICER.
BUSINESS MANAGER: CHARLES F. JENKINS.

Reading matter, for insertion the same week, must reach us not later than Third-day morning; longer articles as much earlier than that as possible.

Address all correspondence to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

PHILADELPHIA, FIRST MONTH 26, 1907.

STUDYING THE BIBLE.

Within very recent years Bible study has received a great impetus. Indeed we may say that until a short time ago few people really *studied* it at all. Many people read and re-read certain portions which especially appealed to them. Choice poetic or epigrammatic sections were memorized, and certain portions used as the basis of long established doctrines were taught. The men who passed for Bible students, quite generally only searched the scriptures for additional authority as to beliefs long since decided upon as canonical.

The slow development of Bible study has been on account of the wide-spread belief that the book is a complete and final revelation of God's dealings with and feeling toward man, that even its phraseology and the arrangement of its books is according to a Divine plan which it was sacrilegious to criticise, and that all that seemed contradictory, obscure, or incomprehensible was explained by the one comprehensive and incontrovertible statement that the things of God are often obscure to poor, weak, human vision.

Recent years have brought to the study of the book, the reverent and careful investigation of open minded scholars. They have patiently gone over the oldest existing records and compared them with subsequent translations, they have studied contemporaneous history and drawn upon the records and inscriptions of surrounding nations. Philology, literary style, historic background, the ideals of the time have all been called to the aid of scholars, who now see in the Bible not the perfect revelation of God, but a mass of fragmentary folk lore, history, law, poetry and exhortation, arbitrarily arranged, and as a whole comparatively unintelligible to the average reader, without rearrangement and a knowledge of the environment and conditions which brought forth the various component parts.

The shattering of a long cherished ideal of the Bible as a completed and perfect revelation, has been painful to many religious minded people.

There is a strong tendency in the human mind which inclines it to rest comfortably upon the idea of an infallible Pope, an infallible Church, or an infallible Bible, and to have the foundation on which we have rested our religious hope declared insecure, necessarily produces a sense of shock.

This feeling ought never to be the experience of a Friend, since our one essential element of faith is dominance of the spirit of God in the hearts of men. From this standpoint we may recognize this spirit, changeless through the ages, dimly apprehended by the early Hebrews, growing more clear in its manifestations to later priests and prophets and enlightening the hearts of men today so that, by the aid of readjusted utterances of poet and sage of historian and lawgiver, we read our Bible anew with larger understanding of its message to us, and increasing recognition of God as the one great power in the world through all the centuries whose imperfect records we study.

Zealous students of chronology, contemporaneous history, and critical analysis, however need to have a care that the larger view of the evolution of the idea of God in history, is not obscured by the niceties of detail incident to reconstruction, and to bear in mind that the exact time and place that a paragraph was written is generally of less importance than the thought of the writer. In our study, we ought to remember that the Bible was not written to serve a critical, but a religious purpose, and that it will doubtless always be mainly read for the purpose of gaining religious comfort by those who find something which ministers to their needs, but who have no concern as to a scientific understanding of its contents.

The highest value of modern study is not the resulting body of facts which scholars have amassed concerning the Bible, but the elimination of the idea of it as a perfect expression of God's will, and the substitution thereof of the conception of the Bible as man's dimly apprehended and imperfectly expressed ideas of God's dealing with us, and the consequent freedom to search its pages for religious comfort, undisturbed by theologic conception or the thraldom of dogma.

The more we study it with an earnest desire to gather from it a true and clear conception of religious development from the days of primitive man to the conclusion of Acts of the Apostles, the more we will feel that man's yearning and need for Divine help has been the same in all ages, and that the perennial sources of comfort are not disturbed by inaccurate chronology and the incomplete records of a superstitious and credulous age. As diverse

systems of theology have been built upon the authority of the letter (often curiously perverted in meaning) so may essential unity of faith among Christians result from a careful and honest searching of the Scriptures for whatever kinds of truth they contain, and the wise use of the guide-posts which constantly point the way toward spiritual life and comfort.

A conference of capitalists and workingmen was held recently in the art gallery of the home of Mrs. Potter Palmer in Chicago, for the purpose of forming a branch of the National Civic Association. Men and women prominent in all walks of life were present. The principal speakers were August Belmont, president of the Association, and Seth Low, of New York, and W. D. Mahon, of Detroit, President of the Amalgamated Association of Street and Electric Railway Employees. All three of these speakers testified that the conciliation committee of the Civic Federation had in many instances been able to avert impending strikes and secure an amicable adjustment, simply by bringing employers and employed together to talk matters over. Chief Stone, of the Brotherhood of Locomotive Engineers, declared that the problem of wages and working conditions is the most vital one now before the American people. Concerning the Civic Federation, he gave it credit for helping the Locomotive Engineers to make settlements that had brought to its members over $300,000. President Mahon said that the workingmen want something more than the Civic Federation can give them. Dining-rooms in shop or factory, and public reading-rooms are good things, but every working man ought to have a dining-room, a bath-room and a reading-room in his own home. To bring this about there must be a change of conditions. The working men have no desire to wipe out the wealth of the world; what they want is "to dynamite the hovels out of existence."

NOTES BY THE WAY.

The last installment of "Notes" printed in the *Intelligencer*, told of the organization of a Friends' Association in Coatesville, in this State. We have now to report that the association is progressing finely, and the meeting for worship, held every First-day, preceding the Friends' Association, is held in the life, and with sustained interest. It should be said for the information of those not acquainted with that locality, that no regular meeting has heretofore been held in Coatesville. There are several families of Friends residing in the borough, whose nearest meeting has been Ercildoun, three miles away.

At Unionville, in Chester County, located between Kennett and West Chester, is a meeting house which for some time has been tenantless. Recently Friends in the vicinity of London Grove have taken an interest in that neighborhood, and a few weeks ago meetings were resumed in the old meeting house. A remarkable interest was shown by residents in the community, both Friends and others. A First-day School is under consideration, and Friendly matters are in a fair way of being permanently revived in Unionville.

The Whittier Reading Circles at Lansdowne, Pa., and Sandy Spring, Md., have begun work on the second year's Reading Course. Other circles that may have completed the first year's course are urged to report the fact to the General Secretary, and to make arrangements for continuing the work. Information regarding the course for 1907 will be cheerfully furnished on application. So many good results follow the course of reading that the number of circles and individual readers ought to be constantly increased.

A most successful Week-End Conference was recently held in Moorestown, N. J. It was the tenth in the series, every one of which has been a success. Sandy Spring, Md., will have a conference Third month 2nd, Woodstown, N. J.; is arranging for a conference Second month, 16th; and Wilmington, Del., is looking forward to a conference in Sixth month. Other Friendly neighborhoods have reached the point of talking over the possibilitity of having one of these week-end gatherings. The universally successful character of these conferences would seem to demonstrate that they meet a need in the Society.

H. W. W.

RICHES AND PROGRESS.

[Copied from the *Chicago Chronicle* at the earnest request of a Friend.]

That wealth is the basis of all human progress, intellectual, moral and religious, is a truth that will bear much repetition. There is a constant tendency to set wealth in a different class from these other blessings and to depreciate it by contrast with them, as if they were independent and even anticipated matters, whereas they are closely united, and material prosperity is the indispensable basis for every other kind. If anyone doubts this let him point out a country in which there is no industry and no accumulation but in which learning flourishes and religion is universal.

The world gained for the workers means peace triumphant throughout the world and the final disappearance of armaments for human slaughter everywhere.—*James O'Neal, in The Worker.*

CONFERENCE AT MOORESTOWN.

A week-end conference was held at Moorestown, N. J., on Seventh-day the 12th, with morning, afternoon and evening sessions, visiting Friends also remaining over First-day and attending Moorestown and near-by meetings.

The meeting in the morning was held in the meeting-house. The weather was very bad but the first floor of the house was pretty well filled. The presiding clerk was Ellwood Hollingshead, with Helena DeCou as assistant clerk. The subject before the session was "The Value of Membership in a Religious Organization," the discussion being introduced by Charles Paxson of Swarthmore, with a paper in part as follows:

Value of Religious Society.

I presume that most of us are thinking of this topic in connection with membership in our own particular religious organization, but before taking up that phase of the subject I should like to say something about the general principles which determine all value and about the general principle underlying all organiation.

The word value is best translated "equivalent". . . . . There is an inherent value in all things and in all the relations of life. Everything has its equivalent in morals as in matter. . . . It would seem to be of the first importance to perceive clearly the application of this law of equivalents in any question involving a consideration of value. The topic before us might therefore be advantageously stated as follows: "What are the equivalents involved in one's belonging to a religious organization"?

Again, as to the principle underlying and the nature of any organization,—what is it and what is it to do? It is not simply a list of names, a merely nominal membership, with some little attenuated bond of union. It is not "worth while" unless it can do something that the individual can not do by himself. First of all it is a union of virile atoms, of living active parts from which it alone derives its life. Is not this true of all organization? What is its purpose, or reason for being? The development of more complex and varied powers than any individual can hope to develop in himself alone coupled with greater affectiveness of action. It means economy of power. The true organization is the union of individuals of varying capacities in a common aim or purpose: a union wherein the peculiar powers of each individual, the particular function of each part, is respected, not despised,—succored, not starved,—developed, not hindered,—just as are the organs of our physical organism different, yet inseparable,—different, yet all sharing together the fate of life or death, different, yet each equally alive and participating, and each equably cared for, else all suffer. Now the whole is nothing except as to its parts, and so the thing to consider is the health of each organ, the integrity of each individual, otherwise there can be no true or enduring organization, be it of man's body, or of the affairs of his life, business, politics, religion, or society.

Does it fall short of this? Then to that extent it is corrupt,—to that extent a vehicle of evil rather than good.

I have emphasized this point because we Americans with all our faith in organization, do so little to sustain the organizations we attempt to form, just as we rush to get new laws on the statute books, that practically no one will help enforce. Organization creates no power,—it simply makes more effective whatever power, be it little or great, is exerted by the component parts. There is no value per se in any organization. We have them endlessly,—all supposed to be doing something important, so many worse than useless, and mere pretences so far as being effective true organizations.

The value lies simply in the power or work that the individual contributes, in the good it does that man to exert influence, and in the added good of the reflex benefits he receives from the organization.

The participation of a member to my mind involves also a real part in the administrative side of an organization, and not alone in contributing of his money, but the exercise of his moral duties and influence as helping to shape the policy of the organization in its attitude toward its members and those not members,—the public so called. The pernicious effect of organized power when not directed and controlled by conscience, is patent. Even, within our own borders, it has frequently happened that a Clerk has refused to record the judgment of a committee or even larger body, in the face of overwhelming evidence as to what those present desired. And when it comes to majority rule as practiced today in many secular companies or organizations, the results are frequently inequitable to a lamentable degree. Just as it used to be conceded that the king could do no wrong, (because he possessed the power of ruling) so the new king of the great democracies of the earth, the majority, we are accustomed to think can do no wrong. But they can, nevertheless. So the individual has his duty still and always will have, as one of the unthanked minority, and all the more truly must he be an active, living component part of the organization.

Now, coming to the specific point of the topic of the morning, the attitude we should take toward our meeting and the equivalents involved in our

holding a membership in a Religious Society, is it not true and right that the same principles of conduct and the same equitable basis of relation which exists and governs our business organizations, should hold good in our religious organization, and be evidenced in our attitude toward it, in its attitude toward us, and its attitude toward those not members of it?

In estimating the value to us of our Society and of our particular meeting, does not that value first of all consist in what we give to it of devotion and of service? Does not the pith of the whole matter lie in the virile character of the members? Is not their first and greatest return comprised in the opportunity for their own spiritual growth and sustained strength of soul? Compared with this, all that the Meeting is able to confer on any of us in outward material things is as nothing. . . . Two, even if no more, sincerely concerned Friends may if need be constitute a Meeting, giving and radiating value in spiritual influence, and thus maintain the equivalents in a true membership. It all rests with the integrity of the atom of the social mass. And this must be the problem and the lesson of the twentieth century,—the development of the individual soul to the end that the ever-increasing combinations of individuals may be possible and endure. Man is a social being. The development of his life in all the ages has tended unerringly to secure his spiritual uplifting through the medium of his social instincts, and his capacity for growth along these lines. His need of association is paramount. If it does not identify the individual with some religious organization it will take some other form. So let us have done with creeds; for ourselves and for others. Let us forget to dogmatise; to insist on our Light as right and sufficient for our brother. Better no organization than these fatal things of the past; fatal to spiritual growth and peace, and fatal to our membership. There is herein no value, no equivalent of good.

There are many of the minor things of life, minor when compared with the great spiritual purpose of the Society, that the Meeting does for its members. Some of these things involve dull and tedious details. Let our proper share of these things be accepted cheerfully. Perhaps if cheerfully undertaken they may prove less arduous, or even elicit our interest. They are somewhat like persons whose features are homely but whose faces take on beauty when the gracious kindly spirit dwelling within lights them up. Some of the meeting duties that certain Friends shirk, have really attractive and interesting features when approached in the right way. But of course these matters are secondary and incidental to membership and after all there is but one question for the individual, in connection with the matter of membership in a religious organization,—can I afford to deny myself this opportunity for higher development? And if the organization is not quite what I approve in all respects, Can I afford to deny myself the privilege and the duty of trying to show my associates the better way by participation instead of criticism?

The vast good of our Society in the past has been done solely through the consecrated minds and souls of Friends who labored in the meeting. The weaknesses and mistakes that have crept in, the sincere narrowness, and the broad insincerity that have at times shown themselves to our hurt, have been because Friends have not always given value to their meeting. And frequently the man inside and in regular attendance merely, quite as much as the member on the outskirts who does not attend, has failed to render equivalent in loving kindness, forbearance, in hearing before judging, and in doing good to the apparent transgressor. Then at times we have been *too* good. Mere formal compliance outwardly, because our parents or someone else has told us thus and so,—I repeat mere formalism will in time kill any organization, first through disownment and second by stifling the Spirit in those not disowned. This process leaves unfilled places when consecrated members pass on, and the divine ordering of things does not contemplate continuing an organization when the life has gone out of it any more than any other dead thing in nature. The organization as such is nothing, it is the souls of men that count. The years come and go, mere outward things pass away and are forgotten, but the Spirit in man lives, and it has always its free choice of its divine portion.

In the general discussion, J. Bernard Walton of Friends' Central School, Philadelphia, emphasized the social value of a religious organization. Formerly the stress perhaps would have been put on personal salvation; now we are coming to think more of the good such organization can enable us to do for others. Ellwood Roberts, of Norristown, Pa., spoke on the importance of inviting attenders of our meetings to become members of the Society. Joel Borton of Woodstown, N. J. agreed that our meetings are at fault when they neglect to invite into membership those who grow up in our First-day schools and are then so liable to drift away from our influence. Franklin Packer of Newtown, Pa., (formerly of Waynesville, O.,) urged that we pay more attention to going out into the highways and byways to gather in those who would find our fellowship helpful. Tacy Lippincott of Moorestown, thought that if we were more dominated by our fundamental principles than by mere superficial policy we would not find our members dropping

off from us as they too much do. The chairman called on G. H. Hummason, a Methodist minister, resident in Moorestown, who was present at the meeting. He said that the Christian heart is one, whatever dividing lines there may appear to be. He would feel it a most unfortunate thing if the Society of Friends were to decline, standing as it does for the immediate leading of the Holy Spirit, for silent communion with God; for these things are not enough emphasized by other denominations. The value of a religious organization means everything even to many who are in no way adherents of it, who even are the critics of it; in spite of themselves they reap advantages from it. Henry W. Wilbur of Swarthmore spoke of the joining of a religious oragnization as not being a finishing process. It is a starting point in our lives. Many may well be drawn in with us who would not feel themselves up to the standard of altruism set in the discussion. As to other organizations taking our time and attention, he felt that the meeting for worship should be the hub of our wheel, and that all other organizations of Friends should have direct reference to it and contribute to it. Our Friends' Associations, First-day schools, conferences, philanthropic committees do not any of them have a place or object in themselves aside from bearing on the center and focusing point of our activity, the meeting for worship.

Others who took part in the discussion were Samuel C. DeCou of Moorestown; Dr. Joshua D. Janney of Westfield (Riverton), N. J.; Mary Dunham of Merchantville, N. J.; Lukens Webster of Philadelphia; William W. Birdsall of Philadelphia.

At noon lunch was served to all present, in the new building of the Friends' High School. The school buildings were inspected, and a pleasant social time was enjoyed until the hour for the afternoon session.

(*To be concluded next week.*)

I love to believe that no heroic sacrifice is ever lost; that the characters of men are molded and inspired by what their fathers have done; that treasured up in the American souls are all the unconscious influences of the great deeds of the Anglo-Saxon race.—*James A. Garfield.*

The fact that so widely divergent types of thought as those found in the Synoptic, Pauline and Johannine writings could develop at all, and secure recognition side by side among the treasures of the Church . . . . shows that dogma could not crystallize in such an atmosphere.—*Nathaniel Schmidt, in "The Prophet of Nazereth."*

PARABLES OF THE LIGHT.

Touch us, O Light, with Thy touch of grace
Till we wake from the sleep of sin,
As Thy dawn awakens the sleeping world
When the day is ushered in.
Wake us, Lord Jesus, Light of Light,
Lift us tenderly out of our night.

Heal us, O Light, with the health of God
From the soul's disease and pain,
As the sunshine worketh the sick man's weal
Till body and mind grow sane.
Help us, O Healer of sick and sore;
Fill us with strength till we faint no more.

Show us Thy kingdom's measures true,
What is great and small with Thee,
As the daylight shows us the size and worth
That none in the dark may see.
Teach us, Lord Jesus, to know the great;
Lead us to choose what has worth and weight.

Bring us, O Light, to the heart of joy
From the dull earth's look of gray,
As Thy sun with color lights up a world
That in tintless darkness lay.
Give us Thy joy, O Saviour bright;
Make us to shine in the sevenfold light.

Draw us, O Light, to the things above
The level of earthly eye,
As Thy day-star draws up sight and mind
To glories that fill the sky.
Guide us, Lord Jesus, by light of love,
Woo us to seek the things above.

Speed Thee, O Light, on Thy soundless ways
Till Creation be full of Thy peace,
As the light of Thy suns leaps forth in space
And meets where the shadows cease.
Saviour of all, draw all to Thee,
Lifted for this to the bloody tree.

—*Robert Ellis Thompson.*

BIRTHS.

COLES.—At "Creamridge Dairy Farm," near Woodstown, N. J., on Twelfth month 3rd, 1906, to Cooper and Ida Kirby Coles, a son who is named Oliver Hammond Coles.

HUTCHINSON.—On First month 15th, 1907, at Plainfield, N. J., to Edward D. and Sarah Conrow Hutchinson, a daughter, who is named Alice.

McLEOD.—In Detriot, Mich., First month 9th, 1907, to Kenneth and Louise Jackson McLeod, a daughter, who is named Margaret Louise McLeod.

MARRIAGES.

BERKEY—TRUEBLOOD.—On 9th month 15, 1906, William Berkey of Salem, Ind., and Mary B. Trueblood, daughter of Hicks and Anna Trueblood, of Blue River Meeting.

BROOKS—BAYNES.—At the home of Lewis and Addie Baynes, 10th month 17th, 1906, by Friends' ceremony, Samuel H. Brooks and Fannie G. Baynes, both residing near Salem, Ind.

DEATHS.

HULL.—In the notice of the death of Richard Randolph Hull in this column last week, the names of his father and mother should have been given as the late John Young Hull and Sarah Ann Travis Hull.

LEEDOM.—At his home in Aldan, Delaware County, Pa., First month 26th, 1907, Emmor S. Leedom. He was born in Haverford Township, Del. Co., Pa., Second month 18th, 1827, and was a member of Radnor Monthly Meeting from early boyhood. He was ever showing his Friendly principles through acts of kindness and doing good whenever he could.

SMEDLEY.—In Upper Providence, Del. Co., Pa., First month 8th, 1907, James Smedley, son of the late Isaac and Hannah Cox Smedley, in the 90th year of his age. A life-long member of Chester Monthly Meeting, Pa. and one much respected by all who knew him.

SWAIN.—At his home near Columbus, N. J. First month 18th, 1907, E. Randolph Swain, in the 62nd year his age; a member of Burlington Monthly Meeting of Friends, N. J.

WALKER.—We record, with sorrow, the death of Jacob R. Walker, which occurred in his 67th year, at his home in Waterford, Va., First month, 10th, 1907, after a short but painful illness of pneumonia.

He was the son of Nathan and Jane Walker, both deceased, and was a life-long member of Fairfax Monthly Meeting.

He leaves a devoted wife and one sister, Mary R. Williams, beside a large circle of relations and friends, who will miss his genial companionship.

His disposition was a bright and cheery one, always attracting young people and children to him.

The esteem in which he was held was certainly attested by the many friends who gathered from far and near, on a stormy day, to pay the last tribute of honor and respect.

HANNAH H. HENDRICKSON.

Upon seeing the notice of Hannah H. Hendrickson's death, some weeks ago, there seemed to be a feeling that such a noble and self-sacrificing life as hers had been, could not be passed without some expression.

It was the sad privilege of the writer to gather, with others, around the lifeless form of this dear friend to perform the last service of respect to the departed.

John J. Cornell, very impressively extolled her many virtues and paid a fitting tribute to the memory of her, whose name is amongst the blessed. She was an interested, active member and Elder of Alexandria Monthly Meeting, in which she also served as clerk for a number of years.

She was a faithful attender of meeting as long as health permitted, ever living up to the convictions of Truth in her own soul, and ready to aid in whatever pertained to the good of humanity.

When physically able, she was closely allied with the temperance work, and at one time made regular visits to the jail, where she was regarded by the prisoners as their angel visitor.

It may be said of her, "Well done, thou good and faithful servant; enter thou into the joy of thy Lord." M.

NOTES AND ANNOUNCEMENTS.

Elizabeth Lloyd attended the Friends' Meeting at York, Pa., on First-day morning, the 13th. This is an indulged meeting under the care of Baltimore Monthly Meeting. A few years ago there were but two Friends who attended this meeting; there are now over twenty who attend more or less regularly, the average being about twelve. A live Bible Class is held at the close of the meeting. On First-day, although it was a very dark, foggy morning, there were over fifty present, more than two-thirds of whom were men. The message given was in answer to the question, "What do Friends believe?" The speaker said that the creed of Friends is in the three words of George Fox, "Mind the Light," and obedience to this command leads to great diversity of theological views; but this does not prevent the working together of all who are striving, in the words of the prophet, to do justly, to love kindness, and to walk humbly with their God

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The meeting at 35th Street and Lancaster Avenue, Philadelphia, was largely attended last First-day, many strangers being present. A Friend offered as the subject of thought, "Feed my sheep." At the close of the meeting much sociability was in evidence.

A few evenings ago at a dinner, I was quite disconcerted when my neighbor, a young person not a Friend, asked me what I thought of the article in the last *Intelligencer* advising card playing for young Friends. I promptly negatived its being there. "Oh, but it is," she maintained, "and with all the magazines and papers you take for your family I wonder you include one hitting against one of your very queries" she added with merry irony. I at once looked the paper up on going home and was grieved and astonished on my reading the article, written by some one in Newtown. In extensive acquaintance with people through hospital, civic and social affairs my disapproval of cards has become very strong, observing the evil so far outweighing the good accruing from them.

Therefore to see card-playing advocated in the paper universally looked upon as an organ representing the truths and state of our society is certainly disturbing to any one serving the once sterling principles of Friends, so wise, so solid, so upholding the best. In contradistinction to this article was the tone of an excellent leader in the "*Saturday Evening Post*" recently, condemning card-playing.

ELIZABETH B. THATCHER.

Fall Creek meeting near Pendleton, Ind., has taken into membership since Yearly Meeting, sixteen new members. One of the new members had a birthright in a meeting of the other branch of Friends in a distant part of the State. He applied for a Friendly certificate of removal from his meeting to our meeting at Fall Creek, which was granted him, and which was cordially recieved by Fall Creek Friends.

A public meeting under care of Friends' Equal Rights Association will be held in Meeting House, New York, on afternoon of Quarterly Meeting day, First month 26th, at 2.30, to be addressed by Mrs. Harry Hastings a member of the Board of Educaton. Subject:—"Education and how it led me to be a suffragist".

Edward Coale and wife and daughter of Benjaminville meeting, Holder, Ill., started First month 2nd for Long Beach, Cal., where they expect to spend the remainder of the winter.

An "Inquiry Class" has been started in Brooklyn meeting house (110 Schermerhorn St.) under the leadership of Edward B. Rawson. The subject of inquiry will be "The Principles of the Society of Friends and their Application to Present-day Affairs." The class will meet First-day mornings at 10 o'clock.

The course at Kennett Square for First-day school teachers and classes in The Organization and Principles of the Society of Friends which has been carried on under the personal direction of Edward B. Rawson, will close Seventh-day the 26th at 2.30 p. m. with an address by Edward Rawson on "The Content of Quakerism."

Eleanor Wood will deliver one of her Bible study lectures —"Development of the Idea of God", at Friends' Meeting House, Gwynedd, Pa., on First-day, the 27th, at 3 p. m.

FRIENDS' CENTRAL OLD PUPILS.

"An Evening with Authors" is the form of entertainment selected by the Executive Committee of the Old Pupils' Association of Friends' Central School for the first of its mid-winter Lecture Course.

The meeting will be held in Association Hall on Saturday evening, February 2nd, at 8 o'clock.

The Committee offers a varied program, which will appeal to everybody. Ruth McEnery Stuart will read some of her writings, and will be followed by Leland Powers, who comes down from Boston to interpret Sidney Grundy's sketch, "A Pair of Spectacles." At character acting, Mr. Powers has no peer, and both, in fact, are National entertainers.

The program will be still further reinforced with some old time vocal selections by Miss Mary B. Gill, a noted contralto soloist.

To members of the Association in good standing, non-transferable tickets will be furnished without charge, this being one of the regular events to which membership entitles them. To escorts and interested friends desiring to attend, a limited number of tickets of admission will be issued at 75 cents each. The seating capacity of the Hall is limited, and an early engagement with a remittance by mail to the School is advised.

SWARTHMORE COLLEGE NOTES.

Among recently announced engagements of Swarthmore graduates should be mentioned that of Maude Esther Rice, '03, to William Stuckert, a lawyer of Newtown, Pa.; Elva Ash '04 to Arthur M. Yeardsley, a graduate of Haverford, now living in Coatesville, Pa.; and Helen M. Carre '05, to J. Archer Turner, also '05 of Swarthmore College.

Dr. Lowes is having an especially busy year in the English department with total of 284 students enrolled. In the single course of English I, there are over 100 students.

It is interesting to note that the average age of this year's freshman class is 18¾ years, an increase of nearly a whole year over that of the entering class a year ago. Swarthmore has always been rather handicapped by having a younger student body than many other colleges, and this increase is, on that basis, gratifying.

The regular work of the College will be suspended during the coming week, giving way to the program of mid-year examinations.

In recent magazine literature we notice several articles by Dr. Spencer Trotter, Professor of the Biological Department. Among the most important of these are, "Nature Names in America", in the last number of the Popular Science Monthly, "Migration of Birds as a Subject for Geographical Study" in a recent issue of the *Journal of Geography;* and "Charles Lucine Bonaparte", in *Cassinia.*

The annual reception of the Junior Class to the Freshman Class was held in the College parlors on last Sixth-day evening, the 18th. The Committee in charge had done excellent work in the way of tasteful decorations, and everyone reports a most enjoyable evening.

Young Friends' Association was held as usual last First-day evening with a large attendance. Dr. Holmes delivered his second lecture—the sixth of the course—on the subject of "Rationalism". The next lecture will be given by Dr. Jos. S. Walton on "George Fox and his Message".

J. P.

FRIENDS' ASSOCIATIONS.

SOLEBURY, PA.—The First month meeting of the Solebury Young Friends' Association convened after the close of the morning meeting. Emma A. Fell read the 22nd Chapter of Revelations, and Walter W. Ely read the minutes of the previous meeting.

Achsah Hurley read a very interesting article on "Diggers and Friends;" Helen J. Lownes read from the Discipline, the part that teaches of plainness. Edith Michener read "The Inaguration of Abraham Lincoln." Reuben Price commented on the different readings. Walter W. Ely was appointed President, Agnes Williams, Vice-President and Ethel Fell, Secretary and Treasurer for the following year. Agnes S. Ely, John S. Williams, and William Hurley were named on the Executive Committee for Second month 10th. Agnes S. Ely will discuss History; Fannie Cuningham, Literature; Carrol Price, Current Events, and Agnes Williams, Discipline. After a brief silence the meeting closed.

M. A. L.

PLYMOUTH, PA.—The regular meeting of the Plymouth Friends' Association was held on First month 13th. Benjamin Smith gave a report of the conference of the Friends' Associations held at Norristown. Having already acted as treasurer for the Association, Benjamin Smith was formally appointed to this office. A paper, "The relation of an increased interest between work in our society and a deepening of Spiritual life" was read by Annie Ambler, in behalf of Annie E. Davis, who was unable to attend. The topic for discussion "How can we improve our association?" was considered. William Free and William Livezey gave us a few thoughts on this subject. Some remarks were also made by Arthur M. Dewees, of Philadelphia. He thought that the Association should take up one course of subjects for discussion and these subjects should be those that would inspire us to be more useful and would make us better Friends. He also thought that we should not rely too much on outside help, that we should make ourselves competent to give as well as to receive. Benjamin Smith said that he thought the Association had suffered in a lack of general and free response to topics in consideration; that this response was confined to too few persons. He expressed a desire that every one should take part.

The programme for the next Association was then read by the president, and after a short silence the meeting concluded to meet Second month 10th, 1907.

E. E. P., Secretary.

PHILADELPHIA.—The Twelfth month meeting of the Philadelphia Young Friends' Association was devoted to a discussion of the question, "Is a lie ever justifiable?" It was taken up under several categories. The ones receiving the most attention were business, the home and the school.

In Business.

It was the consensus of most of the speakers that it was not justifiable, although there was a very strong expression of the statement that it was often profitable. It was pointed out that this was particularly the case in the advertising business, and the discussion centered for a time around the statement of an advertisement writer who was present. He gave his experience of being called upon to write advertisements for a great store when he knew the statements were untrue, and he put the question to the audience as to what must be done by the man whose bread and butter depend upon the writing of advertisements. He was inclined to lay much blame upon the invidious desire of purchasers to buy bargains, that is to say, to get something for less than its real value and therefore tempt the seller to lie about the goods and the past and present prices thereof. One financier present took the ground (was it sophistical?) that it was the advertiser's business to write the advertisement and ask no questions about the accuracy of the statements given him by his employer. This the advertiser stated was coming to be the common practice of people at that work.

Rrepresentatives of the medical profession who were present united in the statement that there were times when the statement of an untruth might save life by keeping from the person on the verge of death the news of the condition of beloved relatives and friends.

In the Home.

In the discussion under the caption of the home, Santa Claus and fairy tales were passed over lightly, both were accepted as desirable institutions, although emphasis was made on the point that when a child begins to demand *facts* he should have them.

One young wife present made the statement that the person who told the cold and unvarnished truth at all times would probably be a very unpleasant person to live with. She illustrated this by supposing she should come home with a new hat, and say to her husband, "Oh, John, isn't this a pretty hat I got?" "Now" said she, "It is true our comfort in wearing a hat is greatly reduced if we know that it is considered ugly by those nearest and dearest to us." Now supposing the young husband who is thus appealed to cannot fully admire it should he tell his wife the hat is ugly, or tell her something pleasant to make her feel good?

It was pointed out by one speaker how many parents with truthful intentions are most active teachers of lying by promising children all kinds of rewards and punishments for trivial things and then the said rewards and punishments never come, and the child knows the statement of the parent is so much noise, and not to be heeded, to wit: "Willie, if thee pulls the cat's tail again, I will spank thee." The cat's tail is again pulled and there is no spanking. Should there be surprise if Willie lies?

In the school the teachers agreed there was no room for a lie, but there was a strong point made in that teachers often practically force children into lying by the way they approach them to ascertain the facts about certain things. Well meaning persons, acting more wisely in this respect, could easily inculcate lying without intending to do so because they make it almost necessary for the children to lie in defending themselves.

LINCOLN, NEB.— The Friends' Association of Lincoln, Neb., met at the home of Maria A. and David Baily, 1829 Euclid Avenue, Twelfth-month 2nd, 1906. There were twenty present. The secretary being absent, Hamtonetta Burgess was appointed for the day.

A paper from the *Friends' Intelligencer* by Henry W. Wilbur on "The Quaker of Today" was read by Nettie Shotwell.

Comments on the depth and breadth and applicability of the many thoughts contained in the article were given. It opened up new thoughts to many of us, especially mentioned were the expressions on applying our religion in politics and in every phase of our daily lives.

Two letters relating to our work were read by the secretary. One was from the General Secretary, Henry W. Wilbur and the other from Edward Coale, Chairman of the Committee on the Advancement of Friends' Principles of Illinois Yearly Meeting. An accompanying circular was also read. It contained the names of the committee, recommendations and plans. It suggested that the proceedings of our meetings be reported to the *Friends' Intelligencer*. This suggestion was unanimously united with by the Association and the secretary directed to report the proceedings of this and of the two preceding meetings. Charles H. Sargent was appointed to prepare a paper for our next meeting, on some of the questions from the circular sent by Edward Coale.

The president was authorized to obtain a room for our next meeting.

After some more comments the meeting concluded.

Hamtonetta Burgess, *Sec. pro tem.*

LANGHORNE, PA.—A regular meeting of the Langhorne Young Friends' Association was called to order by the President on the evening of Twelfth month 21st, in the Sorosis Club House. Helen G. Row gave account of the General Conference of Friends' Associations held at Norristown last month. The program for the evening was opened by Jane Taylor reciting "Christmas Morning."

The paper for the evening was "The Origin and Causes that led to the Establishment of Present-day Religions." This excellent paper by Dr. Harvey Lovell showed much research and careful study, and was thoroughly appreciated by all those present. Marion H. Longshore, Sec.

NEWTOWN, PA.—The Friends' Association assembled on First month 9th, with quite a full attendance of members and with visiting Friends from Trenton, Langhorne, and Yardley. There is enthusiasm in numbers and their presence was helpful. Franklin Packer opened the discussion on the *Higher Criticism*. He felt that the time had passed when we should not question anything contained in the Bible, and made some very apt quotations from Washington Gladden, whom he considered a fair critic. Much of it he thought might be taught in our First-day Schools, yet perhaps we were not quite in preparation to teach it correctly.

He thought, however, that we should not be afraid to investigate and accept that which was reasonable. Evan T. Worthington followed. He felt it would not be in accord with First-day School teaching to bring into the schools the human reasoning of the German scholars; yet, if the time should come that reverence for the scriptures might be retained with a deeper study of its meaning he would be willing. Both papers were free and frank, and full. Edward Hutchinson, Florence Tittensor and Edmund Willets (of Trenton), Elizabeth Stapler and others joined in the discussion.

Robert Kenderdine opened discussion on the question, "How can our Associations be made more interesting and attractive?"

Milton Ritter gave a brief sketch of the Moravian Church. The religion of the Buddhists and Prison Reform are to be the principal papers of the next meeting. S. J. R.

BYBERRY, PA.—The last meeting of the Friends' Association was held on First month, 6th. In the place of the retiring President Harry S. Bonner, Frank H. Wood took his place as the presiding officer for 1907. Emma Wildman is the Secretary for the coming year. A letter of invitation to attend the Week End Conference at Moorestown was read and members encouraged to attend. The report of the delegates to the Neighborhood Guild Conference was made by Warner Knight and Arabella Carter. Both made earnest pleas for aid financially and otherwise to help those who are devoted to the work. The leaven seemed to act immediately, for discussion followed and a sum from the funds of the organization was voted to be given as a nucleus to which individual contributions shall be added and a standing committee on Guild Work was appointed consisting of the two delegates and Edwin K. Bonner.

Ida R. B. Edgerton gave a paper on "What has Byberry Friends' Association done since its inception and what of its future?" This was well prepared and gave a tabulated list of things actually accomplished, among them being nine conferences and lectures, three illustrated lectures, twelve Current Topic Papers, the Discipline and a large part of Janney's History reviewed. Fifty-nine original papers by thirty different writers formed a part of the work, while a number of biographical sketches, papers on Doukhobors, Shakers, etc., gave a fairly wide range of subjects treated. The writer also mentioned the fixing up of the old graveyard; the new fences and coping; the school reunion, all being important local affairs, taken up either by the Association itself or by its members.

A selection was read by Wm. P. Bonner. The very lively and interesting discussions during the session were participated in by Harry S. Bonner, Edwin K. Bonner, Rachel Johnson, Rachel and Sarah W. Knight, Ida R. B. Edgerton, Frank Wood, Arabella Carter, and others. A. C.

OXFORD, PA.—Oxford Young Friends' Association held their first meeting for the new year in the parlors of Dr. Truman and Sarah B. Coates, on 9th instant, with President Harry C. Thomas and Secretary Edna D. Coates, in their places.

After some preliminary exercises the evening was given over to Robert Pyle, of West Grove, who gave an exceedingly interesting and instructive address to a full house on his experiences while a student at Woodbrooke Summer School the past season, showing what a mine of spiritual and social wealth is to be derived from such a privilege. The thought was voiced that such an idea be fostered and possibly developed on this side of the Atlantic. The future of our Society would be brightened, broadened and strengthened to a great degree, as it deserves.

CALENDAR OF MEETINGS, ETC.

[In sending in notices for the Calendar they should be put in the usual form, so that they need not be rewritten. They must be in not later than Third-day morning.]

FIRST-DAY MEETINGS.

Philadelphia.—
Fifteenth and Race Streets, 10.30 a.m.; First-day School, at 11.45 a.m.

Thirty-fifth Street and Lancaster Avenue, 11 a.m.; First-day School, at 10 a.m.

Fourth and Green Streets, 10.30 a.m.

Germantown, 10.30 a.m.; First-day School, at 9.30 a.m.

Fairhill, Germantown Avenue and Cambria Street, 3.30 p.m.; First-day School, at 2.30 p.m.

Frankford, 10.30 a. m.; First-day School, at 9.15 a.m.

Seventeenth Street and Girard Avenue, 11 a.m. First-day School, at 9.45 a.m.

Camden, N.J.—
Market and Cooper Streets, between Seventh and Eighth, 10 a.m. (Midweek meeting, Fourth-day, at 7.30 p.m.)

New York City.—
East Fifteenth Street and Rutherford Place (between Second and Third Avenue), at 11 a.m.

Brooklyn.—
Schermerhorn Street (between Smith Street and Boerum Place), at 11 a.m.

Washington City.—
1811 I Street, Northwest, at 11 a. m.

Chicago.—
Athenæum Building (26 Van Buren Street, near Wabash Avenue), at 10.45 a.m.; First-day School, at 11.30 a.m.

1st mo. 25th (6th-day).—A Social Tea at 1520 Race Street, under care of Committee on Best Interests of the Monthly Meeting of Friends of Philadelphia.

1st mo. 26th (7th-day).—Woodlawn, Va., Young Friends' Association at the home of Joseph W. Cox.

1st mo. 26th (7th-day).—Westbury Quarterly Meeting at 15th and Rutherford Place, New York City, at 10.30 a.m.; Ministers and Elders, day before, at 2.30 p.m.

1st mo. 26th (7th-day).—Meeting of Committee appointed by General Conference to propose places for the Meeting of the Central Committee this year, and of the General Conference in 1908, in New York. Suggestions are invited from Friends.

JOHN WM. HUTCHINSON, *Chairman.*

1st mo. 27th (1st-day).—Pendleton, Ind. Friends' Association, at home of Charles Keltner.

1st mo. 27th (1st-day).—Meeting of Friends at White Plains, N. Y., at home of Mary A. Carpenter, 35 Greenridge Ave., at 11 a. m.

1st mo. 27th (1st-day).—Friends' Association of London Grove, Chester Co., Pa., at home of T. Chalkley Bartram.

1st mo. 27th (1st-day).—Horsham, Pa., Young Friends' Association.

1st mo. 27th (1st-day).—New York and Brooklyn Young Friends' Association, at the meeting house, 110 Schermerhorn St. at 8 p. m. "Great World Movements and Their Enduring Influence—The Reformation"; paper by Harriet Busselle.

1st mo. 27th (1st-day).—Hopewell Young Friends' Association at the meeting house, at 1 p. m.

1st mo. 27th (1st-day).—Germantown Meeting, Phila., attended by Quarterly Meeting's Visiting Committee, including Ellis W. Bacon, R. Barclay Spicer, Samuel H. Hibberd, Samuel Jones, Mary P. Thomas, Sidney S. Yarnall, Mary H. Whitson.

1st mo. 27th (1st-day).—A meeting at Frankford Meeting-house, Phila., at 8 p. m. will be addressed by Eleanor Wood. Subject: "The Life of Christ."

1st mo. 27th (1st-day).—Hockessin, Del., Young Friends' Association at home of Dr. and Mary M. Mitchell, at 2.30 P. M. All are welcome.

1st mo. 27th (1st-day).—The Committee for the Extension of Christian Work, of Salem Quarterly Meeting, (New Jersey) will attend the meeting at Woodbury, N. J., at 10 A. M.

1st mo. 27th (1st-day).—At Gwynedd, Pa., Meeting House, Eleanor Wood will speak on "Development of the Idea of God", at 3 P. M.

1st mo. 28th (2nd-day).—Annual Oyster Supper for benefit of Friends' Home for Children, 4011 Aspen St., West Philadelphia, at Lu Lu Temple, 1337 Spring Garden St., from 5 to 6 p. m. See advertisement in another column.

1st mo. 29th (3rd-day).—Concord Quarterly Meeting at West Chester, Pa, 10 a.m.; Meeting of Ministers and Elders, day before, at 2 p.m.

1st mo. 30th (4th-day).—Purchase Quarterly Meeting, at Purchase, N.Y.; Ministers and Elders, day before, at 2.30 p.m. Train to White Plains, N. Y., where Friends will be met.

Conveyances Meet at White Plains both days the train leaving Grand Central Station at 9 A. M. also the train arriving from the North at 9.40 A. M.

Friends' Association in the afternoon after Quarterly Meeting. Subject: "Home Problems; True Hospitality."

2nd mo. 3rd (1st-day).—At Lansdowne, Delaware Co., Pa., a circular meeting, appointed by a committee, of Concord Quarterly Meeting at 3 P. M.

2nd mo. 3rd (1st-day).—West Grove, Pa., Young Friends' Association; lecture by Eleanor O. Wood in Prospect Ave. Meeting-house at 2.45 P. M.; Subject: "How to Read the Bible."

2nd mo. 3rd (1st-day).—Lecture at Swarthmore College in the course on Quakerism. "Geo. Fox and his Message" by Dr. Joseph S. Walton at 7.30 P. M.

2nd mo. 5th (3rd-day).—Philadelphia Quarterly Meeting, at Race St., Phila., at 10 a. m.; Ministers and Elders, day before at 3 p. m.

2nd mo. 7th (5th-day).—Abington Quarterly Meeting, at Abington, at 10 a. m.; Ministers and Elders, day before at 11 a. m.

2nd mo. 9th (7th-day). — Miami Quarterly Meeting at Waynesville, O.

2nd mo. 9th (7th-day). — Salem Quarterly Meeting at Salem, O., at 11 a. m.; Ministers and Elders, same day at 10 a. m.

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Franklin S. Edmonds will make an address.

2nd mo. 16th (7th-day).—Short Creek Quarterly Meeting at Short Creek, near Emerson (and Mt. Pleasant) O., at 11 a. m.; Ministers and Elders, same day at 10 a. m.

BOOKS RECEIVED.

"UNFIT FOR DISCIPLINE." A plea for the Unfit. Issued by the Howard Association, Thomas Holmes, Secretary, Devonshire Chambers, Bishopsgate Street without, London, E. C. 7 pages.

BUDDHIST TEXTS IN JOHN. Buddhist Texts Quoted as Scripture, by the Gospel of John; a discovery in the lower criticism (Jno. VII. 3; XII. 34) By Albert J. Edmunds. Philadelphia, 129 S. 15th Street.

THE CHURCH IN ACTION AGAINST THE SALOON; being an authoritative statement of the movement known as the Anti-Saloon League. By Wm. H. Anderson. Published by the New York Anti-Saloon League. To be had in quantities at cost through the State Leagues or for 10 cents per single copy.

SCIENTIFIC CONFIRMATION of OLD TESTAMENT HISTORY. By George Frederick Wright, D. D., F. G. S. A. Editor Bibliotheca Sacra, Oberlin, O.

Minutes of the PROCEEDINGS OF BALTIMORE YEARLY MEETING of Friends, held at Park Ave., Baltimore, Md., 1906, 235th Annual Session. Baltimore. Press of John W. Kenedy.

In *Review of Reviews* for First month, Charles Moreau Harger discusses the Western land boom, Charles F, Speare gives a graphic picture of the craze for mining stocks, and Carl Synder tells the life story of E. H. Harriman, whom he styles "Colossus of Roads."

Instead of making impossible resolutions in regard to reading a long list of books, why is it not a good idea to write down a list of the twelve months and put opposite each the name of a single good book that you might read to advantage? Then reslove to go through at least six of these, leaving the other six to be abandoned if they do not prove what you expect. If your list is really well chosen, and you do read six good books by the end of the year, you will have done much for the cultivation of a taste for good reading—a taste unlike many others, that one will hardly ever be able to satisfy—nor wish.—*St. Nicholas.*

In the *Woman's Home Companion* for First month, 1907, there is an article by President Roosevelt, saying just where he stands on child labor reform.

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Scribner's has an interesting paper on the "Almanach de Gotha," which is in constant request in the newspaper offices of all countries, and makes a wider and more international appeal than any other annual reference in the world. It began to appear in 1763. The only complete set in the world is in the editorial office in the little Thuringian capital where the 141st issue was recently pubilshed.

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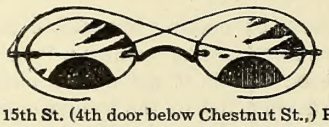
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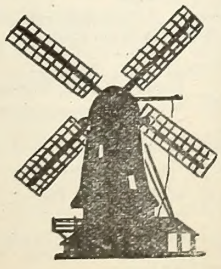
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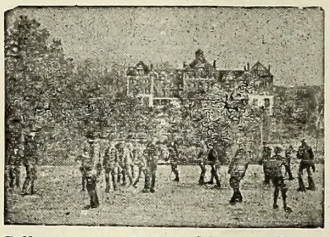
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GOOD WORDS.—I.

Our Society stands for the truth that Christ is here to teach his people himself, that religion is essentially a life of inward union with the divine life, and unless we can exhibit this as a truth verified in experience, our words about it will be of little avail.

WILLIAM C. BRAITHWAITE.

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Rouse thee to-day, thy brother's need to lift,
Rouse thee, the truth from stubborn dross to sift,
Rouse thee, to use aright each grace and gift,
Rouse thee to-day.

Furnish thy life for goodly fellowship,
Heart swift for service, hand for helping grip,
Scorn thou all pride and every haughty lip,
Love man to-day.

Stay not at shifts: be thine the nobler quest
Through life's slow hours to gain the truest, best,
Up to the summit, scale the highest crest,
Win truth to-day.

Hoard not thy gifts, nor count them for a toy,
They are life's crown, for worthiest employ,
There is thy calling, there thy highest joy,
Use them to-day.

So, God shall say, thy search and service done,
"Child, to My heart come at set of sun,
Thou in the pathway of My will hast run
While it was day."

—WILLIAM C. BRAITHWAITE, in **The Friend*, London.

BOOKS AND READING.

[By Henry W. Wilbur, being the Annual Address before the Library Association of Friends at their annual meeting for 1907, in the Lecture Room of Friends' Central School, Philadelphia.]

I believe it was Lord Bacon who said that "reading maketh a full man," and yet Bacon, when he began his career, had behind him less than a hundred years of the art of printing in England. We had not reached that point in our development where of the making of many books, there seemed to be no end whatever. In fact, it will be utterly impossible to understand the present condition of the literary life of the world without taking into account the discovery and the development of the art of printing. I think that nearly everybody is agreed now that this discovery, so far as it relates to movable metal types, dates back to about the middle of the fifteenth century; and the world of critical historians is fairly well agreed that the honor belongs to a man by the name of Gutenberg. Gutenberg undoubtedly printed at first from wooden type; but he finally invented movable types, not cast but carved. He was lucky enough to get a partner; for even in those days a man with capital was necessary to make things go, and in his partner he had one John Faust who was a goldsmith and an engraver in the city of Mainz, Germany.

This partnership went on very well, indeed; and finally Faust's son-in-law, Peter Schoeffer, was enlisted in the undertaking, possibly a triangular corporation or trust, if you please, in that early day; and they started in the work of making books.

Their first venture was making Bibles. At that time all of the Bibles that were in existence were books that had been transcribed by the monks with old-fashioned black letter, all done laboriously by hand; and the first printing type that was made, was made to imitate this ornamented letter, which was used in transcribing the Bibles.

About the year 1450 John Faust, the travelling agent for the firm of Faust, Gutenberg & Schoeffer, turned up in Paris and sold one of their Bibles to the Bishop of Paris. If he had stopped there he probably would have gotten into no trouble; but he had a stock of Bibles on hand and unloaded several of them in the city, one of them falling into the hands of the king. The king found out that a whole lot of these Bibles had been sold in Paris in an incredibly short time, and became suspicious. How was it possible to produce so many Bibles exactly alike? Because there would always be a little bit of difference with the hand-transcribed copies; but these were carefully examined and all were found to be exactly alike, and the king came to the happy conclusion that the people who produced these Bibles were engaged in the black art, and poor Faust was arrested and cast into prison. The charge against him was, multiplying the Holy Writ by aid of the devil; and from that time on, and for four hundred years the youngest apprentice in a printing office has been the "devil."

But the discovery of the art of printing was the thing which made the accomplishment of reading a universal possibility. Surely, there could not have been any wide reading when there was

*Quoted from the volume, *Red Letter Days*, published by Headley Bros., London, 1s. net.

nothing to read. But the discovery and development of this art, in the course of time, enabled almost everybody to get printed matter to read. And yet, when we look back to the printer of the fifteenth century, from our standpoint, it would seem that his operations were too slow to be very interesting. Probably the maximum number of impressions that could have been pulled on the hand press of Gutenberg and Faust was 75 an hour at the outside; and to do that they had to hustle. If any of you have seen the old-fashioned screw cider press you have seen exactly the principle on which the printing press of Gutenberg and Faust was operated. Even down to a comparatively late day there was not very much improvement on that. There are old printers still living who remember the old double-pull Ramage press, that shoved half the form under the platen, and then pulled the other, making two pulls in order to make a single sheet of printed matter. Now we turn off our daily newspapers at the rate of 60,000 folded, pasted and trimmed sheets every hour. That is the difference between the printers of the fifteenth century and the printers of the twentieth century.

When it comes to the matter of reading, there are about three things which reading ought to do for people. It surely should do one of the three; and at the best it ought to do all three. It either ought to instruct them, or entertain them, or inspire them. The ideal reading does all three; but, alas! very few of us do ideal reading. For the most of us if we can get one out of the three as the net result of our reading, we are doing fairly well. Simply reading to kill time, as many people do, is not a very entertaining or wholesome or inspiring process. Simply reading in order that we may gormandize is not altogether a healthy effort. The human mind and memory is subjected in these times to some very freakish tasks. The mind ought to be made a storehouse of good things; but it ought not to be made a canning factory in which we are to hermetically seal the knowledge and information and inspiration that we have received; for knowledge not used verily vanishes away. Some who have used their minds so little in the way of helpful reading, or by way of employing knowledge thus gained, fancy they are in fairly good condition,—on the same ground as the man who had been attacked because there seemed to be something the matter with his conscience; and he declared that it was perfectly sound. "Why," he said, "there can't be anything the matter with my conscience, it is just as good as it ever was; because I never used it any." The human mind cannot be developed on this process: it has to be used in order to be valuable.

It is possible to pigeonhole the head: that is to say, to learn the art of reading things and then classifying them, and putting them back in the memory somewhere, so that when these things are wanted they can be pulled out just as one can go to a pigeonhole in his desk, and get what he wants, provided his desk is in better order than some of us succeed in keeping our desks. By careful training it is possible to do exactly that with the human memory, and have the things we read on hand when we want them.

It is one of the interesting things, however, in these times, to notice how literature has mulitplied. I am a comparatively young man; but I can remember when books were rare in the homes of an average rural community. I shall never forget, as long as I live, dropping down into a household, and a good Quaker household at that, where both the husband and the wife were elders, and finding there Peter Parley's Tales. If ever a youngster revelled in books I revelled then and there and kept on revelling, because I had free access to the house and to the home.

But books were not very many. We had only a few. But we did have newspapers when I was a boy; and I began reading newspapers before I began reading books. The first book I ever read through is over here in this library. There are two copies of it there. If I had a houseful of young people here to-night, especially boys, I should advise them not to let the sun go down again until they had tackled that book; and that is Lydia Maria Child's "Life of Isaac T. Hopper." It will become a perpetual and perennial delight to any boy who reads it. There is enough of the heroic in it to make all of the strenuous tales that he will care for. There is enough of the moral in it to inspire him as long as he lives, with courage and hope and constancy in the battle of life. Advise your young folks to tap the Friends' Library, and get the "Life of Isaac T. Hopper," and read it.

In the matter of books, they may be divided into about four classes: good, bad, indifferent, and then the large and increasing number that are so good that they are good for nothing. Possibly the latter class represents the most mischievous class of books, containing the namby-pamby, superficial, meaningless stuff, lots of which gets into the Sunday-school libraries in our time. You can almost guess the story. You do not have to stop to read it: you know the plot (if there is any plot) before you get far into it. It is a class of literature very popular nowadays for the young folks, and has been the last quarter of a century.

I think I can summarize one of these stories in about a minute and a half. You know how it is: the hero of the tale is almost always a bootblack

or a newsboy. The heroine is always and invariably the daughter of some rich man or millionaire.

The hero has not been doing business on the block a great while before he is crossing the ferry, either from New York to Jersey City, or from New York to Brooklyn, or from Philadelphia to Camden. He is always crossing the ferry. About midstream, just at the right time, when the water is in the proper condition, the little daughter of the millionaire falls overboard and the bootblack or the newsboy, as the case may be, jumps over after her and fishes her out and they both are pulled up by a boat-hook to the deck. Of course, the father is profuse in his thanks; he pats the youngster on his back and tells him he is the bravest youngster anywhere around, and asks him to come to the office the next day. He praises him, dresses him up, not exactly in purple and fine linen; but he dresses him all the same, gives him the best job in the store, and in the twinkling of an eye he has been taken in as a partner, and in the twinkling of two eyes he has married the daughter, and they are happy forever afterward.

It is that kind of literature which is so good that it is good for nothing; because it is abnormal: it holds up a false picture of success before the eyes of the youngster. That sort of literature is responsible for more greed and graft, and peculation and embezzlement than any other thing going around the country to-day. Why? Because the youngster has been taught that a little first-class original investment of bootblack heroism is all he needs to become wealthy if not wise, when everybody knows that for nine hundred and ninety-nine boys out of every thousand, the only way to get on in the world is the old-fashioned way of patient plodding and industry and prudence. I am happy to say that there is practically none of this literature in Friends' Library. And I have been pretty well over it, and I doubt if there is a library anywhere as free from good-for-nothing literature as the Friends' Library over in the adjoining building.

There are some books that are out of date, having outlived their time. They are staying on the shelves on borrowed time, the way some people live in the world. But undoubtedly they will be displaced by books more valuable and more up to date and more to be desired.

Truth is always stranger than fiction. Therefore I am inclined to believe that the most genuine and healthy romance to be found in the world of books can be found in history and biography; that the boy or girl who begins to read history and biography early, and who forms a taste for it, will find that his imagination will create out of that reading pretty nearly all the fiction that he will crave on the romantic side of life and character. Therefore, among the best books that can be had anywhere, either in the public library or in the private collection, are the books which deal with history and biography. The library in the adjoining building is reasonably strong in history and biography; in fact, there are enough good books on these subjects on the shelves of the Friends' Library to morally and intellectually revolutionize this whole neighborhood for a mile around, if the neighborhood for a mile around were getting at them; but as it stands, they are not. A library, like a human mind, ought not to be a canning factory. The books ought not to be sealed up. They ought to be used.

(*To be concluded next week.*)

WAR AND THE CHURCH.

[By Ernest H. Crosby in the *Advocate of Peace.*]

The fact that war has always troubled the conscience of the Church, beneath the surface at any rate, is shown by an incident in the autobiography of Benvenuto Cellini, which occured at the siege of the Castle of St. Angelo at Rome in the early part of the sixteenth century. The Spaniards were besieging the Pope in the Castle, and Cellini was serving one of the cannon in defense of the stronghold. One day, as the Pope happened to be passing the battery, Cellini fired off his gun and killed a Spanish colonel, who could be distinctly seen among the enemy. Then, continues Cellini, "falling upon my knees I asked him to re-bless me of the homicide [this is the literal Italian idiom], and of others which I had committed in that Castle in the service of the Church. At which the Pope, raising his hand and making the sign of the cross over my face, said that he blessed me, and that he pardoned me all the homicides which I had ever committed, and all those that I should ever commit in the service of the Apostolic Church."

Cellini's quick recognition of the fact that slaughter in war called for pardon, and the Pope's immediate acceptance of his view, show that they both had doubts as to the justifiability of such acts. On any other theory the solemn blessing and pardon lose all their meaning.

When we contemplate our experiences with ripe reflection, the weakness and misery they embody is seen to be transitory—it fades: but all of the light and strength and joy of life remain ever.

J. B. D.

As dull and dumb as it is most of the time, as foreknowingly perverse and prostitute as it is much of the time, as celestially bright and contemplatively tranquil as it is some of the time,—I'll live my life, and thank God for it. J. B. D.

HOW TO BE A SETTLEMENT WORKER.

The settlement cannot be a thing apart from its environment. It must b ea part of the slum, become identified with the slum, in order to achieve any results. The people who undretake the responsible task of helping these helpless sufferers and of fitting immigrants for citizenship must prepare themselves for it in intellect and temperament. If they are not scientific in their methods and broadly democratic in their point of view they would do much better by staying at home. To tamper and experiment with the poor in a dilettante manner is worse than no charity at all.

—*Jane Addams.*

TEACHERS ARE NOT PAID ENOUGH.

It is very desirable that this movement for better pay should everywhere be extended to teachers.

Never have the schools of this country had so important a part to play in our civilization as at the present time, and nothing else is so important about the schools as the qualification and character of the teachers. Monthly or yearly rates of payment of teachers that seemed ample 15 or 20 years ago are quite insufficient now. This is true with respect to the public schools, and it also applies to higher insitutions, where the salaries of professors ought to be made sufficient to attract and hold a superior class of men. The problem is a very serious one, and it deserves careful consideration throughout the country. If there is one reason stronger than another why the taxing power should lay a firmer hand upon the growing wealth of great corporations and upon the income of vast private fortunes, it is because the state must adequately perform its responsible task of education. If there is to be compulsory attendance of schools, there must be schools worth the attending, and ample provision for all the children. If there is to be extension of child-labor laws and better enforced exclusion of children from factories, mines, and various gainful employments, there must be developed such a system of education as to add immensely to the efficiency of the child when, at a later age, he joins the army of the breadwinners. Let us repeat, then, that the central fact in the school system is the teacher, and that we cannot expect to have the right sort of teachers in the long run without paying them enough to justify them in regarding their profession as a permanent calling rather than a temporary makeshift.—*Review of Reviews.*

In order to be able to act courteously you must think courteously.—*Joseph Dietzgen.*

PEACE WITH THE BIG STICK.

[A letter in the *Public Ledger*, Philadelphia, First month 25th.]

It was rather a striking coincidence that your readers of Saturday's Public Ledger should read in one column the words of Captain Osbon, in his plea for a larger navy, "The greatest factor for peace in the world today would be a powerful American Navy." "A battleship is a greater institution than the university." And in another column the words of Charles W. Eliot, president of one of these same universities: "Cut down the armies and extend the police forces, and then will come international peace." Are we Americans so inaccurate in our thought and so careless in the use of our words as to confuse the ancient practice of dueling and of private vengeance with the modern system of courts of justice and police? It seems to me that Captain Osbon somewhat resembles the enthusiasts who declared, "We will have peace, we must have peace, and if we don't get it we'll fight for it!" Yet it is this theory of the big stick, this cry for the big navy to maintain peace that is taking such extraordinary hold on the American mind today? What is it, after all, but a reversion to type, to the days of private war before the courts of law were established in order to administer justice between man and man, their authority backed by a universal police force? Must our practice of international dueling continue, as Captain Osbon pleads, or may we look forward to the day of an international court, of an international police, as President Eliot does?

We have the beginning of an international court at The Hague; we have the foundations for a code of international law. Why cannot we turn our eyes away from the sword and revolver of the duelist and look upon the hope of an organized, effectual, international police force, which shall act for each nation alike in enforcing, if need be, the decisions of the international court? Methinks this is a higher hope than that of having a big navy for ourselves alone. Instead, then, of talking so much about "our navy," let us talk about "our contribution" to the international police.

One other point, Mr. Editor, by your courtesy. At Jamestown next spring we are to be shown "the grandest military and naval celebration ever attempted in any age or by any nation." There is to be "a magnificent pyrotechnic reproduction of war scenes," and "a great living picture of war with all of its enticing splendors." Now, whom are we to believe? For besides being inaccurate in our thought and careless in our use of words, we are also somewhat in need of leadership. Are we to believe these representations made by the managers of the Jamestown Exposition.

who have "perverted" into a "glorification of war" (Springfield Republican) what was to have educated us in "the interest of sweet civility, made beautiful and tender by heroic memories" (Ohio State Journal)? Or are we to believe the verdict on war given by such men as the Duke of Wellington, when he said, "War is a most detestable thing"; or as General Sherman, when he said, "I confess without shame that I am tired and sick of the war. Its glory is all moonshine." "War is hell"? And where are the "enticing splendors of war" in these days of the general's telephone office, or of long-range guns, when the general does not lead his army, and when you are coolly shot down by an enemy whom you cannot even see? Or do you think it may, after all, be true, as the Washington Post was good enough to claim for us, that "there is not much danger that the American people will be swept off their feet by the procession at Hampton Roads. . . . The older heads, those who have smelled powder, will be able, without any difficulty, to see the grinning death's head under the flag and through the smoke of thunderous salutes. They are likely to take a pretty practical view of the naval gathering. They will be able to draw comparisons and reach conclusions which may work to the advantage of the country."

Why, in these days of progress, should we, the people of the New World, be clamoring to take upon our shoulders a burden from which the nations of the Old World are beseeching to be free?—

H. W. Cadbury.

Germantown, Phila.

THE FRIENDS' HOME AT AMESBURY.

The Yearly Meeting of Friends' for New England has established at Amesbury, Massachusetts, a Friends' Boarding Home. The house and grounds were donated by Sarah Alice Huntington, with the provision that she retain her home there during her life. The Home is under the direct care of the "Board of Care and Relief." The present matron and directress of the home, Anna M. Love, gives her services. An addition was built on to the house and under one roof are now three little homes, an aged Friend, his wife and daughter, carry on light house-keeping in three or four rooms, paying a small rent. Alice Huntington has her own little home in the new part. And there are three or four other Friends permanent dwellers there. The Home was formally opened in Fifth month, 1906. It is beautifully situated on rising ground about midway between the home of the poet Whittier and the peaceful cemetery where rests his earthly part. "The Captain's Well" adjoins the grounds. From the upper windows an extended view is obtained; the Merrimac River is less than a mile distant and the Atlantic Ocean but seven miles. A line of electric cars passes the door and connects Amesbury with Newburyport. During the past summer several people from the west boarded at the Home. For "Whittier Pilgrims" and those designing a quiet resting place for a few weeks the Huntington Home forms a reasonable and delightful opportunity. A stranger from the outside world, also brings in fresh life to the quiet residents there. The committee having charge of this home have been much helped by the interest manifested and information furnished by Friends interested in Homes located in New York and around Philadelphia.

Anna M. Jackson.

JOSEPHINE E. BUTLER.

Just as the year was closing, on the 30th of Twelfth month, an English woman whose work is known "round the world," entered upon the life beyond. Josephine E. Butler, the announcement of whose death has been slow in reaching even those intimately associated with her in this country, has had a very close tie with Friends from the beginning of her remarkable work. When in young womanhood she was prostrated under the heavy blow of her little daughter's sudden death by accident, it was the tender ministry of an aged Friend that brought healing to her sore heart and prepared her in a measure for the work that was waiting her wisdom and fortitude and unwearing faithfulness. That "Mother in Israel" knew that her heart would soonest find healing in pouring out its tenderness upon the forsaken daughters, who had begun upon a course of living death; and so she took her to a group of these outcasts. She needed them—how great was their need for her! From this personal work her field extended to agitation for the repeal of the Contagious Disease Acts, a work in which she and her co-workers encountered persecution and personal danger, and became known as the "New Abolitionists." She saw the work of repeal accomplished in 1886. She saw, too, what must have given her even deeper satisfaction, that the moral sense of the civilized world had been reached; that the training of the young in purity of thought and life had become a chief concern of parents and educators; and at last, that physicians are allying themselves with preventive work.

Rev. J. P. Gledstone, one of the most intimate workers with herself and her devoted husband,

Canon Butler, writes of her: "Mrs. Butler was generally thought of only as the opponent of the C. D. Acts, but she was a woman of large culture, of wide outlook, and of general sympathies. . . She found time to pen the fascinating life of Catherine of Siena, the sweet, uplifting life of Pastor Oberlin, and the noble life of her husband, in which all her chasteness of soul, her devotion, her loyalty, her love, are seen in fullest beauty. Christ lived in her. That was the secret of the unfailing skill with which she made her hearers think of everything that was good and lovely while she was speaking of things repulsive, sad and sinful."

ELIZABETH POWELL BOND.

BYBERRY FRIENDS' ASSOCIATION.

[A paper read at the first meeting for 1907 of the Friends' Association at Byberry, Philadelphia, by Ida R. B. Edgerton.]

The Byberry Friends' Association was organized on the 7th of First month, 1900, Arabella Carter being chairman, and Rachel Johnson, Secretary. At that meeting Ellwood Roberts of Norristown gave as some of the advantages of having an association: (1) to combine the efforts of old and young in a community; (2) to interest and acquaint those outside of our membership with Friends' Principles; (3) to increase our membership; (4) to familiarize our own members with the work and mission of the Society of Friends; (5) to awaken an interest in Friendly literature; (6) to have biographical sketches, referred questions, readings and essays.

How well these suggestions have been followed, may be learned from the work done in the seven years since our Association was organized. A part of Janney's History of Friends has been read and papers written, reviewing it. The Discipline has all been read. Nine conferences and associations have been reported.

Isaac H. Clothier, David Ferris, of Wilmington, Arthur H. Middleton, of Phila., Wm. H. Parry, of New Jersey, John L. Carver, of Philadelphia, Pres. Joseph Swain, of Swarthmore College, Lucretia Blankenburg, of Phila., Henry W. Wilbur, of Phila., Prof. Joseph S. Walton, of George School, Prof. Daniel Batchellor, of Phila., Albert Johnson, of Phila., and Prof. Benj. T. Battin, of Swarthmore College, have visited our association and read papers or given talks on interesting and instructive subjects. Eight papers written by people who are not members, but read by our members, have been given. Three books have been reviewed, and two illustrated talks have been given in Byberry Hall, adjoining the meeting property, and one in Ervin's Hall, in the neighboring town of Somerton. Also twelve papers on Current Topics describing the Doukhobors and Shakers, and giving their peculiar religious beliefs. We have had biographical sketches of John Comly, Abraham Lincoln, John Greenleaf Whittier, Elizabeth Fry, Henry W. Longfellow, Benjamin Hallowell, Isaac H. Hillborn, Charles Kirk, Queen Victoria and John Hay written and read by our members. Fifty-nine original papers written by thirty different people upon a great variety of subjects have been given by our members and represent much work, in doing which the individual has been benefited as well as the association.

In reviewing the literary work done, probably the greatest gain has come through the original papers, many of which have shown such depth of thought and feeling that all must have been made better men and women for having heard them, and the writers must have gained strength from the expression of such sentiments.

Our Bible class, which many of us have enjoyed and which we hope may soon be resumed, was an outgrowth of our association.

Some of us, who remember how our old graveyard looked a few years ago, overgrown by grass and weeds, the stones that were meant to mark the graves half-buried in the sod, blackberry bushes and poison vines running everywhere, have cause to thank an association member and all who came to his aid in having it put in order and kept so, as it has been for the past two years. Much hard work was required to bring order from the chaos.

A little later another member became interested in the dilapidated condition of the fences and coping on the graveyard walls. With the sanction of the Monthly Meeting the funds were collected, the coping repaired and a new fence put around the meeting house yard.

In the association arose the thought of our Reunion of former pupils and teachers of Byberry Friends' School which resulted in about 400 men, women and children gathering on the meeting house grounds. The happy faces of those gathered and the many words of appreciation coming from all parts of the country make it an event long to be remembered.

Any one of these three practical works would be a good reason for the existence of our association. It has given something to do to the older, younger and middle-aged, a common interest for which all may work, it has given us confidence in our selves, and the greatest benefit probably is, that it has made us better acquainted with each other, promoted the friendly interest, and given those who cannot attend our little mid-week meet-

ings for Discipline a chance to work and show their interest in Friends and Friendly work.

What shall the future of Byberry Association be? Judging by the past it will be all that Ellwood Roberts said a Friends' Association should be: teach us more of the history and literature of the Society of Friends, bring the philanthropic work of Friends to our notice, bring us in closer touch with the best thought in educational lines as well as the greatest spiritual truth, be a connecting link between the best thought in all lines in the outside world and our little home meeting; for anything that helps any of its members must help the meeting itself.

There have been rainy days, and days when those whose names were on the program were absent, and the members of the executive committee have had to fill in the vacancies.

To the united efforts of our presidents, secretaries, the members of the executive committees, and the willing co-operation of all our members, belongs the credit for the success of our Friends' Association.

IDA R. B. EDGERTON.

"INTERNATIONAL" TEXT STUDY

1907. Lesson No. 6. Second month 10th.

ABRAM'S CALL.

GOLDEN TEXT.—Thou wilt bless the righteous, O Lord, thou wilt compass him with favor as with a shield.—Ps. 4 : 12.

THE SCRIPTURE of the Lesson is Genesis 12 : 1-9.

The chapters that follow the account of the deluge give the descendants of Noah's three sons. The writer was familiar with three types or races of people and he accounted for their differences by supposing that they were descended respectively from these sons. But if Noah's sons and their wives were the only people living after the flood, it follows that their children must have intermarried, and that the descendants of either one must also have been descended from one of the others. A writer in the International Encyclopedia says that the author of the Bible narrative classed the people whom he liked, or those who were friendly to the Israelites, as descendants of Shem, these being also greatly favored by God; the people whom the Israelites hated, with whom they were often at war, were the Canaanites or descendants of Ham,; while outlying races with whom they had little to do were looked upon as the offspring of Japheth. It has been generally taught that the people of Europe were the descendants of Noah's youngest son; that the Israelites and other Semitic people were sprung from Shem; and that the people of Egypt and northern and eastern Africa were Hamites. The Hamitic tribes belong to the Caucasian or white race, though they are dark-skinned. The Hebrews of Bible times had little or no knowledge of the negroes of Africa.

Abram was of course a descendant of Shem. His father's name was Terah and he was born in Ur of the Chaldees. At this time the people lived nomadic lives, going about with their flocks and herds in search of the best pasturage. Terah took his son Abram, Abram's wife Sarai, and his grandson Lot, and left Ur to go into the land of Canaan. They went as far as Haran, and dwelt there until after Terah's death.

Abram was now called by God to leave his kindred and the home of his father, and go into a new country of which he had very little knowledge. When he reached Shechem, in the land of the Canaanites, he had a very strong feeling that some time his descendants would dwell in that land. From Shechem he went to Bethel, where he pitched his tent and built an altar, that he might call upon the name of the Lord. The Canaanites worshipped idols but Abram would not fall in with their ways. He was true in his heart to the God who had bade him start on his journey. It is probable that he offered sacrifices on his altar, for he had not learned that what God asks of his children is service and not sacrifice.

Today, as in Abram's time, every one does what he thinks God wants him to do receives a blessing. There have been many in every age who have heard the call to leave home and kindred and make a new home in a distant land. The Pilgrims heard this call and came to New England on the Mayflower. The early Friends heard it and came to Pennsylvania to help found a state where all should be free to worship God in their own way.

There is one sentence in our lesson which shows that the writer did not realize the goodness of God. He tells us that God promised to curse all those who cursed Abram. He knew that it was the custom among men to return evil for evil; he knew that often great misfortunes came upon men, which he supposed were because of the wrath of God; and so he believed that God was revengeful even as men were revengeful. When Jesus, who was so full of the spirit of God, lived among men, those who knew him came to understand that a loving Father would never curse any of his children, no matter how much they might go astray.

TOPICS FOR ADULT CLASSES.—God's Calls. The "Curse of Canaan." The Origin of Language.

QUESTIONS FOR INTERMEDIATE CLASSES.—Who was Canaan? Who was Nimrod? Tell the story of the tower of Babel. Do you think that God was ever afraid that his children would know too much? Trace Abram's journey on the map. What promise did God make to Abram? Whom did Abram take with him? How did he show his faithfulness? Ought we to spend some time every day in the worship of God?

FRIENDS' INTELLIGENCER.

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Reading matter, for insertion the same week, must reach us not later than Third-day morning; longer articles as much earlier than that as possible.

Address all correspondence to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

PHILADELPHIA, SECOND MONTH 2, 1907.

THE RE-VALUATION OF LIFE.

Collectors of some of the grim statistics of our American work-a-day world, tell us that half a million men, women and children lost their lives last year in what for the want of a better or harsher term may be called industrial and transportation accidents. The victims of these accidents belong to the great army of toilers, the uncounted, and too often the unconsidered people who contribute their brain and brawn, or both, to help what we loosely call our prosperity and our twentieth century civilization.

By those who manipulated these horrible figures that tell the story of our industrial immolation, it is alleged that a large majority of these maimings and killings were entirely preventable, had ordinary human precaution for the protection of life and limb been employed. What is more and worse, it is alleged that these precautions were not taken because the employers of labor, and the transportation companies, preferred that their patrons and employees should pass through the fire to this modern industrial Moloch, because it would cost money to insure the safety of those who toil and those who travel. However much this charge may be exaggerated, if it is at all true, it constitutes a heavy indictment against not only the humanity, but the economic foresight of our captains of industry and our traffic managers. To cripple and kill producers in particular and people in general, is not only wicked but wasteful.

Modern progress, however, is likely to continue to demand that we mine coal, increase transit speed, tunnel through mountains and under rivers, build sky-scrapers, and do a multitude of other things mechanical and industrial, which under present conditions not only endanger life but actually destroy it. But while we may continue to do all of these things which are supposed to enhance our material progress, there are other things more vital to human well-being which we cannot afford to leave undone, if the besom of destruction is not to be continually and increasingly the handmaid of those interests which manipulate the forces which are supposed to advance our commercial and social development.

In the very nature of the case, an age that hitches its car of progress to steam and electricity must place a higher value on life than existed when the stage-coach was the most rapid form of transit, for more life and more substance is involved in the first than in the second transaction. Such a re-valuation of life is a necessary act under the natural law of self-preservation. But getting an apprehension of the real value of life, involves finding a higher meaning in things both animate and inanimate, than the mere materialist is likely to discover. The divine meaning in all of our modern inventions, appliances and appurtenances, is that they are here for other reasons than simply to make larger and quicker profits for those who have invested capital in great undertakings in the industrial world. This better reason is that quickness of transit and facility of production may liberate and enlarge life of men and women.

It has never been safe for ignorance to play with edged tools. Blind selfishness, avarice and greed amount to ignorance in using the giant forces which are now available in the industrial world; and it may be taken as a sure word of prophecy that the guilty cannot forever throw all of the danger and the disaster on the shoulders of the innocent.

It is because of the tremendous and far-reaching interests involved in all of the activities of our time, that they need to be illuminated by the spiritual insight of the Gospel, which takes account of the universal brotherhood in all of the concerns of life.

If we must delve in the bowels of the earth for the material to warm our houses, run our factories and propel our ships and railroad trains; if we must build sky-scrapers towards the clouds, to save too heavy an investment in front-foot real estate; if we must go whirling through the land at the rate of a hundred miles an hour, then we must get the spiritual insight and the altruistic disposition that will prevent our doing violence to the lives, or wrong to the claims of our brothers.

It must be remembered that the mill-stone is just as ready for the neck, and the sea as near for the person of those who wrong the least of these "little ones," as they were in the days of the Master.

To get the spiritual meaning of the various things that touch our lives, and the forces which we employ too often merely for our selfish and

temporary ends, is to so increase apprehension of both opportunity and obligation, that it will lead to a right use of them all. We do not expect that the car of our material progress will turn back, but we do expect it to so use the things that are simply of the earth earthy, that the captain of industry and the toiler in the ranks shall see plainly that "the life is more than meat and the body than raiment," and so conserve all life and promote all justice.

The Pennsylvania Anti-Saloon League will hold its annual convention in Harrisburg, at the Grace M. E. Church, on Third-day evening, Second month 5th, and Fourth-day, Second month 6th. All churches, young peoples' societies, Sunday-schools and temperance societies are entitled to send three delegates each. The especial work of the League at the present time is to work for the passage of a local option law by the present Legislature. In order to accomplish this, through eudcation of the people and effective committee work, money is needed. Contributions may be sent to the Pennsylvania Anti-Saloon League, Harrisburg, Pa., checks being made payable to J. M. Sayford, Treasurer. Earnest and united support of this movement on the part of the churches would ensure its success

The temperance work in Indiana has taken a new form. It now rests with the retail dealers to show that theirs is not an outlawed business such as lotteries and gambling. Those who heard the arguments in a remonstrance case before Judge D. S. Artman think the judge cannot rule otherwise than that the whole liquor licensing business is unconstitutional and may be suppressed, the same as any other unlawful business. The decision in this important case will be given on the 13th of Second month.

A conference of the Young Men's Christian Association, composed of college students, was recently held at Pacific Grove, Cal., at which one-fourth of the men present bound themselves together with a declared "purpose to become ministers of Jesus Christ" and to "aggressively promote the consideration of the ministry as a vocation for Christian young men." The movement thus formed has received the name of "The Student Recruits for the Christain Ministry," and stands for a united church, missionary aggressiveness, and an up-to-date ministry.

In so far as these students declare against competitive missionary work anywhere they are to be commended; but we think they will find that "an up-to-date ministry" cannot be made up of men who choose preaching for their vocation and whose livelihood depends upon the money received for their sermons.

POSITION OF COLORED PEOPLE IN WASHINGTON.

We have heard so much for several years past of the ignorance, shiftlessness and viciousness of the colored people of this country, that it is good for us now and then to have a clear presentation of some of the difficulties under which our colored neighbors labor. The treatment accorded to citizens of African descent in the capital of the United States is vividly portrayed by a colored woman of culture and standing in *The Independent* for First month 24th. This writer, belonging to the despised race, has felt many of the indignities which she describes.

Although Washington has been styled "the colored man's paradise" it is possible for a self-respecting colored woman going there as a stranger to be obliged to walk the streets all night, unless some one can tell her where to find a colored boarding house; no hotel will take her in. Unless a colored woman is a trained nurse or a dressmaker only menial occupations are open to her. Of several applicants for a position as stenographer, the most skillful was rejected because there was colored blood in her veins. A woman who had been promoted to the position of saleswoman in the cloak department of a large New York department store returned to her home in Washington and obtained a similar position in a store there; she was entirely satisfactory until some one discovered that she was of the colored race, when she was summarily discharged. Another colored woman submitted drawings to the Corcoran Art School and was given a certificate of admission, but when it was found that she was colored, admission was refused her. She then went to the Cooper Institute in New York, where she acquitted herself with distinction, as she afterwards did in Paris.

One theater in Washington will not admit colored people at all, and others admit only to undesirable seats, that are set apart for them. A friend of the writer took six little children to a matinee. He and five of the children were so white as not to arouse suspicion, but the sixth child had skin of a brownish tint. The ticket agent was going to exclude this child, but when the leader of the party intimated that there would be trouble if a little Filipino girl were refused admission to the theater, the agent was profuse in his apologies and allowed the child to pass without further question.

From 1870 to 1900 the colored schools were under the care of a colored superintendent, and the directors of the special departments were also of that race. Since then these lucrative positions have been given to white educators, and the colored teacher of ability has no hope of promotion. The Columbian Law School and all the colleges in Washington except the Catholic University are closed to colored students.

Colored men working in the trades are discriminated against; some unions will not admit them, in others when they are admitted, preference is given to white members whenever work is scarce. Is it strange, the writer asks, that many colored people conclude that it is not worth while to try to better themselves? How many white people would continue to strive for higher things if the gates of opportunity were closed to them?

The whole of this ably written article* might well be read in our First-day schools and philanthropic conferences.

AMERICAN PURITY ALLIANCE.

The thirty-first Annual Meeting of the American Purity Alliance was held on Seventh-day evening, First month twelfth, in Friends Meeting House, (Fifteenth Street and Rutherfurd Place), New York, following the monthly meeting of Friends held in the afternoon. There was a good attendance at the meeting and deep interest manifested in the important subject. The general theme under consideration was "Moral Education in Schools."

Dr. O. Edward Janney presided, and in his opening remarks spoke of the encouraging progress of the work of the Alliance during the past year. The great need for labor in this field has been made still more apparent by the appalling revelations of the white slave traffic. And new sources of strength and help to the work are found in the new activity of physicians in organizing as they have done in Chicago, and New York, societies of Social Hygiene. Their purpose is to investigate, and to impart to parents and teachers such information as is needed in their direction of the young. Other speakers for the evening, who presented with power the right of the child to complete education of his whole nature, were Antoinette Brown Blackwell, Anna Garlin Spencer and Mary Travilla.

The officers of the present year were continued: O. Edward Janney, President; Percy Russell, Secretary; Marcia Chace Powell, Treasurer.

ELIZABETH POWELL BOND.

*_The Independent_ is in the reading room at Fifteenth and Cherry Streets, Philadelphia. It may be obtained from the publishers, 130 Fulton Street, New York, for ten cents a copy.

CONFERENCE OF FRIENDS' SCHOOLS.

[Mid-winter Conference of the Inter-yearly Meeting Association of Friends' Schools, as reported in the Philadelphia daily *Public Ledger*.]

Steps were taken at the annual meeting of the Association of Friends' Schools at Fifteenth and Race Streets to establish in connection with Swarthmore College one of the best schools of pedagogy in this country. The nucleus of such a school is already in operation at the well-known Quaker college, it having been established last fall under the direction of President Swain, Prof. Edward B. Rawson, of Brooklyn, Dr. Walton, of George School, and Dr. Bird T. Baldwin, of the West Chester Normal School. The object is to train young Friends for teachers in Quaker and other schools.

It is desired by those who have at heart the Friendly educational interests to do this training so effectively that it will not be necessary for young men and women of the society who want to teach to leave their own colleges for Columbia, Harvard or some other institution of learning. The school at Swarthmore is believed to be a success so far as it has gone. It is now proposed to raise an endowment fund large enough to equip the school along the lines of the Columbia University School of Pedagogy. Professor Rawson outlined the plan at the meeting on Saturday. All of the seven yearly meetings of Friends in the United States and Canada will be interested in the plan, so that the work may have the sympathy and backing of American Friends generally.

Among those who participated in the proceedings at Saturday's meeting were A. Davis Jackson, of Friends' School, at Locust Valley, Long Island; Dr. Joseph S. Walton, of George School; Elizabeth N. Koser, of Baltimore Yearly Meeting; Elizabeth Stover, of Brooklyn; Emma Broomell, of the West Philadelphia School, and R. Barclay Spicer, superintendent of educational interests of the Philadelphia Yearly Meeting. Superintendent Spicer spoke on the subject "What We want the Pedagogical work at Swarthmore to Do—First, for the Student; Second, for the College; Third, for the Society of Friends and its Interests."

"For the student," he said, "we want it to give him just as complete and effective equipment for his profession as is given the engineer for his profession. It must be capable of winnowing out those who are fitted to become teachers and who should turn to some other profession or work.

"As to what we want to do for the college, it will bring the college more vitally into touch with the Society of Friends in all the meetings, large and small, than any department it now has or could establish. Such a department as we must

have if we are to have any will give the college a distinctive character for thoroughness and for certain sterling qualities among the people at large. There is nothing so much needed and no need more generally felt than that of twentieth century preparation for teaching pursued along with opportunities for the culture of college training.

"As for the advantages we want the department to have for the Society of Friends, it will be a great advantage in that our people can have access to the best opportunities for teacher training and at the same time the best opportunities for spiritual culture under Friendly influences.

"It will enable our schools to be equipped with the best possible teachers in the fullest sympathy with and understanding of our Friendly ideas, purposes and methods. It will be a great advantage for the society to be sending its own young members well equipped for teaching into the best schools of the country, capable of making themselves felt for the best influences; to send them widely into the public schools; to have the training during the most important years of many other young people who, except for the teacher training and other cultural opportunities of Swarthmore, had not come under Friendly influences. All these will be missionaries of the Friendly message and spirit."

CONFERENCE AT MOORESTOWN.

(Continued from last week.)

In the afternoon the Friends reassembled in the Meeting House. Discussion on the "Responsibility of Friends in Civic Affairs" was opened by William W. Birdsall. Friends, he said have a responsibility as to civic affairs, no greater than that of other citizens, except it be on account of greater endowment. This responsibility is greater for a religious-minded man, because such a man has a greater grasp of the underlying principles of civic activity. Friends are essentially individualistic. The greatest thing in the world is to develop individuality, to develop that full and complete personality, including not only one's self but also having far-reaching relations with the people about us. Thus we may have a civic personality. No self is complete and full unless it includes those with whom it comes in contact as a constituent part of itself. The state is the outward form which this larger personality takes. It undertakes to regulate our relations to one another. If the state is of any use to us, then we individually have our reciprocal duties to it.

Because our ancestors were alive to this responsibility, and stood for progress and were thinking about ideals far ahead of their age, the commonwealth of Pennsylvania could succeed. For the lack of such a background as Pennsylvania had in these ancestors and the other States had in their founders, Cuba has to-day no stable government. So with Russia. It requires generation after generation to work up to the commonweal which we enjoy. We are reaping the reward of the labors of those who have gone before.

Also we have our work to do, and we have two sorts of duties: those for the benefit of our own generation, and those for the coming generations. In these respects our Society has to some extent failed. Things that were bad we have been inclined to leave alone. From the day that Friends withdrew from the Pennsylvania Legislature that they might not be implicated in a pending wrong measure, the Quaker influence on public life has receded. Yet as regards citizenship Friends have duties flowing directly from the Quaker character and type of mind; from the experience of years in truthfulness of speech and conduct which gives rare ability to see beneath the surface. In our time especially is candor, honesty, straightforwardness needed. The corporation has taken the place very largely of the individual. Things are done now together. This transformation has robbed the individual of his initiative, merging the person into a thing. Yet it rests with us individually whether this shall be for weal or woe. The corporations are to stay; the problem can never be solved by fighting them. It rests with us and with our successors to work it out, and the problem is as great for us as was the problem of freedom for Penn. In just the measure with which we are endowed, in that measure is our duty.

Evan T. Worthington, of Newtown, read a paper which was as follows:

"The problem of the relation of the individual to society has been the greatest problem which mankind has struggled with all the way from Greek and Christian civilization down to our own day." The responsibility of Friends is only one part of that tremendous question which must be considered along the line of our individual convictions, rather than our mere relationship to any organization. Primarily our faith as Friends rests on this right, and while the question of religious environment, training and revelation must enter largely into our deductions and incidentally thereby, strengthen or weaken the society to which we belong. "Individuality is the basis of personal responsibility—the foundation of all moral principles—it is the essential feature of the truest and highest patriotism of loyalty to one's family, loyalty to one's civic centre, his city, town or country. The more fully this is recognized and the importance and range of it, the more perfect will be our devotion, not only to those dependent upon us, but those in no way dependent as the world understands it.

"How are we to reconcile personal individual ambitions and human selfishness with the general social development?" How far in short can we act in the spirit of the Master—doing for our neighbor though the doing may

cause for the time our individual undoing, in a worldly sense at least.

The trend of modern life in the United States is familiar to everyone present. The great contest between great corporate power and the individual is growing more intense. The President himself that he may combat power on one side, is asking for more and greater consolidation of responsibility on the part of the executive himself. I am not here to discuss political measures only in a general sense but I hold it a duty of intelligent manhood first of all to keep in touch with the questions of the day, in his government from the highest to the lowest office. And I think one of the first prerogatives of a Christian citizen is to vote. I am not ashamed of any vote, which is given conscientiously. It may not be right, it never will be so, in the estimation of the man on the other side. But it seems to me the words of our friend Henry W. Wilbur, whom I am sure will pardon my repeating them here, are worth remembering, and an encouragment in these matters. "Our fathers laid the foundations of government upon citizenship, and when they did that they made it impossible for the government to rise higher than the character and capacity of the citizenship composing that government. Therefore it should be the primary concern of the government itself to be its own protector and secure a moral, safe, sane, sober citizenship." This in the American state is a duty of the individual, whether he be Friend or Papist.

To enumerate any of the avenues—as applied to the question—wherein lies the appeal for help, direct or implied—any of the means whereby the individual losing self in the larger self of our fellow-men—is probably unnecessary in the few minutes allowed me.

The tremendous questions of war, intemperance, the negro problem, have always been with us and always will be. The great problem of municipal reforms constantly arising in towns and cities are among the near and more active questions confronting us. They are most important because they come close to us. Young men in a special manner whose conscience will not permit them to stand still rush in the strain and stress of modern political life, go into active politics, from which older men, enjoying the ease and comfort of this individualistic idea in its commercial sense stand back, as the one and only sure way to advance civic righteousness at once illustrating the point of view already alluded to. Every man must take from his own business, sufficient time to enable him to attend the business of society (or else free government is impossible) and so reforms are started. Sometimes, they who enter on this kind of political life, as the opponents of political reform, continue in politics and become as those they condemn, politicians only.

A strange note was sounded at a recent dinner in Washington, D. C., a few days ago, to the retiring Secretary of the Treasury, when he said "We should pray God to save this nation from increasing prosperity. We have all we can bear." The comments from many leading journals, were of great interest. It may not be exactly in the line of this paper, but I think they are suggestive. Nearly all the editorial review was on the material side, naturally, and the array of figures was to the mind unaccustomed to millions—almost overwhelming. One paper significantly asks, "Are we too prosperous when millions of children are working in mines and factories, losing their chances in life," and making great problems for the future? Is a nation too prosperous when one-half of all the children are taken from school before they are 12 years of age and put to work? Is a nation too prosperous, when under improvident and bad conditions, 90 mothers out of 100 worry over household necessities?

Do any of these questions and others equally important concern us? Or shall we, because our particular condition is favored and favorable, forget the homely old adage. "The chain is no stronger than the weakest link." The infamy and shame of political debauchery in St. Louis, or San Francisco—may without our efforts perpetuate itself in our village, county, city or state.

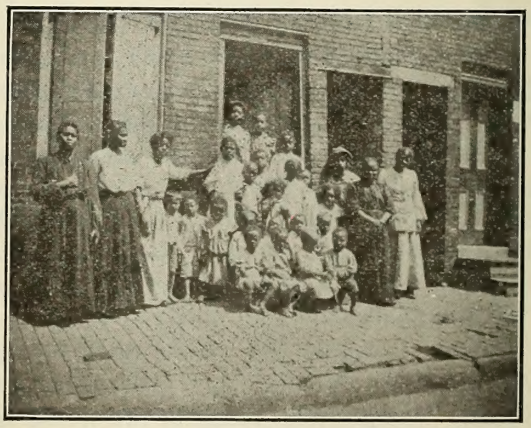
Amid these practical questions which confront us, there is one thought I wish to add to other quotations to-day. "Christ taught man the universal point of view in morality and laid the foundation for the first time, of that which is capable of becoming the last form of human society and that is why the teaching of Christ never grows old. Why amid the labyrinth of teachers throughout the world, his story, his word alone is as fresh and adapted to these human needs to-day as when it was delivered?" That is why we are convinced not as Friends but as individuals because he taught the sacredness of the individual human life, because he would stand for the righteousness of the nation only as the individual was righteous. Surely we of all people who have laid so much stress upon the "inward teacher" who speaks to each human heart, ought to feel there is a responsibility resting upon us as individuals, which rightly must extend to the welfare of the society."

(*To be concluded next week.*)

SPRING STREET MISSION.

Those interested in Spring Street Mission, Philadelphia, are sending out a circular giving an account of their work. This institution is a philanthropic work for colored people which has been established by a number of Friends in Philadelphia.

In addition to the branches mentioned in circular, a department of visiting nurse has been started.



Neighbors.

The nurse will call upon any case of illness in a colored family and see that proper medical attendance, diet, medicine etc. is obtainable, also that cleanliness, ventilation etc. are observed daily.

The district regarded as the field for the mission is from Arch Street to Spring Garden Street, and from 9th to Broad Street, including, in the small streets, several hundred colored families.

Several persons trained in Neighborhood and Settlement work are connected with Spring Street Mission and the Colored Probation Officer is giving to it one evening each week.

Here is an opportunity for those who have means, large or small, to invest in such work, to help make settlement work among colored people a success.

TO AN ADOPTED DAUGHTER.

[These lines addressed to the one who faithfully and tenderly ministered during her months of pain and helplessness, were written by Ann Edgerton, a notice of whose death is in another column.]

Bring a necklace of wild flowers, glistening, sweet
With the dew of the morning, to lay at the feet
Of a baby I loved.

As gentle and sweet as the breath of the breeze,
As fanciful, dreamy, and quaint as you please
Was a child that I loved.

The stars of the sky, and the fire-flies dim light,
Enchant with their gleaming the slumberous night
Of a girl that I loved.

Not a chalice of roses, nor sun ray of gold,
Are fairer or purer than fancies untold
Of a maiden I loved.

The footsteps of life lead upward to One
Who alone reads the heart, and can answer,
"Well done,"
To the woman I love.

BIRTHS.

CONCKLIN.—At Pomona, N. Y., First month 24, 1907, to Ervin R. and Leah M. Concklin, a daughter whose name is Eleanor.

PFEIFFER.—At Tioga, Pa., Twelfth month 3rd, 1906, to Charles G. and Sarah Rogers Pfeiffer, a daughter who is named Rachel Collins Pfeiffer.

MARRIAGES.

BORTON—HAINES.—At the home of his son, Richard Borton, Parkside, N. J., 25th of Twelfth month 1906, by Friends' ceremony, and in presence of Mayor Ellis, of Camden, N. J., David Borton and Sarah A. Haines, both of Mullica Hill, N. J.

DEATHS.

COMFORT.—On First month 22nd, 1907, at the home of John Gill Willits, Haddonfield, N. J., of cancer, Anna E. Comfort, daughter of the late Samuel Comfort, formerly of Langhorne. Interment at Langhorne Friends' graveyard.

HEACOCK.—Near Alliance, Ohio, Tweflth month 15th, 1906, Elizabeth Ann Heacock, daughter of Nathan E. and Nancy L., and grand daughter of the late Enos and Ann Heacock, aged 11 years 9 months 20 days.

TWINING.—At 1715 North Franklin street, Philadelhpia, on First month 18th, 1907, Rebecca H. Twining, at an advanced age. Interment at Warminster Friends' burying ground.

WANZER.—At Pawling, New York, First month 20th, 1907, Phebe T., wife of J. I. Wanzer, in the 79th year of her age. She was the daughter of David and Martha Irish, of Quaker Hill, N. Y., and during its continuance a member of the Oblong Monthly Meeting except between 1852 and 1859, a member of Chappaqua Monthly Meeting.

NOTES AND ANNOUNCEMENTS.

A week-end Conference will be held at Woodstown, N. J., Second month 16th. The first session will be Seventh-day afternoon. The subjects will be, "Standards of Living—(1) in business, (2) in recreation." A paper on "Friends' Opportunities" will be read.

In the evening there will be an address by a visiting Friend.

On First-day, visiting Friends will attend the meetings at Woodstown, Salem, Mullica Hill, Hancock's Bridge, Mickletown and Woodbury.

For the first time in the history of the meetings, the Western District, [Twelfth St., Phila.,] Monthly Meeting and Haverford Monthly Meeting, both of Philadelphia, [Arch St.,] Yearly Meeting, held their sessions to consider the Queries and their answers with men and women together. —*American Friend.*

Arrangements are in progress to hold a session of the Friends' [other branch] Summer School of Religious History, at Bryn Mawr College, from Sixth month 14th, to Sixth month 22nd, 1907. It will be remembered that two sessions have been held at Haverford College, one in 1900, and the other in 1904. At the approaching session it is expected that the study will centre about the religious message of the Bible, and the mystical movements in the Christian Church.—*American Friend.*

The following is an editorial announcement in the *American Friend* for First month 10th:

"Those who read the "Publishers' Department" in our columns last week will have noticed already that there has been a change in the editorial staff of the paper. Rufus M. Jones, who has been the editor of the *American Friend* since its origin, is, henceforth, to be editorial contributor, and Herman Newman, who has for four years been assistant editor, has been promoted to the editorship. There will be no change in the general management or the policy of the paper. It will stand, as it always has stood, for a vital, dynamic Quakerism, and it will deal fairly with all types and aspects of Quaker faith. Rufus M. Jones will write one or more signed editorials each week."

Abginton Friends desire to announce that conveyances will be at Jenkintown Station on Abington Quarterly Meeting day, Second month 7th, to convey friends to and from the meeting house, and will be in waiting on the arrival of the 9.17 train from Philadelphia, and southbound trains on the Bethlehem and Bound Brook roads reaching there about the same time. They will also meet the Willow Grove cars at Greenwood Avenue, Jenkintown. Lunch will be served in the school building, and a cordial invitation is extended to all desiring to attend.

Our Friend R. P. Kester of Grampian (West Branch Meeting), Clearfield, Co., Pa., according to the Monthly Bulletin of the Division of Zoology of Pennsylvania, is scheduled to lecture during the present month at five Farmers' Institutes in Bradford and Wyoming Counties, Pa.

Of the twenty-six magistrates recently appointed in Birmingham, England, five are Friends, viz.: William Arthur Albright, Harrison Barrow, Barrow Cadbury, Alfred Southall, and Joseph Sturge.—*The Friend,* (London.)

A resident of Springfield, Mo., to whom the *Intelligencer* was sent for three months writes us not to continue his paper and adds: "It is nearly fifty years since I have been among Friends, and our children are all members of the Presbyterian Church, and after all it does not matter so much to what denomination one belongs so we are earnest Christians. There seems to be a disposition among the various churches to get closer together, and in time they will be pretty good Quakers."

At a recent session of the Meeting for Sufferings (London) it was announced that Warwickshire Quarterly Meeting is sending to the next Yearly Meeting a warm invitation to hold the 1908 gathering in Birmingham. William Littleboy, warden of Woodbrooke, told how the proposal had arisen. Birmingham Friends had no doubt that they could provide so that all meetings, even of the committees, could be held under the one roof. A visit of the Yearly Meeting to the Midlands would be particularly opportune just now. In and around Birmingham there are, say 1,000 members, many recently received, and the great majority persons who cannot possibly attend a Yearly Meeting in London. There is another thousand of "adherents" associated with Adult Schools, etc. In and around Birmingham are a number of new meetings, and others are likely soon to be recognized. All this brings an immense responsibility, and Friends are keenly sensible of the need of all possible help in developing and consolidating the work which lies so open before them. The meeting agreed to this proposal.

A truly educational work is promised in "Sixty-five Years in the Life of a Teacher," by the President of Swarthmore College, Dr. Edward Hicks Magill, first Principal of its preparatory department, and ever since connected with it in some capacity. His was the boyhood of struggle so familiar in the biographies of men born in the former half of the nineteenth century, and he knew Williston Seminary, Yale, and Brown University as a student, and the Boston Latin School and the Providence High School as a teacher, and he abounds in anecdotes of all of them. As one of the pioneers in new methods of education he has much to tell of the origin of movements of which teachers must understand the origin if they would know their value and probable scope. Portraits of the author and views of various institutions with which he has been connected illustrate the book. [Messrs. Houghton, Mifflin & Co., Publishers.]

—*New York Times.*

At a meeting of the sub-committee on Temperance and Tobacco of the Philanthropic Committee of Philadelphia Yearly Meeting, held First month 19th, 1907, the following minute was adopted:

That we are heartily in favor of the passage of Local Option Measures by the Legislatures of the states of Pennsylvania, New Jersey and Delaware. That a copy of this minute be offered for publication in *Friends' Intelligencer* and other papers. Friends are also requested to address their representatives to use their influence for the passage of such laws, sending a copy of above minute.

The Committee also authorized its clerk to send a letter to the Representative Committee of the Yearly Meeting respectfully asking that if a bill of this kind is introduced in any or all of these states that they appoint suitable Friends to attend the hearing given by the legislative committee to which such bill is referred and urge its adoption.

In the Swarthmore College Lecture Course, under the care of the Faculty Committee consisting of Professors Benjamin F. Battin, Paul M. Pearson and G. Alleman, the following additional dates are announced:

Friday evening, February 1, William DeWitt Hyde, President of Bowdoin College, "The Judgment of Men." Thursday evening, February 7, Walter Henry Ball, a Recital of Folk Songs. Friday evening, March 15, Ruth McEnery Stuart, Reading from her own works.

All lectures will begin at 8.15 p.m. Reserved seats for remainder of the course, one dollar ($1.00). Single admission, reserved seat, 50 cents. Reserved seats or for single evenings may be obtained by addresing the Chairman of the Committee, Prof. Benjamin F. Battin, Swarthmore, Pa.

The Pennsylvania Peace Society, of which Judge Wm. N. Ashman is president and Arabella Carter secretary, will hold a series of neighborhood meetings in the evening, at the home of members, as follows: First month 9th, at the home of Daniel Batchellor, 3128 Euclid Ave., Phila.; First month 30th, with Maud Thompson, 1823 N. Park Ave.; Second month 18th, with Judge Ashman, 4400 Spruce St.; Third month 11th, with Sarah J. Richardson Griffith, 2031 Columbia Ave.; Fourth month 19th, with John Clarence Lee, 1519 Gratz St.; Fifth month 1st, Closing Reunion at the Peace Rooms, 1305 Arch St., Phila.

BALTIMORE FRIENDS' SCHOOL LECTURES.

The following lectures are announced for the present season:

February 15th, Dr. Henry Van Dyke, of Princton University, subject: "An Author's Reading."

March 1st: Henry Gaines Hawn of New York, President of Hawn School of Speech Arts. "If Mr. Hawn was not so well known for his remarkable power of interpretation, we might quote from numerous laudatory press accounts. Let me instead give my personal assurance that Mr Hawn's evening will thoroughly delight you. He will convince you that English speech has possibilities rarely demonstrated."—Edward C. Wilson. Subject: "A Lecture-Recital," introducing illustrative selections from best literature.

March 8th: Charles Dennison Kellogg, "The Bird Man." "Lecture" would hardly convey the real character of the unrivalled entertainment, the speaker reproduces with marvellous accuracy the songs and calls of the birds he is talking about—his stereopticon pictures of birds in natural colors are rare and unique.

His "Song of the Oriole" is a revelation. Bird lecturers have heretofore imitated bird notes by whistling. Kellogg reproduces the notes by warbling using no mechanical device. Subject: "A Lecture—Recital on Bird Life" (Illustrated).

March 23rd: Dr. John Watson, (Ian Maclaren) of Scotland. Author of "Beside the Bonnie Brier Bush," "A Doctor of the Old School" etc. "It would be as difficult to give a report of Dr. Watson's lecture as it would be to catch sunbeams. It literally bubbles with humor, wit, irony, sarcasm, anecdote and illustration. I have seldom heard a lecture in which brightness was so continuous, the lesson so cogent, and the general effect so fascinating." Subject: "The Humor of the Scot."

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Course Ticket (Admission), $1.00; (with Reserved Seat) $1.50; Single admission, 50 cents.

Tickets may be ordered by postal card, or personally from students of Friends' School, or at Albaugh's Ticket Office, 109 N. Charles Street.

NATIONAL VIGILANCE COMMITTEE.

Friends are invited to a meeting under the auspices of the National Vigilance Committee, and of the Social Purity Alliance of Philadelphia. The addresses will be as follows:

William Alexander Coote, Secretary of National Vigilance Association of Great Britain—"Suppression of the White Slave Traffic."

O. Edward Janney, of Baltimore, President of American Purity Alliance.

Floyd W. Tomkins, President of Social Purity Alliance of Philadelphia—"The Vicious System of Segregated Vice."

The meeting will be held in Holy Trinity Parish House, 20th Street below Walnut, Philadelphia, Sixth-day, Second month 1st at 3.30 p.m.

WEST PHILA. SOCIAL MEETING.

Thee and thy friends are invited to attend a lecture on 6th-day at 8 p. m., 2d mo. 1st, at the West Philadelphia Meeting House, 35th and Lancaster Avenue, by Flora L. White, entitled"THE YOSEMITE"

The views presented are exceptionally fine and the lecture is most interesting. The lantern will be in charge of an experienced operator, thus insuring a most enjoyable evening.

Refreshments and a social will follow.

FRIENDS' ASSOCIATIONS.

NORRISTOWN, PA.—A meeting of the Norristown Friends' Association was held in the Meeting-house, on First-day afternoon, First month 20th. With the new year, new officers entered upon their duties. Charles Platt, president, opened the meeting with a few fitting remarks, after a brief interval of silence. William L. Ambler read a passage of Scripture from the first chapter of James. Ellie Ambler read "The Monks' Vision" and Susan J. Sheppard read several articles of interest, under Current Topics, which called forth some discussion. A recitation by Fannie Scheibner followed.

Mary R. Livezey opened a discussion on "Do our Friends' Associations meet the need for which they were organized?" She spoke of the increased interest in Friendly matters in many communities, that was directly traceable to the Friends' Associations, and told of practical work accomplished in others. She had also consulted some Friends who had a wide knowledge of the associations, and who felt that they had accomplished much good. Winfield Conrad also spoke on this question, as did several other Friends; the general opinon seemed to be that the associations are doing much good work, but a caution was extended lest they become merely literary societies.

PASADENA, CAL.—A regular meeting of the Y. F. A. was held Twelfth month 16th, at the home of Charles Lewis. After a twenty-minutes silence the meeting was opened by the reading of the 58th chapter of Isiah. Lesson XXI was read by Anna W. Speakman. Charles Lewis read a letter written in 1864 by Sunderland Gardner to a Hicksite Friend who had married an Orthodox, and who had written to him asking concerning the views held by the Hicksite Friends, of the cause of the division in the Society of Friends, of Christ's origin and the fall of Man. Levi Benson spoke on the "Upbuilding of God's Kingdom." The minutes of the last meeting were read. There was a general discussion of the best plan for our winter's work and it was decided to begin each meeting with a half hour's silence during which each one should feel free to express whatever helpful thought should come to him.

MARY S. HOWELL, *Ass't Clerk.*

PENDLETON, IND.—The Young Friends' Association of the Fall Creek Monthly Meeting held a very pleasant meeting at the home of Charles Swain, Jr. We began our meeting by the president reading a chapter from the Bible. An interesting paper was read by Mrs. Walter Swain, entitled "Companionship of Good Books." Next was read the letter received from the Norristown Y. F. A. Conference, giving the discussion on the subject, "Can a true Friend be successful in business?" The result of the discussion, as the writer of this gathered, was that a true Friend can be a successful business man. The meeting then adjourned to meet in two weeks at the home of Charles Keltner, First month 27th.

We are having very interesting meetings, and find it better to meet at private dwellings. We have an average attendance of about twenty. J. L. THOMAS, JR.

PHILADELPHIA, PA.—The regular meeting of the Philadelphia Young Friends' Association was held First month 14th, 1907. The program for the evening was an informal debate on the question, "Resolved, that the adoption of minutes in the business meetings of the Society of Friends should be by majority vote rather than by the present method." J. Eugene Baker opened the discussion by describing the present method of procedure in a Friends business meeting, the duties of the clerk, and the duties and privileges of the body of the meeting. Maurice Hansell took the affirmative side. Argued that the Friendly method was slow, and that in deference to age, the younger people were silent members, and allowed a few people to rule the meeting. He admitted, however, that when the minutes were adopted in a Friends' Meeting it was not necessary to change them. R. Barclay Spicer spoke very forcibly on the negative side of the question. He argued that there was more facility in the Friendly method. There was no need of a motion to bring business before the meeting, and the proposition was not put in definite form until it had been discussed. A very active and general discussion followed. One friend wanted to know why organizations of business men did not adopt the Friendly method if it was so infinitely superior. At the close of the meeting a rising vote was taken and the question was decided in favor of the Friendly method.

RISING SUN, MD.—West Nottingham Young Friends' Association was opened on the 6th of First month, by Albert L. Buffington, the president reading the 17th Psalm.

Following the usual opening exercises Edwin R. Buffington gave a fifteen-minute talk, in which he discussed the political and social tendencies of the times.

Belle H. Haines followed with a discussion of the same topics.

An address of Edward A. Pennock, having for its subject, "How can we be more earnest and sincere in our everyday duties of life?" was read by Janette Reynolds. A closing thought was that the earnest and sincere man is full of that divine enthusiasm which comes from a daily and hourly communion with the Spirit which begets the knowledge that the everlasting reality, the ground of all souls and all events, is the God and Father of us all.

CALENDAR OF MEETINGS, ETC.

[In sending in notices for the Calendar they should be put in the usual form, so that they need not be rewritten. They must be in not later than Third-day morning.]

FIRST-DAY MEETINGS.

Philadelphia.—
Fifteenth and Race Streets, 10.30 a.m.; First-day School, at 11.45 a.m.

Thirty-fifth Street and Lancaster Avenue, 11 a.m.; First-day School, at 10 a.m.

Fourth and Green Streets, 10.30 a. m.
Germantown, 10.30 a.m.; First-day School, at 9.30 a.m.

Fairhill, Germantown Avenue and Cambria Street, 3.30 p.m.; First-day School, at 2.30 p.m.

Frankford, 10.30 a. m.; First-day School, at 9.15 a.m.

Seventeenth Street and Girard Avenue, 11 a.m. First-day School, at 9.45 a.m.

Camden, N.J.—
Market and Cooper Streets, between Seventh and Eighth, 10 a.m. (Midweek meeting, Fourth-day, at 7.30 p.m.)

New York City.—
East Fifteenth Street and Rutherford Place (between Second and Third Avenue), at 11 a.m.

Brooklyn.—
Schermerhorn Street (between Smith Street and Boerum Place), at 11 a.m.

Washington City.—
1811 I Street, Northwest, at 11 a. m.

Chicago.—
Athenæum Building (26 Van Buren Street, near Wabash Avenue), at 10.45 a.m.; First-day School, at 11.30 a.m.

2nd mo. 1st (6th-day).—Swarthmore College Lecture Course, at 8.15 p. m. William DeWitt Hyde, President of Bowdoin College ;subject: "The Judgment of Men."

2nd mo. 2nd (7th-day).—Friends' Central School Old Pupils will give "An Evening with Authors" in Association Hall, 15th and Chestnut Sts., Phila., at 8 p. m. Ruth McEnery Stuart, readings from her writings; Leland Powers, interpretation of Sidney Grundy's sketch, "A Pair of Spectacles"; Mary B. Gill, vocal selections. Members are entitled to tickets; for escorts and friends a limited number of tickets at 75 cents.

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2nd mo. 3rd (1st-day).—Race Street Conference, 11.45 a. m. Subject: Hosea—"Discipline." John L. Carver.

2nd mo. 3rd (1st-day).—West Philadelphia Meeting, 35th and Lancaster Ave., attended by Margaret P. Howard, of Germantown, at 11 a. m.; First-day school at 10 a. m.

2nd mo. 3rd (1st-day).—At Lansdowne, Delaware Co., Pa., a circular meeting, appointed by a committee, of Concord Quarterly Meeting at 3 P. M.

2nd mo. 3rd (1st-day).—West Grove, Pa., Young Friends' Association; lecture by Eleanor O. Wood in Prospect Ave. Meeting-house at 2.45 P. M.; Subject: "Life of Christ."

2nd mo. 3rd (1st-day).—Lecture at Swarthmore College in the course on Quakerism. "Geo. Fox and his Message" by Dr. Joseph S. Walton at 7.30 P. M.

2nd mo. 3rd (1st-day).—Fallowfield Young Friends' Association.

2nd mo. 3rd (1st-day).—Meeting for Worship at Friends' Home for Children, 4011 Aspen St., West Philadelphia, at 3 p. m.

2nd mo. 5th (3rd-day).—Philadelphia Quarterly Meeting, at Race St., Phila., at 10 a. m.; Ministers and Elders, day before at 3 p. m.

2nd mo. 7th (5th-day).—Swarthmore College Lecture Course at 8.15 p. m., Walter Henry Ball; a recital of folk songs.

2nd mo. 7th (5th-day).—Abington Quarterly Meeting, at Abington, at 10 a. m.; Ministers and Elders, day before at 11 a. m.

2nd mo. 9th (7th-day). — Miami Quarterly Meeting at Waynesville, O.

2nd mo. 9th (7th-day). — Salem Quarterly Meeting at Salem, O., at 11 a. m.; Ministers and Elders, same day at 10 a. m.

2nd mo. 10th (1st-day).—Meeting of Friends at White Plains, N. Y., at home of Wm. Moore, 78 Fisher Ave., at 11 a. m.

2nd mo. 10th (1st-day).—West Philadelphia meeting attended by Elizabeth Lloyd of Lansdowne, at 11 a. m.; First-day school and Conference at 10 a. m.

2nd mo. 10th (1st-day).—Easton, N. Y. Friends' Association at the home of Butler M. Hoag.

2nd mo. 10th (1st-day).—Plymouth, Meeting, Pa., Friends' Association, at the meeting house, in the afternoon.

2nd mo. 10th (1st-day).—Young Friends' Association of Brooklyn, New York, at Schermerhorn Street meeting house, at 8 p. m. "Great World Movements and their Enduring Influences—Invasion and Settlement of America"; paper by Mary V. Mayer.

2nd mo. 15th (6th-day).—Friends' School Lecture, Baltimore, in the meeting house, Park Ave. and Laurens St., at 8 p. m., Dr. Henry Van Dyke of Princeton University; subject, "An Author's Reading.

2nd mo. 16th (7th-day).—Short Creek Quarterly Meeting at Short Creek, near Emerson (and Mt. Pleasant) O., at 11 a. m.; Ministers and Elders, same day at 10 a. m.

2nd mo. 16th (7th-day).—Mansfield, N. J. Young Friends' Association at the home of Elizabeth A. Scott.

2nd mo. 17th (1st-day).—Swarthmore College Lecture on Quakerism. "The Light Within", by Dr. Joseph S. Walton of George School. In the college auditorium at 7.30 p. m.

2nd mo. 18th (2nd-day).—Duanesburg Half-Yearly meeting, at Albany, N. Y., 10 a. m,; Ministers and Elders, 7th-day before at 3 p. m.

2nd mo. 18th (2nd-day).—Centre Quarterly Meeting, at Unionville, Pa, at 10 a. m.; Ministers and Elders, 7th-day before at 3 p. m.

2nd mo. 23rd (7th-day).—Blue River Quarterly Meeting, in Chicago, Ill., at 10.30 a. m.; Ministers and Elders, day before at 2 p. m.

2nd mo. 23rd (7th-day).—Pelham Half-Yearly Meeting, at Lobo, near Coldstream (Kornaka Station) Ontario, Can.; Ministers and Elders, day before at 3 p. m.

2nd mo. 25th (2nd-day).—Warrington Quarterly Meeting, at Menallen, Adams Co., Pa.; at 10 a. m.; Ministers and Elders, 7th-day before at 3 p. m.

FRIENDS TEACHERS' AGENCY.

A Teachers' Agency for Friends has been organized by the Board of Education of the Five Years Meeting. This Agency will assist teachers seeking positions and employers seeking teachers. There will be no charge for services rendered except that teachers who join the Agency will pay a fee of $2.00 to cover cost of clerical work and postage. Communications should be addressed to Robert L. Kelly, president, Earlham College, Richmond, Ind.

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THE INDEX FOR 1906.

is now ready and has been mailed to those who are accustomed to receive it. It will be sent to any other subscribers who request it by postal or otherwise. We have endeavored to to make it clearer and fuller than usual, and we think no one will have trouble in finding anything that may be wanted.

Scattered Seeds

for Second month were mailed the last week in First month. If any subscribers have not received their papers they are requested to drop postal cards at once. Our subscribers are also asked to let us know promptly whenever packages arrive in bad condition.

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"COALE COTTAGE." On lot 13. Near the Inn. Contains five bed rooms, nine single beds. Has out-door sleeping room on roof. Housekeeping not permitted, although supplied with dishes and cooking utensils for emergencies. Hot water. Toweling and bed linen supplied To rent from Sixth month 15th to Eighth month 15th, $225.00.

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"SUNSET." On lot 10. Nearly level walk to the Inn. Contains four bed rooms, three on the second floor, one on first floor. No housekeeping permitted. Toweling and bed linen to be supplied by tenant. No servants, and no children. Furnished with hot water heat; cottage is plastered. Fine outlook. To rent for the season, $250.00.

"CHIN-SONG-KENG." On lot 48. Contains five bed rooms. Housekeeping permitted. Is furnished with table linen, dishes and cooking utensils; bed linen and toweling supplied by the owner. Tenant to have all fruit on the lot, except the fall and winter apples. To rent for the season, $250, 10% reduction if tenants take meals at the Inn.

"WYNDECOTE" The cottage with probably the most extended view at Buck Hill. On lot 238. Contains four indoor and one large outdoor sleeping room. Owner would consider housekeeping, but would prefer not. It is furnished with some dishes and cooking utensils; no table linen; toweling and bed linen supplied by the owner. To rent for the whole season, $20.00 per week in Sixth and Ninth months; $30 00 per week in Seventh and Eighth months; 10% additional if tenants keep house.

"HILLSIDE." On lot 25. An attractive bungalow. Near the Inn. Contains three bed rooms. Housekeeping will be permitted. Furnished with dishes, cooking utensils and bed linen. To rent from the 15th of Sixth month to the 15th of Ninth month, $225.00, or for rent Sixth month, $40.00, balance of the season $225.00.

"HUIS TEN BOSCH." On lot 43. Contains four bed rooms, three double and two single beds. Not suitable for housekeeping. Furnished with sheets and pillow cases; tenants will supply toweling. For rent from Seventh month 7th to Ninth month 7th, $200.00.

"MONAGHAN" Cottage. Located on lot 85. Contains six bed rooms. Housekeeping will be permitted in the cottage. It is furnished with dishes and cooking utensils; table linen and silver would have to be supplied by tenant. Toweling and bed linen are supplied by the owner. Has three porches and piano. For rent for the season, $350; 10% reduction if meals are taken at the Inn.

"INWOOD." On lot 22. One of the cottages nearest to the Inn. Contains four bed rooms. Not furnished for housekeeping, although it has a stove for heating hot water for bath purposes. Toweling and bed linen will be furnished by the owner. Rent for the season, $250.00.

"HAWTHORNE LODGE." On lot 143. A retired and comfortable cottage. Contains five bed rooms. Housekeeping permitted. Furnished with dishes, cooking utensils; tenant would supply table linen, toweling and bed linen. To rent for the season, $350.00.

(*Continued on 2nd page, top third column.*)

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"WISSINOMING." On lot 243. Large cottage, located on the southern slope of Buck Hill; beautiful view. Contains five double bed rooms and one single room. No housekeeping; toweling and bed linen supplied by the owner. To rent from Sixth month 6th to Seventh month 15th, at $75.00 per month.

"WALDECK." On lot 31. For rent for Ninth month only. Contains five bed rooms. Housekeeping will be permitted. Supplied with dishes and cooking utensils; bed linen is supplied, but no toweling. Not to be rented to a family with sickness. For the month, $65 00.

"FLORALBA LODGE." On lot 18. Level walk to the Inn Contains four bed rooms, three double beds and cot on second floor, one single bed on first floor. Dishes and cooking utensils for emergencies only. Bed linen furnished, but no toweling. Hot water; large porches. For rent for 6th month, $60.00; 7th month, $80.00; 9th month, $60.00.

"HEBRON." (Yardley Cottage). On lot 110. Contains eight rooms. Housekeeping permitted. Furnished with dishes and cooking utensils. No table linen or silver. Toweling and bed linen supplied by the owner. For rent for Sixth month, $80.00, possibly also first week of Seventh month.

"OKEBY." On lot 113. Contains four bed rooms. No housekeeping permitted. Toweling and bed linen supplied by the owner. To rent for Sixth month only, $50.00.

"FIELD-STONE." On lot 65. Contains seven bed rooms. Housekeeping will be permitted. Is furnished with table linen, dishes and cooking utensils. It has a fine outlook and an unusually commodious porch. For rent from Seventh month 1st to Ninth month 1st for $200.00; 10% reduction if meals are taken at the Inn.

"TREE TOP." Cottage on lot 288. Contains six large bed rooms, and if no housekeeping is carried on, the dining room could be used as a bed room. Furnished with dishes, cooking utensils, bed linen and toweling; no table linen or silver. In a quiet and restful corner of the settlement. To rent, Sixth month 15th to Eighth month 15th, for $200; $25 reduction if meals are taken at Inn.

"OAK LEDGE." On lots 262-3-4. Contains six large bed rooms, two double beds, six single. Completely furnished for housekeeping. Five fire places, three bath rooms, splendid porches, fine view. Toweling, bed and table linen to be supplied by tenant. To rent from Sixth month 15th to Tenth month 15th for $800.00.

Terms 10% of the rental to be paid when cottage is engaged and the balance in advance when cottage is occupied. In the case of cottages rented for the season one half of the rent may be paid on entry of cottage and the balance 8th mo. 1st, 1908.

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Philadelphia Yearly Meeting

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FRIENDS' INTELLIGENCER

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GOOD WORDS.—II.

And I venture to think we too should aim, not at making a show, not at great numerical results, but at doing a work, not at doing a work which other people can do better than we can, but at doing work which no one else can do. There are, up and down the land, men and women of all classes, who are,

"Wandering between two worlds, one dead,
The other powerless to be born."

They cannot find either in an infallible church or an infallible book, a solution to the difficulties, moral in some cases, intellectual in others which confront them.

E. RICHARD CROSS.

In The Friend, (London.)

MY OFFERING.

No gifts, my master, do I bring
No victor's spoils nor trophies won;
The world's applause will never ring
Of great things I have done.

Such little duties, deeds unknown,
Filled up the measure of each day,
And quiet paths, but never lone,
Have opened always as my way.

I am not mighty, noble, wise;
Perchance the King alone will own
Me for his subject, in his eyes
A lowly one, small and unknown.

And when at last the race is o'er,
When others bring their trophies meet,
I will be found with nothing more
Than tired hands and wayworn feet.

Calvert, Md. M. ALICE BROWN.

AMUSEMENTS.

It seems to me that the discussion in the *Friends' Intelligencer* about amusements, cards, dancing, the theatre, has so far missed one very important point. I should be very sorry indeed to see Friends take a less conservative attitude towards these things; not because they are necessarily harmful in themselves; not because indulgence in them is apt to lead to abuse; not because they are a waste of time, but because the world sadly needs the example of a body of people who quietly, serenely and unpretentiously are above such things and are content and happy without them.

Friends and Puritans had the same opinions about worldliness, but with this enormous difference: the Puritans sternly forbade card playing, dancing and the theatre, and ruthlessly punished any infraction of their rules. These things were of the devil and those who indulged in them were children of the devil too wicked for the elect to associate with. In a word their attitude was one of intolerant condemnation and hostility. But even this attitude was of use in the world and had a restraining effect, which while it was overdone and frequently led to dangerous reactions, still modified the extravagances of a pleasure loving people; so although I use strong adjectives in describing it, I do not mean to deny its place and value.

Contrast this with the Friends' attitude. They are quite as uncompromising in their avoidance of these things, but they limited their rules to themselves and were as gently tolerant of others who disagreed with them in this as they were of those who differed in religious opinion. They did not play cards or dance or go to the theatre. That was all. Other people could do so if they wished and saw no harm in them, but the Friends were *above* them. They lived their lives on a plane so high that they passed these things by without longing or regret.

What was the result? That for two hundred years the name "Quaker" was a synonym among English speaking people for uprightness, morality, honesty, simplicity, gentleness, sweetness and light.

Are we to relax our rules of Discipline and to change the time-honored and proven principles of Friends' ethics and Friends' conduct, and so run the risk of losing the proud name which we have in the world just as the great increase of wealth and the rapidly growing luxury make a noble standard of high and simple living more than ever needed?

Even in the pleasure-loving times of the Stuarts they did not need a body of people to hold aloft an elevated standard of life any more than it is needed now. No, the mission of the Friends is not yet ended and there has never been a time when they can do more good and have a better influence than just at present, when the increasing complications of life tend more than ever to swamp the life of the spirit in a multitude of material interests and pleasures.

So do not let us take a step backwards; and if the ideal of Friendly discipline is too strict for

some members of the Society as we know very well it is and always will be, let us not therefore lower our ideals, but let us on the contrary pick ourselves up after each stumble and go bravely on determined to do our best, and conscious that those stronger than ourselves will bear with our greater weakness in that spirit of gentle tolerance for which our Society has ever been famous.

I would rather see the Society of Friends reduced to a mere handful provided they keep alive in the world the ideals of the Society by their perfect example, than have an organization of scores of thousands which could not be distinguished from Unitarians or some other ism except by the use of a magnifying glass.

If our young people want to join the Unitarian Church or the Episcopal Church or the Church of Rome, let them go and wish them God speed. These are all of them very good religions and meet the needs of countless numbers of men. But surely that is no reason why we should change *our* principles.

The Society of Friends stands for certain definite things; for the absence of form and ceremony; for an unpaid ministry; for the simplest and yet the most fundamental of all religious beliefs, a belief in the possibility of individual, conscious Divine inspiration; and perhaps more than anything else, for what has become so hackneyed that one is almost afraid to use it and yet what can still be best described in the phrase "the simple life."

Well, let us continue to stand for those things and not try to throw some of them overboard or to adopt other principles which are already adequately represented by other organizations. Let these other organizations do their work and let us do ours. We each have a place in the world and a mission to perform and will only mix things up if we try to assume the duty of another.

So, although I sometimes play cards (I like games), and occasionally go to the theatre (it usually bores me and I find it a great waste of time), and used to dance when I was some years younger, I still think these things are outside a true Friends' proper life, and I would sincerely regret such a relaxation of the discipline as would give countenance to them.

Let the Society continue as in the past to stand for a rule of life which is above these and other purely worldly amusements and be a place where those few may find a refuge who take life too seriously to fritter it away in idle pleasures, and if there be some amongst us who find so elevated a system of living too hard for them, it is their loss and not the Society's blame, and they should be treated with sympathetic tolerance.

New York City. CLEMENT ACTON GRISCOM, JR.

INTER-CHURCH TEMPERANCE CONFERENCE.

[The following report is by Charles Underhill of Brooklyn, New York, Chairman of the Philanthropic Committee of Friends' General Conference.]

Dear Sir and Brother:—In accordance with the action of the General Assembly of the Presbyterian Church in the U. S. A., and on behalf of the Permanent Committee on Temperance in the United Presbyterian Church of North America, you are cordially invited and most earnestly urged to attend a Conference of denominational representatives to be held in the Assembly Hall of the Young Men's Christian Association, corner Penn Avenue and Seventh Street in the city of Pittsburg, Pennsylvania, Wednesday and Thursday, January 30th and 31st, 1907, beginning at 2.00 o'clock P. M., January 30th, for conference regarding the best ways and means of promoting the Temperance reform and unifying work along this line; also if the way be clear to take such action as may seem wise, looking toward a combining of all ecclesiastical bodies for an aggressive work against Intemperance in our land.

Fraternally yours, Jno. T. Hill, Corresponding Secretary; William C. Lilley, Chairman. The General Assembly's Permanent Committee on Temperance of the Presbyterian Church of the United States of America. J. F. Ray, Corresponding Secretary; J. T. McCory, Chairman. The General Assembly's Permanent Committee on Temperance of the United Presbyterian Church of North America.

This invitation was sent to Dr. O. Edward Janney as representing our branch of Friends, and as soon as he received it he forwarded it to me as Chairman of the Philanthropic Committee of the General Conference, and urged me to go. I at once asked them to send an invitation to Wilson S. Doan as Superintendent of our Department of Temperance. The invitation is here given in full that our members may know the limitations that were placed upon the Committee of Arrangements by the superior authority of their respective (Presbyterian) Churches. The Conference was to be composed of "denominational representatives of ecclesiastical bodies," and we had been invited. Dr. Janney was unable to go, but Wilson S. Doan and Harry A. Hawkins made us three in number.

At an informal gathering of a few delegates in advance of the first regular session a preamble and resolutions, which had been prepared for submission to the Conference, were read. These contained the word "Evangelical" and if that had remained, with the strict interpretation usually given it, we would have been barred from official membership in the Conference, but could have remained as corresponding members. Our entire membership should rejoice and be thankful that Wilson S. Doan was there, for his presentation of our case was so convincing that the word was stricken out. When the list of Churches represented in the Conference was read at the opening session, Timothy Nicholson, of Richmond, Ind., was called upon to respond for "The Friends of America," and he explained briefly how that was

altogether too broad a designation, defined their organization and said his branch of Friends was represented by himself and three others. This opened the way very nicely for our statement, and how full was the recognition accorded us is shown by the fact that we were given a place on the Committee on Credentials which passed upon the right of all in attendance to sit either as official or corresponding members of the Conference.

Fourteen denominations were represented, including two branches of Friends, and we have gone into this matter at such length only that our members may know that tho the matter should come up again, and the point be insisted upon in future committees, that the permanent Inter-Church Temperance Council, which is to be organized as a result of this Conference, can include only those Churches which are accounted "Evangelical," our church was received into full membership at the outset and its representatives accorded equal recognition with those from other religious bodies, and in the list of constituent churches, making up this first Conference, "Friends" includes the two branches here represented.

There were no public meetings, not more than seventy being in attendance at any session, but these were for the most part experienced temperance workers of national reputation. It is not yet known what arrangement may be made for publishing the proceedings, but we hope to secure some of the papers for use in our own work.

The enormous extent of the Temperance work done by outside organizations has served to arouse the church from its long apathy, and to make it see that there is a work for the church to do by raising the standard of its own teaching on this subject and the standard of living among its membership. It was urged that at least one service a month should be given to setting forth the evils of intemperance in the light of present day science. To make men who drink know that when they say "Here's to your good health" they are really saying "Here's to the softening of your brain, here's to the introduction of pulmonary diseases; here's to inflammation of your stomach; here's to the hardening of your liver; here's to the degeneration of your kidneys; here's to the weakening of your heart; in short, here's to your physical damnation and the ruin of your soul."

When Lord Nelson once asked one of his captains where the admiral was, the answer came "The Admiral and I are not on speaking terms." He sent for the Admiral and placing the hand of the Captain in the hand of the Admiral he said, "Gentlemen, yonder is the enemy." There is a greater consumption of liquor in this country today per capita than ever before; more drinking, more gambling, more Sabbath breaking, more impurity than ever before. The reform societies are but a thin skirmish line winning small victories wherever it can, but the army of the Church, when the Church shall be once aroused to see the need for battle against the arch enemy, the Drink Habit and the Drink Traffic, could win victories that would be decisive and conclusive. The supreme reform is to enlist the churches in reform. The Church has been cowardly.

A vacancy in the program, caused by the absence of one speaker, was filled by Wilson S. Doan, who was asked to give some account of a liquor case now pending in the Circuit Courts of Indiana which strikes at the very root of the liquor traffic, the contention being that there is no authority in the State to license a business which is bad in itself; a most interesting point. Decision is to be handed down on the thirteenth of this month, after which the case will doubtless be carried to the Supreme Court, but friends of Temperance in the State are very hopeful as to the outcome.

After three sessions of papers and discussions came the resolutions that were to crystallize all that we had done into the shape of practical suggestions for the churches, and to propose a plan for permanent organization. It took four hours and a half to reach a conclusion. Overlooking the fact that all that was proposed by the Committee on Resolutions was advisory and suggestive, many contended that we were not here with authority to bind the churches which we represented to anything, and it was urged that we take these recommendations back to our churches for them to act on and to send representatives to report to a future Conference, similar to this, which would delay indefinitely the formation of a permanent organization; some General Conferences and General Assemblies, not occuring in two years, some not until four years, etc. It was plainly apparent that all opposition came from one organization of temperance workers outside of the Churches (tho it is composed very largely of church members) which thought there was no need of effecting any new organization, and claimed the work that was proposed for the new Inter-Church Temperance Council was already being done. One substitute after another was proposed all having the same design, to prevent anything being done here. "Wait, Wait, Wait," was their cry.

And then a remarkable thing happened. Only one woman had been in attendance and she had not said a word until now when it seemed as tho we must adjourn without accomplishing anything.

Someone asked for her the privilege of the floor, and how she did speak! "The Women of the W. C. T. U. have been doing the work of the Church

these many years, praying that the Church would take it up. And now that it seems as tho that prayer was about to be answered we are told to wait. While we are waiting, a wretched man goes down to a drunkard's grave every eight minutes by the clock, every hour of the twenty-four, and every day of the year; and no one knows how many wives and children are suffering because of this. What are we waiting for? If the death of any society is to follow this awakening of the churches to their own responsibility that society ought to die." A new inspiration seemed to come to the Committee on Resolutions, and it proposed a substitute resolution that might save all the others in their report. Other substitutes, intended to kill all action, were withdrawn, motions were put and carried in quick succession until our work was done, and in the unity, not a dissenting voice; and we Friends felt more at home in the closing ten minutes than in all the rest of the sessions, until the whole assembly raised its voice in "Praise God From Whom All Blessings Flow," when we joined in as well as we could. We might in time have arrived at the same state of harmony without the woman, but more than four hours had been consumed in one session, and we hadn't. Her name is E. Norine Law, of Detroit, Michigan. The preamble and resolutions will be sent to the *Intelligencer* as soon as received.

CHARLES F. UNDERHILL.

THE THEOLOGY OF TO-DAY.

A remarkable interview published in the Daily Mail London with Rev. Dr. Campbell, Dr. Parker's successor at the City Temple deals with what has been called the new theology. The new theology, says Dr. Campbell, believes in the immortality of the soul, but only on the ground that every individual consciousness is but one ray of the universal consciousness and cannot be destroyed. It believes that there are many stages in the upward progress of the soul in the unseen world before it becomes fully conscious and one with its infinite source.

We believe that the story of the fall of man in the literal sense is untrue. It is literature, not dogma; the romance of an early age used for ethical instruction. The doctrine of sin which holds us too blameworthy for deeds that we cannot help we believe to be a false view, and we therefore wholly reject the common interpretation of the doctrine of the Atonement. Sin is simply selfishness. Every sin involves suffering—suffering which cannot be remitted by any work of another. We believe that Jesus is and was divine, but so are we. His mission was to make us realize our divinity and our oneness with God.

—*New York Weekly Post.*

THE CRIMINALOID.

The director who speculates in the securities of his corporation, the banker who lends his depositors' money to himself under divers corporate aliases, the railroad official who grants a secret rebate for his private graft, the builder who hires walking delegates to harass his rivals with causeless strikes, the labor leader who instigates a strike in order to be paid for calling it off, the publisher who bribes his textbooks into the schools, —these reveal in their faces nothing of wolf or vulture. Nature has not doomed them to evil by a double dose of lust, cruelty, malice, greed, or jealousy. They are not degenerates, tormented by monstrous cravings. They want nothing more than we all want,—money, power, consideration, in a word, success; but they are in a hurry and they are not particular as to the means. These are the *criminaloids.* Too squeamish and too prudent to practice treachery, brutality, and violence himself, the criminaloid takes care to work through middlemen. Conscious of the antipodal difference between doing wrong and getting it done, he places out his dirty work. With a string of intermediaries between himself and the toughs who slug voters at the polls or the gang of navvies who break other navvies' heads with shovels on behalf of his electric line, he is able to keep his hands sweet and his boots clean. Thus he becomes a consumer of custom-made crime, a client of criminals, oftener a maker of criminals by persuading or requiring his subordinates to break law.—*E. A. Ross, in the Atlantic.*

BOOKS AND READING.

[By Henry W. Wilbur, being the Annual Address before the Library Association of Friends at their annual meeting for 1907, in the Lecture Room of Friends' Central School, Philadelphia.]

(*Concluded from last week.*)

The Friends' library is not particularly strong in fiction; and yet it may be said that it is not terribly weak. It is simply just a little bit lopsided and incomplete. It could be sorted up very easily, and with comparatively small expense. And while we are on that phase of the case perhaps I might say a word about the novel-reading mania, which is one of the crazes of our time. I rode for about five years and a half, three miles and a half every day on the Madison Avenue trolley in the city of New York; and during that time I was part of the time minding what was not particularly my own business, and that was, with a degree of interest that I can scarcely describe watching to see what the people read who rode on those trolley cars every day. Of course I learned something, and without, I

believe, a single exception, I never saw a department store girl reading any thing but a novel, and the lightest kind of a novel at that. The thing could swim without any trouble: it was not heavy enough to sink; but novel-reading of that kind is not confined to department store girls. I happen to know some men, full-grown men, and some quite capable men, who have the novel-reading mania to the point of almost destroying memory, because the novel-reader who does it as a craze does not really read. He just simply takes a book and skims it: he finds out the run of the thing and the love-making and the courtship and the end of the whole business and gets to that just as quickly as he can, until he loses the intellectual grip which goes with real painstaking and careful reading. From my standard, that is the most mischievious thing in connection with novel-reading; but it does not apply to novel-reading of a certain sort. The people who have formed a taste for reading what may properly be called the standard novels are not skimmers. They read because there is something in the standard novel besides getting the people well married. There is a lesson running through the whole of the story, and you miss the thread of it if you do not read it. But nevertheless it is not necessary for every person to read every book which his favorite author writes. It is not necessary for well informed people to read every single one of the standard novels that all the standard authors have written. Not in the least. And yet there are people who just lie awake nights watching for the next novel by so-and-so, and so-and-so, and so-and-so. It is not at all a certainty that because a man or a woman has written one good novel, that they will ever write another one.

I remember reading a few years ago a very good and wholesome American novel. But the next book that this author wrote, wasn't worth reading. It was mischievious in its character, false in every detail, and ought to be boycotted. The simple fact is that there is not anything that we need more badly than we need a knowledge and a disposition to discriminate in the matter of books, in order that we may know exactly what sort of use to make of our time.

A library ought to be, and is, a clearing-house for popular knowledge. It goes to help and inspire and to instruct a class of people who cannot have private libraries; and therefore it fills a most important function in the intellectual and literary development of any people or of any civilization; and libraries are the oldest intellectual institutions that we have. You noticed that a year ago the person who delivered the address at this annual meeting went delving back to very ancient times, and libraries go back as far as he dare go. Of course, they were not exactly such libraries as we have now; but they served great and wise and beneficient ends in those days just as they serve wise and beneficient ends now. Probably the greatest library in the history of the world was located at Alexandria in Egypt. As some people say, it was founded by Alexander the Great; if it was not founded by Alexander the Great, it may have been founded by his son; anyhow it goes back as far as that. Of course, it was not a library of printed books: it was a library, really, of manuscript books. It is said that this library, at the time of Julius Caesar, contained 700,000 volumes, a vast and mighty storehouse of ancient lore and learning. It was partially burned by Julius Caesar and some amends were made for the burning when Marc Antony gave a valuable collection of books to Cleopatra. These books, with the remnant of the old library, were moved over into the Temple of Serapis at Alexandria. But fire seemed to follow this library as a fate: and when the city of Alexandria was sacked by Theodosius in 390 of our era, the library at Alexandria absolutely and actually disappeared. How much of learning was thus lost nobody knows; how many gaps in the history of civilization could have been filled if we could have gone to that library to-day nobody can tell. For Alexandria was the centre of learning in that time. Here, and in this library, at one time stood and taught the divine Hypatia, who only twenty-five years after the burning of the library by Theodosius was murdered by a fanatical, ecclesiastical mob in the city of Alexandria. It might be interesting to enlarge this story; but it is simply the twice-told tale of the world's history. How ignorance and bigotry and intolerance have snuffed out the lamp of learning, as they have also killed independent thinking whenever they had a chance.

But I want to come down to the practical side of things, and that is, this particular library over here, in which we are all more or less interested, and in which we ought to be much more interested than we are. The nucleus of a very valuable thing exists on the shelves in the adjoining building. Any one hunting for the political history of the United States will find practically all he needs in this library. There are four or five sets of books there that are the basis of a liberal education in American history. There is, for instance, Benton's "Thirty Years' View" covering the initiative points in the political history of the United States. There is Blaine's "Twenty Years in Congress" and Greeley's "American Conflict." I do not hesitate to say that the first half of the first volume of Greeley's work is the best if not the only philosophical statement of the causes which

led up to the War of the Rebellion that can be found anywhere in print to-day. These books make a storehouse of political information. Coming right on,, and clinching the matter from an opposite view, is James Bryce's "American Commonwealth." In United States history you have Bancroft and Bryant and McMaster and Wilson, constituting a fine array either for reading or reference. You have on the shelves upstairs a most rare collection of political books, being the debates of the United States Congress, from the beginning almost down to the time when they began printing the Congressional Record.

When you get over into the Clothier Teachers' Library, as it is called, there is a vast storehouse of information regarding philosophy, phsychology, mental philosophy, pedagogy: the only trouble with that part of the library being that it is not up-to-date. There ought to be some more books put in there, modernizing the department so as to make it line up with present-day thought in pedagogy. The library is reasonably weak in science, and needs stocking up. If there is any sympathetic scientist here, or if there is any one who may see such a person, tell him the needs of the library in this particular.

Those of us who are interested particularly in Quaker history will find an almost inexhaustible mine in the Isaac T. Hopper library. Most of the books are very old, going back to the beginning of Friendly things. They deal with some of the controversy in the Society, on both sides the sea, both before and after what we call the "Separation."

There are two points, however, at which the library is not only weak, but is absolutely wanting.

One of them is early church history, and the other is Biblical criticism. Here is another chance for some interested and liberally disposed man or woman to put in the "Ante-Nicene Library," and some of the books touching Biblical criticism on both sides, so that the student who is hunting facts may study them at first hand, and reach his own conclusions. At these two points the library needs attention at once. But to make it really effective it should be something more than a library for the Society of Friends. This library ought to be a bit of intellectual light set on a hill in this immediate community. And yet I imagine that most of the people right around in this vicinity do not know that the library is there, and if they do they do not know that the books can be had.

That library should be advertised by proper statements put in every house within a half-mile from Market street to the north, and within a half-mile from Fifteenth street, both east and west. Just the minute that you establish the fact that the library is valuable and useful where it stands, I believe that the money will come to keep it well equipped, and up-to-date, and to make it just exactly what it ought to be—the library of this part of the city of Philadelphia—a part that is almost uncovered as to libraries. When you get the other side of Market street there are libraries in plenty, this side, right in this immediate neighborhood and section of the city, a library ought to be doing a splendid work. Somewhere about three hundred different people took books out of the library last year. The number ought to have been 3,000. But even as it stands without very many additions, or spending very much more money, it can be made to serve the needs of that number of people.

Of course in connection with the Friends' Central School the library is invaluable as a reference library for the boys and girls who are studying current problems; and for that reason alone it ought to be kept up-to-date. But I am perfectly well aware that I am preaching, so far as I am preaching at all, to the people who do not need to be preached to. But it seems to be the fate of preachers to have that to do a larger part of the time, resting on the sublime faith that somehow or other in the shift and course of things the people who do not need to be preached to will become preachers themselves and carry the message to those who need it. That commission is shoved unceremoniously upon the shoulders of the few people that have come out this stormy night to hear this rambling talk, on a very rambling subject, from a more or less rambling man.

Let us remember, in connection with this library, that every issue and every problem which the present or the future will solve, will not be solved in the domain of ignorance and prejudice and disorder, but will be solved in the domain of knowledge and sympathy and insight; and to get this knowledge and this sympathy and insight this library and every other library is an agency of the Most High in helping to develop a type of man that shall be a social help in the community, and a type of citizen that shall be a civic help to the commonwealth.

We need, in our time the broadening influences of wide, careful and concerned reading, in order that we can inspire in modern American men and women, that intelligent, thoroughly broad and comprehensive optimism which can make them see the end from the beginning and make them believe in the essential and final triumph of right and righteousness. This will give them an open vision, and the broad faith which will enable them to say with Gerald Massey:

" 'Tis weary watching wave on wave;
But still the tide moves onward.
We build, like corals, grave on grave,
The path that leadeth sunward.

We're driven back in many a fray,
But newer strength we borrow;
And where the vanguard camps to-day
The rear shall rest to-morrow."

If we can put into the hearts of our young men and women this kind of optimism and this kind of faith, we shall make of them good citizens of the commonwealth, good members of society, and the kind of men and women who will save free government for our children and our children's children.

O Father! sheer thou down upon my dim mind
The radiant light my end requires: Inform
My soul with an expanding glow of warmth:
Show me service transcending self-addressed;—
And may my labors meet high human needs.

J. B. D.

"INTERNATIONAL" TEXT STUDY

1907. Lesson No. 7. Second month 17th.

ABRAM THE PEACEMAKER.

GOLDEN TEXT.—Take heed, and beware of covetousness. Luke 12 : 15.

THE SCRIPTURE of the Lesson is Genesis 13 : 1-13.

At the close of our last lesson Abram and his people were journeying toward the South. By the South was meant Negeb, the southern tract of Judah. Here they dwelt until a famine came and then they went to Egypt, where there was more grain and better pasturage. According to the genealogy Sarah was Abram's half-sister as well as his wife. Abram persuaded her to say that she was his sister, and conceal the fact that she was his wife. He asked her to do this for his sake, saying that because of her beauty some of the Egyptians would want her for a wife and so would kill him. It happened that Pharoah himself was attracted by her and took her into his home. Then a plague fell upon the house of Pharoah. In some way he discovered that Sarah was the wife of Abram, and he believed the plagues were sent because he had taken her for himself. He blamed Abram for his deceit and sent him and his people out of the land of Egypt. Our lesson tells us what happened next.

In the days when little attention was paid to cultivation of the land, and the cattle depended upon natural grass for pasturage, and upon the springs and streams for water, it was often difficult for the dwellers in the land to find enough good pasturage and good water for their needs. The tribes of Abram and Lot had greatly increased, and the Perizzities and Canaanites needed water and pasturage also. When there was a scarcity it was natural that there should be strife between the herdsmen of the two tribes, as each tried to secure the best for their own flocks. This strife might have become warfare and many of both tribes have been killed. But Abram saw that the only way to settle the matter peacefully was for the two tribes to separate, so that each might have a larger tract of land to draw upon. As he was the older man it was right that he should say where each would go. He might have claimed the best for himself on the ground that he was the elder; but he wanted Lot to be entirely satisfied and allowed him to have first choice. Lot at once chose the land that looked to him most fertile; he does not seem to have considered the kind of people among whom his life would be cast. After Abram and his people had journeyed into the land of Canaan and taken up their abode there, Abram was impressed (as Friends would say) that this land would belong to his seed forever. The narrative says that God thus spoke to him: "Arise, walk through the land in the length of it and in the breadth of it; for unto thee will I give it."

It often happens that persons who are kind-hearted and amiable lack courage to do the right thing in time of trial. Abram's conduct in Egypt, when he asked a great sacrifice of his wife in order that his own life might not be in danger, looks as though he was not as brave as he ought to have been. In his treatment of Lot he appears to better advantage. This was a case that called for self-sacrifice rather than courage, and Abram seems to have been perfectly willing to make this sacrifice in order to satisfy his nephew. As often happens in such cases the generous man fared better in the end than the selfish one.

The story of Lot reminds us that life is made up of a succession of choices. Every day we are obliged to choose one of two or more courses in regard to little things. Many times in our lives we have to make a choice in matters that are very important. The choices that we make shape our characters. If we form the habit of choosing the thing that is easiest and pleasantest for the moment, we shall lead selfish lives that will bring trouble to others as well as to ourselves. If we form the habit of choosing to do the thing that seems to us to be right, such choice will soon be a pleasure and not a hardship; and this habitual choice of right action will help to solve the great problems with which the world is struggling.

TOPICS FOR ADULT CLASSES.—Abram's Conduct in Egypt. Lot's Choice. Wealth as a Cause of Envy and Strife.

QUESTIONS FOR INTERMEDIATE CLASSES.—Of what did Abram's wealth consist? To what place did he journey from the South? When had he been there before? What had he erected there? Why was there strife between Abram and Lot? What is meant by the "Plain of Jordan?" What do you know of Sodom and Gomorrah? Where was Zoar? What is the best way to keep out of quarrels?

FRIENDS' INTELLIGENCER.

EDITORS: LYDIA H. HALL, RACHEL W. HILLBORN, ELIZABETH LLOYD, ELIZABETH POWELL BOND, R. BARCLAY SPICER.
BUSINESS MANAGER: CHARLES F. JENKINS.

Reading matter, for insertion the same week, must reach us not later than Third-day morning; longer articles as much earlier than that as possible.

Address all correspondence to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

PHILADELPHIA, SECOND MONTH 9, 1907.

We have recently published in the *Intelligencer* several articles that some Friends have either written us or come and told us we ought not to have published. Some have even taken that most effective means of keeping a paper hewing straight to the line; namely, stopping their subscriptions. We have no doubt that there were many other Friends whose views the articles in question did not express, but as we have not heard from them we take for granted that they take the view of a Friends' paper that we ourselves do: that such a paper is not and can not set itself up to be an infallible and authoritative guide as to what Friends may or may not think and say and do. We feel that our task is to report what is being done and said in our Society, and to glance, as far as our limited resources will enable us to do so, at what is going on in the world about us as far as it has a bearing on the carrying out of our principles in religious life. In deciding whether to print an article that has come to us or that we have solicited, we do not reject it because it may not express our views or what we suppose to be the views of representative Friends. If the views are sanely expressed and seem to have come with conviction, and are those of a Friend who is concerned and active in the interests of our Society, or some branch of it, we do not exclude it. If Friends who are thus concerned and active are thinking and advocating what is not good for our fellowship, it is better that we know of it and clearly understand, so that we may set about correcting it or bearing testimony that may help to clear up the situation. In the case of reports of conferences or other meetings signed by members of the staff we endeavor to report truthfully and as fully as space will permit. If by reason of limitations of space anything of importance has to be omitted, that is omitted which seems of least significance as regards the welfare and progress of our interests as a religious Society. The writer who signs his name does not exclude a thought because he does not approve of it. If it is said with conviction, and the saying of it at such a time and place by the person who says it is significant, it is included. In this way views divergent from those of the writer and signer of the report may be included, as well as views divergent from one another, in the discussion reported. It is only in some such way as this that reports that can be depended on can be given. The one who signs his name to such a report does not set his stamp of approval on all that is reported as having been said, but only attests that the report is truthful to the best of his ability. As regards other signed articles, the editors do not assume personal or official responsibility for views expressed in them. Editorials, editorial notes, and any unsigned matter, the editors are responsible for; but even in this case they do not put forth such matter as being in any way official or authoritative. An editorial expresses merely the view of the editor who writes it. The *Intelligencer* differs from certain journals that have come to be an unpleasant characteristic of our time, in that it does not have a "policy," according to which everything that is published in it has to be warped and made to fit. Whenever anything appears that seems to any Friend not to express his or her view or not to be in the line of true Friendly principles, we are glad to hear from such Friend and still more glad to have an expression of view to be published with or without signature. Such expression will always find a place in the paper if it seems to be helpful as regards the subject that has been brought into discussion. Merely controversial matter will not be admitted. We aim not to go into mere back-and-forth discussion, or mere interchange of personal views that have not general significance.

If we have in our paper an honest interchange of views and report truthfully what our young people and our older people are doing and thinking as regards religious life, it will not always be entirely smooth reading for all of us. But it is only through such honest interchange of views and such truthful reports of conditions and views amongst us that we can make our paper of real value in cementing us together in a helpful fellowship.

We should be very glad indeed to hear from any of our readers who feel that our position is the wrong one or that it might well be modified.

We want men of original action who can open their eyes wider than to a nationality; namely, to considerations of benefit to the human race.—*R. W. Emerson; quoted in the Bulletin of the coming International Congress of Religious Liberals.*

WESTERN QUARTERLY MEETING.

Western Quarterly Meeting was held at London Grove, Chester Co., Pa., on the 22nd. Edwin R. Buffington of Rising Sun, Md., called us to look for the Soul of things, and said that we must have some experience of this Presence at the heart of all phenomena before we could live the truest life. Having found this Center, we must be about our Father's business. "Obey and thy soul shall live." Thomas Sheward spoke feelingly, calling all to open the door of the heart and ask God to come in. Do it today, for tomorrow never comes. Be true to the light you have and God will not fail you. Go forward in this light, and the way will open according to your faith. Samuel H. Broomell said that the same light that shone around Paul, shone centuries before, and shines today around us.

In the business meeting, the usual queries were answered and reports of committees considered.

It was decided to continue to serve a lunch at the close of business meeting, expenses of which are to be paid out of the Quarterly Meeting's treasury. The meeting then adjourned and proceeded to partake of the lunch which had been prepared for this session, this being the first time that lunch had been provided for all at the meeting house. A number of young Friends acted as aids and served the food in a very expeditious manner to the assemblage as they sat in their seats. The menu was not elaborate, but was pronounced satisfying and refreshing; and after lingering for a time in social mingling, the audience dispersed, well pleased with the innovation. The warmth of sociability and the spirit of service were strongly felt by many present. E. A. P.

COLLEGE PARK MEETING.

It having been decided to hold a supplementary meeting once a month, in connection with the First-day meeting of the College Park Association of Friends, in order to promote sociability and further the interests of the organization, the first one was held on First month 6th. Our regular meeting for worship convened at 11 a.m. as usual, when we were much favored by the ministry of our friends Dr. Aug. T. Murray, of Stanford, and Hannah E. and Joel Bean, of College Park; also Wilhelmina Jones appeared in supplication. Although our numbers were few there seemed to be an overshadowing influence of the great love of the Father.

An intermission of an hour followed, during which a basket lunch was served, intermingled with true Friendly sociability. We then reassembled and listened to exceedingly interesting accounts of Joel and Hannah E. Bean's recent visit to the Hawaiian Islands. The first was written by Joel Bean, now in his 82nd year. Hannah Bean followed this paper with a most interesting talk of their visits to the schools for the natives, homes and hospitals, showing the wonderful work accomplished by the missionaries, notably in one respect; parents now regard the lives of their children of much account and dear to them, whereas formerly they often would put them to death, in order to get rid of them.

It is proposed to vary our exercises each month, and increase the feeling of love and fellowship which we trust already exists among us.

San Jose, Cal. WM. WALTON.

EDWARD H. MAGILL'S AUTOBIOGRAPHY.

No teacher that our branch of the Society of Friends has produced is more widely known throughout the United States than Dr. Edward H. Magill, and his many friends will be glad to learn that Houghton, Mifflin and Company are publishing the story of his life under the title "Sixty-five Years in the Life of a Teacher." All who have listened to Dr. Magill's reminiscences will need no assurance that the forthcoming volume will be both interesting and valuable.

The book tells the story of his early life; of his determined struggle for a thorough education at Williston Seminary, Yale College and Brown University; of his distinguished service as a teacher in the Providence High School and the Boston Latin School.

It will be of especial interest to all who have been connected with Swarthmore College, for Dr. Magill is Swarthmore's "Grand Old Man," he having been in the service of the college from its beginning. First he was principal of its preparatory department, then president for many years during its formative period, then the professor of French, and is now a beloved and honored professor emeritus.

Dr. Magill began teaching when educational methods in America were crude and often dull and severe. He was one of the pioneers in introducing wiser and better methods. He is therefore admirably fitted to compare the present with the past, and portray the changes that our educational system has undergone during the last half-century.

Dr. Magill was at his best in the class room, for he was a born teacher. Most of his pupils will agree with what one of them said, that "no lesson was dull, no lecture perfunctory." Many distinguished men are numbered among those who were his pupils, and he has recorded some striking incidents about them.

The volume will be attractively printed and will contain many illustrations, including portraits of Dr. Magill and his associates and a number of reproductions of photographs of the various institutions with which the author was connected. It will be published soon and will be sent to any address postpaid for $1.65. Orders for it should be sent to Houghton, Mifflin & Company, Boston, Mass.

ELIZABETH LLOYD.

CONFERENCE AT MOORESTOWN.

(Concluded from last week.)

In the general discussion which followed, David Ferris, of Wilmington Del., made an appeal to Friends in taking up their civic responsibiilties not to come out as office-seekers, for in doing so one becomes a curse and not a help. We need to keep the man above the dollar taking Lincoln as the example, and to keep the government close to the people. William Yarnall of Lansdowne, Pa., spoke of Isaac Sharpless as the ideal of a Friend in civic affairs. The thirst for power, at this time when one man or a few by reason of their possessions can gain control of the many, is leading us we know not whither. The problem we have to solve is that of getting the control into the hands of the people. In this endeavor there is nothing so important as team work, to learn to pull together. The people acting together as a unit can do wonders. Mary Ann Burrough, of Moorestown, raised the question whether we could not to advantage take up questions of civic interest in our preparative and monthly meetings, and whether if this were done it might not add interest to meetings otherwise devoted to little else but routine.

Charles Paxson thought it childish to speak of the individual as being lost in the corporation. No corporation can control vital interests unless individuals stand by and allow it. The tendency to combinations and corporations is not evil but beneficent. They require higher skill to use them, but we must learn to do so, not throw them aside. As time goes on we shall ourselves own the trusts. The stock will be owned by many individuals, each of whom may go into the stock holders' meetings and have weight in the direction of affairs. Such a one should go in, not with the purpose of overturning, but of helping to work out the purposes of the corporation along the lines one feels to be right. Henry W. Wilbur said that Friends in order to do their duty in civic affairs did not need to do any new and startling thing; they needed merely to live up to their convictions. Religion, business, civic affairs are not separate and distinct things; let the standard in each be up to the standard in religion. The most distinctive of the Friendly principles is that inspiration has not ceased but still goes on; we need to realize that this is true in economics as well as in spiritual matters. The Friend is bound to keep his mind open to new economic truth, and to keep his eye single and his concience likewise. What is economically wrong can not be politically right. It is true that the individual conscience is the focusing point in all politics and in all public business; yet one atom does not make a continent, and one individual does not make a nation or a party. The saddest thing in the world is the small ability of good people to get together and to pull together. William Birdsall pointed out that the words of Charles Paxson applied to these who owned stock, while his own would be to those who do not own stock and have no prospect of owning any. The case of the two was very different. The coming of the corporation *does* transform and limit the activities of the individual who does not own, nor have any prospect of owning stock. If we do not believe it let one of us set up a grocery in Moorestown, or a dry-goods store in Market Street. Not that we are to be discouraged; we are to take things as they are. If things are worse now this is not a different state of affairs than has been in times and ages before. The cry now is reform. Is not this a superficial way of dealing with the problems of our time. It is not continual reform that we ought to be about; we need rather to form, to construct. This is a far higher function—to keep the finger continually on the progress of events and to mold them. Robert Biddle thought Friends should get closer to political affairs and keep so and not merely wait till things become bad and attack them; not merely attach themselves to a reform when it comes along.

Mary Yarnall of Lansdowne, made a plea, as a mother, that Friends exert themselves in the movement to get the children out of the mills and the mines. Some one made a proposition that a petition to the Legislature in regard to this evil be presented and signatures be secured at this meeting. Samuel C. DeCou, Horace Roberts, Emily Atkinson, Rebecca Nicholson, Emmor Roberts spoke earnestly against taking up any such petition, taking the ground that work about the farm is good for children, and that it is better for children to grow up with less education if necessary rather than grow up lazy and ignorant of work. It was also felt to be an injustice that a widowed parent should be deprived of the support of her children simply because they were young. William W. Birdsall pointed out that the child labor that was spoken against was not the wholesome labor

of children about the home farm, but the wholesale employment of children in the industrial districts, ten and twelve hours a day, and in unwholesome surroundings and conditions. He pointed out that these children were employed in this way not for the good the work would do them, but because they are cheaper. William Yarnall said that as long as capital can buy more labor for less money by employing children, child-labor will continue.

The meeting adjourned after having been in session about three hours.

In the evening a session was held in the new Friends' school buildings, with a large attendance. The speaker was Dr. Alfred Garrett of Philadelphia, an active member of the other body of Friends, who addressed the conference on the subject of "Fellowship."

R. Barclay Spicer.

A SYMPTOM AND A PROTEST.

[Editorial in *The American Friend.*]

Three centuries have past since Europeans made their first permanent settlement in America at Jamestown, Virginia, and our nation has decided to commemorate the event by an "Exposition" from Fourth month 26th, to Eleventh month 30th. Various exhibits will be given for the instruction and entertainment of visitors from all parts of the world, and especially from our own country. The original program was designed for "emphasizing the great historical events that have marked the progress of America from its first settlement," also "to exhibit American skill and art," and incidentally to have "a military, naval and marine celebration," and $200,000 was appropriated by Congress to further the project. Since Sixth month, last, this program has been changed and the primary object of the exposition is now announced as "a great international, naval and military assembly, inaugurated and controlled by the United States." According to the official organ of the exposition, among other things, it is to be "the greatest military spectacle the world has ever seen," "a great living picture of war with all its enticing splendors." Congress has increased its appropriation seven and a half times the original amount; more than the original appropriation now being applied to the military features alone. Ten thousand dollars is to be spent for the reproduction of the battle of the "Monitor" and "Merrimac" on Hampton Roads.

We have no thought of being able to alter a single item in this program, but it is worth while to call attention to the affair as a symptom of the growing spirit of militarism among the American people, and as an occasion which will foster and encourage the spirit of war. Against this we make our protest. The whole proceeding is out of harmony with true progress and contrary to the wish and best judgment of a large number of our best citizens. Our former expositions, of which we have had a number of good ones, have been occasions when our own people and visitors from other countries could see the achievements which American brains and brawn had wrought out for the advancement of science, art and industry—real contributions to the well-being of mankind, the advancement of the race, and the elevation of standards of living. But for this, we are now to substitute cheap pageantry, the pomp of parade, and the show of engines of destruction. Such a change is a backward step, a disgrace to our country, a blot upon our so-called Christian civilization.

If there is one event in our history which should be passed over in silence and forgotten, it is the battle of the "Monitor" and the "Merrimac." Doubtless, it was one of the most picturesque and decisive battles in our Civil War, but why should we wish to recall for the entertainment of a curious public one of the saddest mistakes in our national life? Many may believe that the Civil War was a necessity, but, viewed in the light of future events, it was certainly something which every true American sincerely regrets.

While on a recent visit to Washington we were walking through the Capitol and our guide stopped before the bust of Charles Sumner long enough to say, "Upon the initiation of this man every token of the Civil War was removed from the Capitol building save one." Here was a man who wished to cover our national shame, but others have at least one memento of the dark tragedy, and this memento is a painting of the "Merrimac and Monitor." Our greatest Americans, both men and women, who, by their genius and valor, have endeared themselves to our people, are represented in these halls, but none challenged our respect and admiration more than Sumner. We could not help feeling that even this act would cause his name to be remembered and revered more and more as the years pass, and that some day a grateful nation would render him due thanks for the deed. How revolting is the contrast with a sham battle of this terrible war played for the gratification of a perverted taste.

That which the people called Quakers lay down, as a main fundamental in religion, is this, that God, through Christ, hath placed a principle in every man, to inform him of his duty, and to enable him to do it; and those that live up to this principle are the people of God.—*William Penn.*

WOMAN AND MAN.

The woman's cause is man's: they rise or sink
Together, dwarf'd or godlike, bound or free:
For she that out of Lethe scales with man
The shining steps of Nature, shares with man
His nights, his days, moves with him to one goal,
Stays all the fair young planet in her hands.
If she be small, slight-natured, miserable,
How shall men grow? But work no more alone!
Our place is much: as far as in us lies
We two will serve them both in aiding her—
Will clear away the parasitic forms
That seem to keep her up but drag her down—
Will leave her space to burgeon out of all
Within her—let her make herself her own
To give or keep, to live and learn and be
All that not harms distinctive womanhood.
For woman is not undeveloped man,
But diverse: could we make her as the man,
Sweet Love were slain: his dearest bond is this,
Not like to like, but like in difference.
Yet in the long years liker must they grow;
The man be more of woman, she of man;
He gain in sweetness and in moral height,
Nor lose the wrestling thews that throw the world;
She mental breadth, nor fail in childward care,
Nor lose the childlike in the larger mind;
Till at last she set herself to man
Like perfect music unto noble words.

From "The Princess".—Tennyson.

BIRTHS.

BELL.—At Richmond, Ind., First month 9th, 1907, to Edmund Herbert Bell and Lydia A. Bell, a daughter, who is named Elizabeth.

BROSIUS.—At Clonmell, First month 21st, 1907, to Charles C. and Emma R. Brosius, a son, who is named Edwin Charles.

CLOTHIER.—At Wynnewood, Pa..First month 25th, 1907, to William Jackson and Anita Porter Clothier, a son, who was named William Jackson Clothier, Jr.

SELLERS.—At Swarthmore, Pa., to Richard C. and Anna Atkinson Sellers, on Twelfth month 14th, a son, who has been named Edward Atkinson Sellers.

PUSEY.—On Tenth month 31st, near Chatham, Pa., to Samuel H. and Mary W. Pusey, a daughter who is named Eleanor Wood.

PUSEY.—Near Chatham, Ches. Co., Pa., on Twelfth month 25th, 1906, to Willlam J. and Lillian H. Pusey, a son, who is named Edwin G. Pusey.

WOOD.—At Doe Run, Pa., on Twelfth month 6th, 1906, to Walter S. and Mary B. P. Wood, a daughter who is named Margaret Rebecca.

DEATHS.

BARMORE.—At Moore's Mills, Dutchess Co., N. J., First month 7th, 1907, James Barmore, aged 78 years; an esteemed elder and life-long member of Oswego Monthly Meeting. Although seldom mingling with friends outside his own meeting, they ever received a hearty welcome from him when visiting his own meeting or hospitable home, and his cheerfulness, and interest in the young, won many friends to him, and the cause outside the Society.

CLOTHIER.—At Wynnewood, Pa., Second month 1st, 1907, William Jackson Clothier, Jr., infant son of William Jackson and Anita Porter Clothier.

CLENDENON.—First month 22nd, 1907, at the home of her niece, Deborah Anne Frost, 233 South 45th St., West Philadelphia, Pa., Elizabeth Clendenon, in the eighty-second year of her age.

DORSEY.—At Colorado Springs, Col., Tenth month 2nd, 1906, Elizabeth Dorsey, daughter of the late William Dorsey, of Germantown, Pa.

DONNALLY.—Cadwalader, only child of Lewis and Mary Cadwalader Donnally passed away at their home, Elm Hill, Morrow, O., Fifth-day evening, First month 3rd, 1907. He was a member of Miami Monthly Meeting. Born in California, the 29th of Third month, 1907, he was brought to his parent's native state, Ohio, the following year, and his father's vocation changing from one place to another, he had won the hearts of many people, his beautiful sunshiny face being reminiscent of the land of his birth. The hearts of those dear to him are almost crushed and it is a great struggle to be able to say "Thy will be done."

The Friends' services were held at the home of his parents, on the sixth of the month. Kind and loving friends covered the dear one with flowers, nothing was seen but those sweet gifts of the dear Father who gave him in a land of beautiful roses; we gave his body back to earth under a cover of sweet flowers. May we be able to say, "Blessed be the name of the Lord."

EDGERTON.—At her home, St. Clairsville, Ohio. First month 10th, 1907, Ann Edgerton, aged nearly 80 years. She was the daughter of William and Sarah (Foulk) Edgerton and was a lifelong member with Friends. A local paper pays the following tribute to her memory:

Having had through life faith and trust in the blessed promises, made to those who love the Lord and earnestly endeavor to follow his teachings, the evident approach of the great change brought no sting to her and she could serenely say to her beloved ones in her closing hours of bodily distress, "Do not hold me."

Physically feeble during most of her life, her exceptional gifts of mind and heart were little known beyond the inmates of her home. Her keen judgment, executive powers, intellectual ability and spiritual uplift, were potent powers in making the home known among us as a center from which have gone out blessed influences. Devoted always to the best in life, her solicitude centered in her beloved sister Jane, and their adopted daughters, whose affections enriched her declining years. When the daughter Alice, whom she nurtured from helpless infancy to womanhood, was suddenly snatched from life her usual brave cheer was broken by the cry, "I am not ready to spare her, I loved her so; she was my baby." Though the home may seem desolate, the bereft can rejoice in the assurance that for her is realized that life of which eye hath not seen, ear heard, nor has it entered into the heart of man to conceive. The exquisite beauty of her face in its last rest was a fitting type of her spotless, helpful life.

HARLAN.—In Downingtown, Pa., First month 21st, 1907, Hannah Ann Harlan, in the 91st year of her age; a life-long member of Little Falls Monthly Meeting of Friends, Harford County, Md., and a descendant of William Amoss, the founder thereof. Many remember the pleasant home called "Edgewood," near Fallston, where for so many years she and her sister, Elizabeth, and other dear ones dwelt, and dispensed hospitality, in their modest but genial manner, and where her brother Joseph Harlan and his wife finally retired, and spent their last days.

When left alone, (in 1890) she went to Downingtown, Pa., to the home of Jos. H. and Laura A. Johnson, where she has since remained, a loved and honored guest. She retained her mental faculties to the last, and her interest

in her relatives and friends remained unabated. Pure in heart and life, she thought and spoke only of those things that are "pure and lovely, and of good report," and the God of peace was with her and led her into "green pastures, and by still waters."

LEEDOM.—At his home in Aldan, Delaware County, Pa., First month 26th, 1907, Emmor S. Leedom. He was born in Haverford Township, Del. Co., Pa., Second month 18th, 1827, and was a member of Radnor Monthly Meeting from early boyhood. He was ever showing his Friendly principles through acts of kindness and doing good whenever he could. [The date was incorrectly given in this notice in last week's issue.]

MITCHELL.—In West Grove, Pa., on Eleventh month 23rd, 1906, Lucy H., daughter of the late Abner and Jane T. Mitchell. She was a birth-right member of New Garden Monthly Meeting, Pa., and an interested and active worker in her religious society, its First-day School and the Friends' Association connected with it. In all the fields of service she felt called upon to enter, she was conscientious in performing her duties, ever manifesting a willingness to do for others, and she will be greatly missed in the community in which she lived.

The funeral was held in Hockessin Meeting house, Del., on the 26th, where was assembled a large number of her relations and friends, and loving tributes to her worth and usefulness were paid by a number present.

"Fold her, O Father! in thine arms,
And let her henceforth be
A messenger of love between
Our human hearts and Thee.
And grant that she who, trembling, here
Distrusted all her powers,
May welcome to her holier home,
The well-beloved of ours." E.

STRAWN.—Eli W. Strawn, one of Quakertown's oldest and most respected residents, died last Thursday afternoon, January 24, aged 85 years, at the residence of his son, William Strawn, on Main street, after a short illness superinduced by old age.

When a life begins in the first quarter of a century and continues until it passes into the first quarter of the next century, it possesses an interest that we do well to stop and ponder. In a house near Applebachsville, upon the farm recently occupied by an English family named Higson, the subject of our sketch was born. His boyhood days were mostly spent upon this and a nearby farm, now owned by Levi Ahlum. There were a number of Strawns in that locality from whence we have the name Strawntown, a small village on the old Bethlehem road. In the year 1844, when he attained the age of 22 years he married Margaret Penrose, and they began housekeeping in a very modest way upon the farm of Edith Ball, on the road leading from the Quakertown and Sellersville turnpike to Trumbauersville. A few years later he purchased the farm now tenanted by his grandson, Harry S. Johnson. Here they lived and labored until advancing years made it desirable to lessen life's duties and cares, when they moved to Quakertown. His wife died about seven years ago, and the removal of his beloved companion was keenly felt, but with a cheerfulness and resignation born of a life-long trust in the wisdom and goodness of God, he did not falter, but kept steadily on to the end of his journey. His entire life, excepting a short time spent in teaching school before marriage, was devoted to farming.

The Friends' Meeting to which he belonged found in him an active, interested and faithful member, nothing but failing health kept him from his accustomed place and for many years his face was sure to be seen among the assembled worshippers. On the afternoon of the 24th, just before the sun sank from view he passed quietly away. The funeral was held on Tuesday at the Meeting House, where testimony was born to his faithfulness to duty and his upright life.—*Quakertown Free Press.*

NOTES AND ANNOUNCEMENTS.

A Bible Class was organized by Friends in Merchantville, N. J., First-day, First month 20th, study beginning with "The Teachings of Jesus", as treated in Ethical Lessons, No. 1. The class meets every First-day at three o'clock in the afternoon at Collins and Pancoast's Hall, and is favored by having Byron Deacon of Riverton, N. J., to assist them in their work for a time.

The Membership Committee of the Monthly Meeting of Friends of Philadelphia (Race Street) have sent to all, whose names they have, of those living within the sphere of influence of West Philadelphia meeting the following notice:

"There is a meeting for worship held at the West Philadelphia Meeting-house, 35th and Lancaster Avenue, every First-day at 11 A. M. and First-day School and Conference at 10 A. M. Come!

"The following Friends have announced their intention of being present on—

Second month 3rd, Margaret P. Howard, of Germantown.
Second month 10th, Elizabeth Lloyd, of Lansdowne.
Second month 17th, Jesse H. Holmes, of Swarthmore.
Second month 24th, Mary Travilla, of West Chester.

☞Please see that this notice is circulated among thy friends.

THE MEMBERSHIP COMMITTEE,
West Philadelphia Division.

Some of the Friends of North A Street Friends' Meeting, Richmond, Ind., called on one of their older members, Ruth Dudley, on her 82nd birth-day, First month 23rd. After a social chat a program was announced. A brief sketch of the McAuley Mission in New York, was read, followed by other interesting selections for the occasion. A lunch was served in two courses. Our friend looked as though she might live to enjoy future birthdays. E. W. M.

Having recently received extracts from the official report of Dr. Dickerman, of the Southern Education Board, respecting Schofield and Laing Schools, it may be gratifying to those readers of the *Intelligencer* who have the interest of these schools at heart to know in what estimation they are held by a disinterested person. Of the Laing School he says:

"At Charleston I visited a school of considerable importance that I had known little about until now. It is across the river at Mt. Pleasant, is under the care of Friends, was established in 1865, has an efficient manager (Miss Abby D. Munro of Bristol, R. I.), has an enrolment of about 350 or more, has a good sewing department and a shoe shop where the boys learn cobbling; also a home for destitute children near by. It seems to me a sensible and excellent school."

Of Schofield School he merely gave the situation and closes with saying. "All this property is entirely free from debt and worth over $30,000.

John J. Cornell, expects to attend the meeting at 17th St. and Girard Ave., Phila., Second month 17th, at 11 a.m.

At West Phila. Meeting House on Sixth-day evening, the lecture by Flora L. White, and the views, (operated by Dr. Levi S. Taylor of Friends' Central School,) on "The Yosemite" last Sixth-day the 1st, were very much enjoyed by a large audience of those friends residing in West Philadelphia. The social hour which followed, was most enjoyable. The ladies of this meeting found real pleasure in seeing that all present were well supplied with refreshments while the younger friends were keen to see that all were served. Quite a number of strangers were present, making it a profitable evening.

On First-day morning, Second month 3rd, a large attendance at West Phila. Meeting (35th and Lancaster Ave.) evidenced their interest. Messages of spiritual truth were given by Margaret P. Howard, Sydney Yarnall, Wm. Webster and Samuel Jones. Our duty to God and the meeting and our acceptance of the Christ light as an inspiration to salvation seemed to be the crowning thought.

Friends and others of Swarthmore and nearby places will have the opportunity of hearing Dr. Benjamin F. Trueblood, Secretary of the American Peace Society, on First-day the 17th. He will address the Conference in the Swarthmore meeting-house, held under the care of the Quarterly Meeting, at 2.30 p.m. The subject will be "The Coming Hague Conference."

A conference on Child Labor will be held in Friends' meeting-house, Moorestown, N. J., on the 17th, at 3 p.m. Hugh F. Fox, president of the Children's Protective Alliance of New Jersey, will be one of the speakers.

Information comes from the clerk, M. F. Moon, that the time of holding mid-week meeting in Trenton, N. J., has been changed from 4 p. m. to 10.30 a. m. on Fifth-day.

The Board of Education of the Five Years' Meeting [the central body of the thirteen yearly meetings] has established a traveling lectureship on Friends' History and Doctrine. Rufus M. Jones has been selected to inaugurate the course. He left Philadelphia on the 25th inst. and gave the opening course at Wilmington, Ohio. His four lectures are on the following subjects: "The Birth of Quakerism and Its Prophet;" "The Message of Early Quakerism;" "The Contributions of Quakerism to the Progress of the World," and "The Message of Quakerism to the World To-day."

The course will also be given at Friends' University, Wichita, Kansas; at Penn College, Oskaloosa, Iowa, and Earlham College, Richmond, Indiana.—*American Friend.*

THE WOODSTOWN CONFERENCE.

The program for the Week-end Conference to be held at Woodstown, N. J., on Second month 16th and 17th, is as follows: Seventh-day, 2.30 p. m.: "Standard of Living:" (1) In regard to business; paper by Ellis W. Bacon. (2) In regard to recreation; paper by Jane Rushmore. "Friends' Opportunities:" paper by Mary Whitson. Discussions to follow these papers. Friends and others interested requested to enter into these discussions. Evening Meeting at 7.30. Adress, by Henry W. Wilbur.

Supper will be provided in lunch room. Visiting Friends' cordially invited to remain and visit Woodstown and other Meetings on First-day. General invitation is extended.

SUE H. COLES, *Chairman.*

FRIENDS' CENTRAL SCHOOL.

The following lecture under the care of the Faculty Committee consisting of Anne B. Sheppard, J. Engene Baker, Mary H. Whitson, John L. Carver and Levi S. Taylor, represent the season's course for 1906 and 1907, of Friends' Central School, Phila.

Eleventh month 3rd, 1906. "A Defence of Shylock," by James Young.

Eleventh month 16th, 1606. "Old Plantation Days," by Paul M. Pearson, of Swarthmore. The recital was followed by social hour of intercourse with patrons, teachers and students.

Second month 1st, 1907. "The Ancient Cliff-Dwellers," an illustrated lecture by Dr. Geo. L. Cole, of Pasadena, Cal.

Second month 2nd, 1907. In Association Hall under the joint auspices of Old Pupils Association and school, readings by Ruth McEnery Stuart and a recital of Grundy's "A Pair of Spectacles," by Leland Powers.

Second month 15th, 1907. "Beauty in Common Things," illustrated with black-board drawings by Henry T. Bailey of Massachusetts, former state director of drawing.

Date to be announced.—An illustrated lecture in the Meeting House under auspices of Old Pupils' Association by Dr. Wilson, director of Phila. Commercial Museum, on "Life in the Phillippines."

Fourth month 5th, 1907. At one o'clock in the Meeting House, illustrated lecture, "The Battle with the Slums" by Jacob A. Riis.

GEORGE SCHOOL NOTES.

On First month 19th, George School and Friends were most delightfully entertained by the Van Gelder String Quartette of Philadelphia. Last season, the quartette gave one of the most popular numbers of the lecture course; and, as the third number of the course this year, they were heartily welcomed and thoroughly enjoyed.

The regular meeting of the Penn Literary Society was held First month 25th. Despite the fact that many of the students were suffering with colds, a very enjoyable German program was presented. Piano solo, Mabel Wettling; Recitation, "Mine Katrine," Hannah B. Ketter; recitation, "Mignon," Amy W. Eastburn; vocal solo, Emily Atkinson; reading, "'Nibelungenlied," Walter Cox; "Dat Little Poy of Mine," Walter Williams; violin solo, Paul Parker; recitation, "The Diver," Alice Stover; "An Old German Woman and Her Troubles," Samuel Phippes. Gleanings of the Penn was read by its editor, Lawrence Pearson.

FRIENDS' ASSOCIATIONS.

EASTON, N. Y.—The Young Friends' Association held its regular meeting at the home of Emma Skiff Backer on the 13th, with sixteen present. After the devotional exercises, the nominating committee proposed the following names for officers, and they were appointed to serve for six months: President, Oren B. Wilbur; vice-president, Emma S. Becker; secretary, Phebe A. Hoag; correspondent, M. Elizabeth Hoag.

The letter from the Committee on Advancement of Young Friends' Associations was read and after consideration, the secretary was asked to answer it. A very interesting account of the early life of John J. Cornell was given by Abby Thomas. M. E. Hoag read from the *Intelligencer* the article "A New Stage in Civilization," and it was de-

cided to use some of our influence for Peace by sending a letter or petition to Washington, in the interests of international arbitration, etc. Current events were given by the members in general. Phebe A. Hoag read an excellent original paper on "Individual Faithfulness." After a short silence adjourned to meet at home of Butler M. Hoag on Second month 10th.

M. Elizabeth Hoag, *Correspondent.*

CHESTER, PA.—Chester Friends' Association was held on Sixth-day evening, First month 11th, in the meeting-house. After a brief period of silence the meeting was opened with Scripture Reading by Nellie Phipps. It was decided to have Eleanor Wood give a lecture at our next meeting; subject, "How the Bible came down to us." An entertaining paper on the life of Isaiah was prepared and read by Lewis Palmer. Our Current Event paper by Katharine Stevenson, concerning Friendly topics, was as usual very interesting. Alfred Stevenson gave a reading entitled, "Prelude to Vision of Sir Launfal." After a period of silence our meeting closed.

Anna M. Wood, *Cor. Sec.*

MANSFIELD, N. J.—Mansfield Young Friends' Association met at the home of Susan H. Troth, First month 12th, 1907, with 27 members in attendance. A number of those present responded with sentiments from Holmes. The president being absent the vacancy was filled by the vice-president, G. Frank Harvey. The literary exercises were opened by the reading of a selection from Holmes by Mary R. Moore. Susan H. Troth gave an interesting biography of the poet. Instructive as well as entertaining current topics were read by Sarah Biddle, additional points being given by Cyrus S. Moore, who also read in a very entertaining manner, "The Deacon's Master-piece."

The report of the paper submitted to the conference by Edward B. Rawson, on the subject, "The Friend as Teacher," was read by Martha E. Gibbs. In the absence of two or three persons who had been appointed to aid in the literary work, a voluntary recitation was rendered by Dorothy Deacon and a reading by Anna C. Scott.

The Executive Committee met and made the following program for the coming meeting: Poet for evening study, Burns; reading from conference, Anna Bunting; biography, Joanna Shreve; current topics, Maybelle E. Harvey; recitations, Mabel A. Taylor and Charlotte Deacon; readings, Thomas S. Gibbs and Howard Rogers. After a short silence the meeting adjourned to meet at the home of Elizabeth A. Scott, Second month 16th, 1907.

Mary A. Harvey, *Secretary.*

NEW YORK AND BROOKLYN.—Young Friends' Association met at Brooklyn Meeting-house, First month 13th. The subject of the evening was in the association's course of the great movements of the world and their enduring influences. The opening paper, by Harriett Cox McDowell, on "The Renaissance," treated of the spread of learning, art and literature in Europe after the downfall of the Eastern Empire, as being a part of the enfranchisement of Western Europe from dogmatism in religion and science, and as leading the way to freedom of thought in the world. The Renaissance was shown as successively influencing Italy, Germany, Spain, France, the Netherlands, and England. England, the last was reached by the Renaissance and the Reformation at the same time. With her the Renaissance was literary rather than in painting and sculpture. Shakespeare and Queen Elizabeth may be considered as products of the Renaissance.

After considering various topics brought up by the paper, the meeting fell into an interesting discussion of a Renaissance in our Society. It seemed to be felt that with more learning, more spirituality, more comprehension, more zeal and more faithfulness in meetings and out of them, a better presentation of the truths we hold could be made to our own members and to those outside of our society who would be benefited by them. Appreciation was expressed for the silent meeting, but there is also need for expression at meeting and in the home. H.

PASADENA, CAL.—A regular meeting of the Young Friends' Association was held Twelfth month 30th, 1906, at the home of Ella Hunt and her sisters. After a half hour of silence the meeting was opened by the reading of the 145th Psalm. Ella Hunt read "Petitions," helpful verses by Francis M. Sharpless. There was a general discussion of Lesson XXII of the Christian History Series. Levi Benson spoke of Friends' teachings as found in their writings. The minutes of the last meeting were read. The letter telling of the General Conference held at Norristown was read and appreciated. Faurey Walter, Charles Lewis and Susan Hazard were appointed to nominate the officers for the coming year. Sentiments were given and after a brief silence the meeting adjourned.

M. S. Howell, *Ass't Clerk.*

PLAINFIELD, N. J.—Two regular meetings of the Friends' Association have been held since the last report. Owing to a change in holding the mid-week Meeting of Plainfield, from Fourth-day morning to Fourth-day evening, the Friends' Association felt it was necessary to change the time of its meeting, which instead of being held on Fourth-day, is now held the first Fifth-day evening in each month, except the seventh, eighth and ninth months, when it is omitted.

The study of "American Race Problems" is continued with increased interest. The chapter on "The Negro under Slavery" was presented at the last meeting in a lively and entertaining manner; selections were read giving both sides of the question. We have bought some of the books referred to in the Bibliography, but the numbers of "Charities" cannot be obtained. C. S. R.

Quakertown, Pa.—The Friends' Association has held no regular session for two months, owing to great inclemency of weather upon the dates fixed for meeting. On Sixth-day evening the 4th of First month, we had the pleasure of listening to Eleanor Wood, who gave us an interesting account of "How the Bible came down to us." The meeting was held in the meeting house and was fairly well attended.

On the 24th the Association held a regular session at the home of Ella M. Ball. The exercises were opened by a reading from the Scriptures, Acts 24th. An election of officers was held with the following results: President, Frank Ball; vice-president, Ella M. Baldwin; recording secretary, Ella M. Ball; corresponding secretary, Eleanor Foulke; treasurer, Emma Shaw; executive committee, E. Irene Meredith, Annie B. Roberts and Elmer Jordan. An interesting account of the Conference at Norristown was given by Ella M. Ball, one of the delegates. Frank Ball read from J. J. Cornell's Autobiography, "What is the greatest need of the Society of Friends?" An article entitled "The Red Tape of Duty," by W. G. Jordan, was read by Ella M. Baldwin. Frank Ball also read one of Ella Wheeler Wilcox's poems, "The Room under the Rafters." Phebe Bewley gave an account of the destruction of one of the old Revolutionary landmarks of Germantown, sentiments from Ruskin were given, and after observing a few moments of silence, the association adjourned to meet the 21st of Second month at the home of Hannah M. Penrose. E. F., *Cor. Sec.*

CALENDAR OF MEETINGS, ETC.

2nd mo. 9th (7th-day). — Miami Quarterly Meeting at Waynesville, O.

2nd mo. 9th (7th-day). — Salem Quarterly Meeting at Salem, O., at 11 a. m.; Ministers and Elders, same day at 10 a. m.

2nd mo. 10th (1st-day).—Meeting of Friends at White Plains, N. Y., at home of Wm. Moore, 78 Fisher Ave., at 11 a. m.

2nd mo. 10th (1st-day).—West Philadelphia meeting attended by Elizabeth Lloyd of Lansdowne, at 11 a. m.; First-day school and Conference at 10 a. m.

2nd mo. 10th (1st-day).—Easton, N. Y., Friends' Association at the home of Butler M. Hoag.

2nd mo. 10th (1st-day).—Plymouth, Meeting, Pa., Friends' Association, at the meeting house, in the afternoon.

2nd mo. 10th (1st-day).—Junior Conference at Girard Ave., Phila., at 9.45 a. m. "Life of Jesus—The Call of Matthew." "Should we follow example of Jesus in eating with Publicans and Sinners?" "Fasting—does it secure any helpful purpose?"

2nd. mo. 10th (1st-day).—Race St. Conference at 11.45 a. m. Eleanor Wood will give an introductory talk on "Isaiah," the divisions of the book and Isaiah's call. (Chapter VI.)

2nd mo. 10th (1st-day).—Bible Class of Friends at Collins and Pancoast's Hall, Merchantville, N. J., at 3 p. m.

2nd mo. 10th (1st-day).—Young Friends' Association of Brooklyn, New York, at Schermerhorn Street meeting house, at 8 p. m. "Great World Movements and their Enduring Influences—Invasion and Settlement of America"; paper by Mary V. Mayer.

2nd mo. 13th (4th-day).—Monthly Meeting of Friends of Philadelphia, at Race St., at 7.30 p.m.

2nd mo. 14th (5th-day).—Monthly Meeting of Friends, at Green St., Phila., at 7.30 p.m.

2nd mo. 15th (6th-day).—Friends' School Lecture, Baltimore, in the meeting house, Park Ave. and Laurens St., at 8 p. m., Dr. Henry Van Dyke of Princeton University; subject, "An Author's Reading."

2nd mo. 16th (7th-day).—Short Creek Quarterly Meeting at Short Creek, near Emerson (and Mt. Pleasant) O., at 11 a. m.; Ministers and Elders, same day at 10 a. m.

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2nd mo. 16th (7th-day).—Mansfield, N. J., Young Friends' Association at the home of Elizabeth A. Scott.

2nd mo. 16th (7th-day).—Week-end Conference at Woodstown, N. J., afternoon and evening.

2nd mo. 17th (1st-day).—A conference on Child Labor in the meeting house, Moorestown, N. J., at 3 p.m.

Hugh F. Fox, president of the Children's Protective Alliance of New Jersey, will speak.

2nd mo. 17th (1st-day).—Conference under care of Concord Quarterly Meeting's Committee on Philanthropic Labor in the Meeting House at Swarthmore, at 2.30 p. m. Benjamin Trueblood of Boston, Mass., will address the meeting on "The Coming Hague Conference."

2nd mo. 17th (1st-day).—John J. Cornell expects to attend Girard Ave., Phila., meeting at 11 a.m.

2nd mo. 17th (1st-day).—West Philadelphia meeting attended by Dr. Jesse H. Holmes of Swarthmore College, at 11 a.m.; First-day school and conference class at 10 a.m.

2nd mo. 17th (1st-day).—Conference under care of the Philanthropic Committees of the Yearly and Quarterly Meetings in the Meeting House at Newtown, Bucks Co., Pa., at 2.30 p. m. Address by Scott Nearing of Philadelphia, on the "Child Labor Problem."

2nd mo. 17th (1st-day).—Swarthmore College Lecture on Quakerism. "The Light Within", by Dr. Joseph S. Walton of George School. In the college auditorium at 7.30 p. m.

2nd mo. 18th (2nd-day).—Duanesburg Half-Yearly meeting, at Albany, N. Y., 10 a. m,; Ministers and Elders, 7th-day before at 3 p. m.

2nd mo. 18th (2nd-day).—Centre Quarterly Meeting, at Unionville, Pa., at 10 a. m.; Ministers and Elders, 7th-day before at 3 p. m.

2nd mo. 23rd (7th-day).—Blue River Quarterly Meeting, in Chicago, Ill., at 10.30 a. m.; Ministers and Elders, day before at 2 p. m.

2nd mo. 23rd (7th-day).—Pelham Half-Yearly Meeting, at Lobo, near Coldstream (Kornaka Station) Ontario, Can.; Ministers and Elders, day before at 3 p. m.

2nd mo. 25th (2nd-day).—Warrington Quarterly Meeting, at Menallen, Adams Co., Pa., at 10 a. m.; Ministers and Elders, 7th-day before at 3 p. m.

2nd mo. 28th (5th-day).—Bucks Quarterly Meeting, at Wrightstown, Pa., at 10 a.m.; Ministers and Elders, day before, at 11 a.m.

3rd mo. 1st (6th-day).—Nottingham Quarterly Meeting, at Little Britain, at 10 a.m.; Ministers and Elders, day before, at 2 p. m.

3rd mo. 2nd (7th-day).—Prairie Grove Quarterly Meeting, at West Liberty, Ia., at 10 a.m.; Ministers and Elders, same day, at 9.30 a.m.

3rd mo. 2nd (7th-day.)—Whitewater Quarterly Meeting, at Milton, Ind., at 10 a.m.; Ministers and Elders, same day, at 8 a.m.

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The General Conference Committee for the Advancement of Friends' Principles has on hand the following literature for distribution, which it will furnish for the actual cost of printing.

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"The Friend and His Message," 16 pages, by John William Graham. Desirable to circulate among inquirers and those only nominally interested in our principles.

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"Christianity as Friends See It," 16 pages, by Edward B. Rawson.

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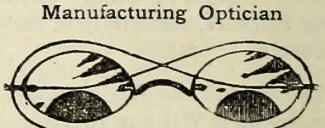
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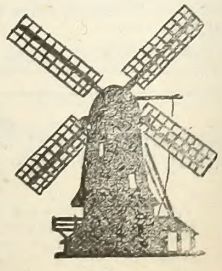
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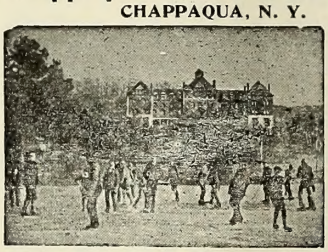
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GOOD WORDS.—III.

I know of no occupation that any one can engage in that requires more or harder work for its success than the silence of the meeting for worship.

Spoken at Abington Quarterly Meeting, 2nd mo. 1907.

EDWIN BUFFINGTON.

UNDYING.

Though saddest grave that ever tears kept green
Must sink at last into the common level of the earth,
Yet love is still eternal, and its sheen
O'erarches time and all that lies beyond. 'Tis but the birth
Of an immortal life whose happy childhood passes here;
Its full maturity lies past the gaze of bard or seer.

Washington, D. C.

MAY M. ANDERSON.

CALMLY CONSIDERING THE CANTEEN.

It almost amounts to a misfortune that for the past few years, a single, and almost a small, phase of the great liquor problem has at times obscured, if it has not eclipsed the main question. We refer to the so-called canteen controversy. Be that as it may, the subject is up again, with the same sort of moral nervousness exsisting as has characterized the several irruptions of this subject since 1898.

That there is a campaign on for the return of the beer-selling feature of the canteen in the army admits of no doubt. That a very energetic, cunning and mischievious propaganda is being employed by the canteen advocates is equally apparent. The author of "Emma Lou" is out in one of our magazines with a treatment of the subject greatly misrepresenting the situation. "Mr. Dooley," by way of a syndicated article in numerous prints, has attempted to make merry at the expense of the anti-canteen people, and has succeeded in propagating half-truths, as well as something more nearly deliberate falsehood, in dealing with the subject.

It is asserted and assumed that the entire liquor interests, and all of the liquor organs, are united in opposing the canteen. But the opposite of that is the truth. All organizations of brewers, and all of the brewers' organs in the country, have been and are vociferously for the restoration of the canteen. Common sense teaches that this is exactly what would be expected. It is also claimed that there have been bad moral and disciplinary effects following the abolition of the canteen. But the official facts and figures do not warrant the claim. The official figures of the War Department show that in 1900 there were 1645 court-martials for drunkenness in the army, and in 1906, with the liquor canteen closed, there were 504 trials for the same offense. These figures are not matters of theory, but matters of fact.

That a considerable number of commissioned and non-commissioned officers favor the beer dispensing canteen, is true. But that does not make a case for the canteen, or do away with the moral and economic features involved in its abolition. That all army officers are for the canteen is false. Generals Miles, Boynton, Wilcox, Dagett, Stanley, and others living, are among the opponents of the canteen, as were Generals Shafter and Wheeler, among the dead. Colonel Noel Gaines, late of the Regular Army, in a recent interview said that the cause of increased desertions in the army was due to the growing aristocracy of the commissioned officers, and not to the abolition of the canteen, as has been claimed.

The writer personally investigated the canteen which did business and worked demoralization at Montauk Point, when the 30,000 soldiers from Cuba were camped there. He was familiar with the canteen which existed on Bedloe's Island, when the vicinity of the Statue of Liberty was used as a detention camp during the Spanish war. He investigated the situation at Fort Wadsworth on Staten Island, both before and after the abolition of the canteen, and the result of study and observation may be summed up in certain conclusions.

First, the presence of the beer-selling canteen had little to do with the drinking or good order of soldiers when outside the reservation on leave of absence. As a matter of fact, soldiers have always indulged in all of the liberty or license possible, when away from the camp. They have always liked to eat, drink and be merry, and often disorderly, when circulating in communities in the vicinity of the reservation.

Second, the good order of the soldiers at any camp, when off duty or on leave of absence, largely depends upon the moral character and disciplinary ability of the commander, and such conduct is only incidentally affected by other influences.

Third, it is as impossible to keep the enlisted men from disgracing themselves when on leave of

absence, with the canteen as without it.

Fourth, in no case have we found the number of saloons or grog-shops in the neighborhood of reservations materially affected by the presence or absence of the canteen.

Fifth, with the beer-selling canteen operating, the tendency was to make that the main feature of the army post exchange, the delicatessen and literary features being either secondary or absolutely wanting.

Sixth, the canteen matter resolves itself into about these propositions: Should the Government, by its discipline and by its every influence seek the efficiency of abstinence for its soldiers? The men have removed themselves beyond the pale of civil life, with its liberties and privileges, and have subjected themselves to arbitrary government. Should the Government in dealing with these men furnish them with the liquid means of demoralization, or should it say to them, by precept and by provided environment, if you are bound to drink you cannot drink out of the Government bottle?

Congressman Charles E. Littlefield, of Maine, who has been the most capable of the anti-canteen law makers, in a recent conversation said: "I do not think there is any probability of any successful effort to change the anti-canteen law at this session." That ought to help allay a mere nervous concern on the part of temperance people. Still it is well for them in all the ways they possess, to let their representatives know that they are in favor of keeping the present statute, and of all possible efforts to secure its faithful enforcement under the best possible conditions.

HENRY W. WILBUR.

MY RELIGION.

My religion is based upon the acceptance of the Eternal God as my Father and upon my treatment of my fellowman as my brother. To work in hope; to accept the past in gratefulness and to strive to add to the good for the future; to be honest in all my dealings and expressions; to worship the truth; to be loyal to my country and to my ideals; to seek salvation through character; to treasure the truth of Scripture and to labor to advance Israel's purpose; to do justice, to love mercy and to walk humbly before God; to live that I may die regretted and to die in faith that I may live after death—this is my religion.—*Rabbi J. Leonard Levy.*

No mistake can be greater than to suppose that shutting up religious truths in binding forms—either of creed or church—acts otherwise than as a fetter. Forms preserve but deaden.

—*Theodore T. Munger.*

A RACE CONFERENCE IN THE SOUTH.

[So many papers waste ink telling of all the wrong things done by the negro, the thinking people need to know of this grand Conference, which in a sense, may help as much as the one at The Hague. As Judge Bennett said, there has been nothing like it anywhere, that the two races have come together in such numbers for good purposes. My pen is very busy but I so want our good Friends to realize that the best negroes are working for better things.—M. S.]

From the 23rd to the 26th of last month we attended the Race Conference in Columbia, S. C., a most remarkable gathering where 1100 delegates of the best negroes and some of the best Southern white men met together to help each other. There were three sessions a day, and not a paper read or word uttered that was not towards helpfulness and harmony.

Richard Carroll had worked for months to bring this about, and, as he said, forty-five white editors advertised the conference without charge. He managed the meeting with inspired words and wonderful ability. He drew a hundred dollars out of the negroes to pay for the opera-house. It held two thousand, and with hundreds of whites inside, several hundred more were unable to get in; in the evening Booker T. Washington gave one of his instructive addresses. He said in substance:

"No thinking person can say the negro has not been wronged and ill-treated, but the same is true of all races struggling upward. Let us look at our opportunities. We can buy land and have our own home and garden; we can send our children to school and go where we please to church. It is often said and truly, that our race is shiftless, that we work three days and idle three; but you who have been educated a thousand years must teach us to want more things—teach us to want a home, to want our wives to have better things, to want money in the bank, and then we will work longer and harder to get them."

He answered all the vital points of the much talked of race problem, showing the needs and duties of both races. We must even teach the white race patience and let them settle questions we have no time for, as we must be busy making ourselves necessary to them, for we have the labor question in our hands, and can keep it there if we do it well. He urged better service in all departments of labor, and the best white men knowing the best colored men and understanding them better.

Every colored speaker urged letting go of the dead past and in the now working out their own salvation. The present Governor and the last one made excellent addresses and Judge Bennett, one of the most learned in the State, spoke over an hour, increasing hope and stimulating to greater efforts. One session was under the charge of women and

the officers conducted it with dignity and ability. Delegates were called on and in most feeling and earnest words told of unions and societies which they tried to help in their own neighborhood, showing that they knew "no church could be better or higher than its women." The Race Conference was made a permanent organization and Cyrus Campfield, a preacher and worker in farmers' conferences, was made first vice-president. All denominations and every kind of profession and business were represented.

Towards the end a set of resolutions was presented; the last was to thank Senator Foraker for his action in the Brownsville affair. Several opposed that part and Richard Carroll emphatically said: "In this Race Conference of South Carolina we want no politics and no politician's name mentioned. Congress can attend to its own business." The secretary of the committee in fitting words of harmony withdrew the clause and the wise president quietly said, "It is not quite in order but if the conference wishes, we will vote on the resolutions without it," and all the others were accepted unanimously. The very atmosphere seemed filled with peace on earth and good will to men.

Aiken, S. C. 2d mo. 3, 1907. MARTHA SCHOFIELD.

THE INTERNATIONAL CONGRESS OF RELIGIOUS LIBERALS.

The committee of arrangements for the coming International Congress of Religious Liberals to be held in Boston next Ninth month from the 22nd to the 27th, are issuing from time to time a *Bulletin* giving information of the progress of the preparations. The *Bulletin* is being issued as a supplement to the *Christian Register* and the *Universalist Leader* of Boston, and to the *Inquirer* and *Christian Life* of London.

The headquarters of the Congress arrangements are 25 Bacon St., Boston, Mass. The sessions will be held in Tremont Temple, Symphony Hall, Sanders Theatre (Harvard University), and in various places of worship in Boston. The president of the Congress is Dr. Samuel A. Eliot (son of President Eliot of Harvard); the Secretary, Charles W. Wendte; among the members of the executive committee of eight, are Dr. George A. Gordon of Old South Congregational (orthodox) Church, Paul Revere Frothingham, Edwin D. Mead.

The Congress meets every two years, and has been held in London, Amsterdam, and Geneva. It has included representatives of 15 nationalities, and 24 religious fellowships.

A cordial invitation is extended to all who are in sympathy with the general purposes of the Congress to attend it, either as delegate from some religious organization or in private capacity. *No assent to any formal dogma or adhesion to any particular Church is required for membership.* All who desire to increase religious enlightenment, freedom, and tolerance, and to make the world better, are cordially invited to participate in it. Application for membership may be made at any time to the Secretary, Charles W. Wendte, 25 Beacon Street, Boston, Mass., enclosing the Congress fee of one dollar (four shillings or five francs). Membership entitles one to participation in the Congress and admission to all its meetings, including the receptions to delegates. For the banquet and excursions special tickets must be obtained. Toward delegates from foreign countries a large hospitality will be exercised. To all who in advance enroll themselves as members, subsequent numbers of the *Bulletin* and other information concerning the Congress will be mailed.

The arrangements for the Congress thus far made, and the responses to invitations already received, assure the success of the Boston Congress meetings as regards their representative quality and breadth of fellowship. In subsequent numbers of the *Bulletin* will be printed detailed information on this subject. The proceedings and, with few exceptions, the addresses will be in the English tongue. A half-hour religious service will be held each morning at King's Chapel.

A number of religious bodies will unite in the reception of the Congress and the conduct of its meetings. The invitation to bring the Congress to America this year was extended by the National Unitarian Conference and the American Unitarian Association, and the financial contributions and personal service necessary to assure the large success of the Congress will be rendered largely by members of this long-established liberal fellowship.

The Universalists also are deservedly prominent. For more than one hundred and thirty-five years the Universalist Church has born loyal testimony to the truths of liberal Christianity in this country. In Boston, especially, its great leader, Dr. Hosea Ballou, and Dr. A. A. Miner, the devoted apostle of temperance, have left behind them moral and spiritual influences still potent in the up-building of the higher life of the city. In New York, Dr. E. H. Chapin, eminent for his scholarship and remarkable oratory, was no less a power. All over the United States the leaven of Universalist teaching has entered the current beliefs of Christendom to lift them to more humane and spiritual interpretations of religious truth, and restore the Christian Church to the gospel of universal salvation proclaimed by its founder. At

present there are in this country 965 churches calling themselves Universalist, and 771 Sunday-schools. The denominational headquarters in Boston are at 30 West Street, where visitors to the Congress will be warmly welcomed. The Universalist General Convention has appointed a delegation to represent it at the Boston Congress. Dr. Marion D. Shutter of Minneapolis, Dr. Frank O. Hall, of New York and Dr. F. W. Hamilton, of Boston will express the felicitations of their fellowship. Dr. F. A. Bisbee, editor of the *Universalist Leader* whose columns are hospitably open to the interests of the Congress and who issues the *Bulletin* as a supplement to his paper, is a member of the executive committee.

"Another body of Religious Liberals" says the *Bulletin*, "affiliated with us in the work of the Congress is the Friends' General Conference, largely made up of the spiritual descendents of Elias Hicks and kindred witnesses for a liberal and progressive development of Christian truth. We hope to speak more fully in these columns concerning this important branch of the liberal household of faith." A communication of good-will and fellowship has been received from the American Christian Convention, representing over a thousand churches throughout the country. Delegates have been appointed by it to attend the Boston Congress. We hope to speak hereafter with fuller information concerning this action.

The Association of Liberal German Evangelical Ministers, representing a group of German churches principally in the Middle West (Cincinnati, Dayton, St. Louis, Pittsburg, etc.), have assured us of their sympathy with our purposes and intention to be represented at the next Congress.

The liberally-minded rabbis of the Reformed Jewish congregations of the United States will be cordially welcomed to the Congress, and have indicated that they will participate in its proceedings.

A number of important religious associations other than churches have signified their friendliness and co-operation. Among these are the Free Religious Association of America, founded in 1868 by R. W. Emerson, W. J. Potter, F. E. Abbot, O. B. Frothingham, T. W. Higginson, and other radical thinkers. This society has exerted a wide influence in liberalizing thought and promoting a wider fellowship in the religion of America. It is represented on our executive committee by its president, Edwin D. Mead, a vice-president, C. W. Wendte, and a director, P. R. Frothingham.

The Congress of Religion, Dr. C. W. Thomas, president, and Jenkin Lloyd Jones, general secretary, has its headquarters in Chicago. It may be considered as the outgrowth and successor of the World's Parliament of Religions held in that city in 1892. Its annual conventions in various cities of the American Union are events of far-reaching importance in the religious world because of the catholicity and prominence of the participants, representing the leading churches of America, professedly orthodox as well as liberal. Edwin Mead, a director, will represent this society on the executive committee, and its organ, *Unity*, published in Chicago, cordially supports our endeavors.

The New York State Conference of Religion is a local organization with similar aims. It also will co-operate with us.

Besides these organizations of liberals there are in nearly all the larger denominations of the United States independent churches, groups of liberally-minded ministers and laity, and individual religious thinkers, who sympathize with the ideals of mental freedom, a broad and inclusive fellowship, progress in religion as in all else, tolerance to dissent, and an all-embracing charity, —in brief, with the principles and aims of that view of religion which it is the aim of the Boston Congress to advocate and increase. The representative of these elements on the executive committee is Dr. George A. Gordon, the honored pastor of the Old South (Trinitarian) Congregational Church in Boston, a scholar and preacher widely known for his intellectual virility and independence, and his large and inclusive spirit in matters of religious fellowship. In subsequent issues of this *Bulletin* we shall publish the names of representative men and women of the orthodox church connection who have assured us of their sympathy and co-operation.

Finally may be instanced the great number of unattached religious thinkers and workers who will be attracted to a convention whose central purpose is to increase light and liberty among men, and to make more inclusive and tender the relations between earnest and religious spirits in all lands and peoples.

It is manifestly too early to know definitely the number and names of the delegates from foreign countries we shall have the privilege of entertaining at the Congress. A journey to America is a more formidable matter that a trip to Amsterdam or Geneva, and requires greater deliberation. But from information already received we may count on a delegation of at least 100 persons from Great Britain.

Among the eminent speakers whom we may hope to hear at the Boston meetings are Prof. J. Estlin Carpenter, principal of Manchester College, Oxford; John Hunter, pastor Trinity Congregational Church, Glasgow; P. H. Wicksteed, lec-

turer and author; W. C. Bowie, secretary of the British and Foreign Unitarian Association; L. P. Jacks, editor of the *Hibbert Journal;* C. J. Street of Bolton, W. G. Tarrant of London, and others.

From Holland will come a strong delegation of modern theologians, including Profs. B. D. Eerdmans and H. J. Groenewegen of the University of Leiden, Prof. Meyboom of the University of Groningen, F. C. Fleischer, P. H. Hugenholtz, E. Binnerts, and other representatives of the Dutch Reformed, Baptist Remonstrant, and other churches.

From Germany we have yet to hear in response to invitations, but we are able to announce the coming of Prof. Otto Pfleiderer of the University of Berlin, the distinguished scholar and *Altmeister* of liberal theology.

From Switzerland will come Prof. E. Montet, dean of the Theological Faculty of the University of Geneva and president of the International Council, together with E. Rochat, pastor of one of the National Swiss Reformed Churches in Geneva.

From Florence, Italy will come the pastor of the French-Italian Evangelical Church, .Tony Andre.

France sends us Prof. Bonet-Maury of the University of Paris, Prof. Jean Reville, the editor of the *Review of Religious History,* J. E. Roberty of the French Protestant Church of the Oratory in Paris, and it is hoped also, Prof. Paul Sabatier, and Charles Wagner of Paris, author and preacher, whose addresses were an important feature of the third congress in Geneva.

From Hungary are expected Prof. Dr. G. Boros, head of the Unitarian College at Kolozsvar, Transylvania, and N. Jozan of Budapest. From Belgium, Norway, Denmark, Sweden, and other European countries, from Australia, India, Japan, distinguished representatives of liberal religious faith are expected.

Nearly all these speakers are familiar with the English tongue.

GEORGE FOX THE YOUNGER.

[From a small booklet on "The Changed Warfare; Soldiers who laid aside the Outward Sword and became Soldiers of the Cross"; published by Friends' Tract Association, London, 15 Devonshire St., E. C., 2s. 8d. per 100.]

George Fox the Younger, so called to distinguish him from the founder of the Society of Friends, was born at Charsfield, near Woodbridge, Suffolk, and served in the army of the Parliament in Scotland. In an address to the "Army of the Commonwealth of England," published in 1659, he says:—"O ARMY! in thee was I several years together, in which time I saw the mighty appearance of God with thee, even in the time of the outward War; and when the war was ended, I left thee in obedience to the appearance of the living God unto me, who called me out of thee by his powerful Word in my heart, through which He hath sanctified me, and hath brought me into the life of that truth, which I, and many of you in the Army professed in Words." This address is interesting as illustrating the standpoint of these early Friends in regard to those who remained in the Army, as instanced in the reply of George Fox to William Penn, who asked whether he should continue to wear his sword: "Wear it is long as thou canst." We read: "Be sober, and watch in the light of the Lord Jesus Christ, which he hath enlightened you with all, and believe in it, that so ye may be preserved by it, out of the deceitfulness of this World, and that ye may be kept faithful in your places for the preserving of the outward peace and liberty of the nation, while ye feel a freedom, in that which convinceth you of evil, for the bearing a carnal Weapon." Then he proceeds, in words that remind us of John the Baptist and the Roman soldiers, to urge them to be content with their wages and to do no violence. And then, turning to the officers, "Take heed of raising or continuing War with other nations (in your own wills), for to get yourselves a name, and to get their Earthly Treasures."

He was convinced of the truth at a meeting at Mendlesham, in 1655, suffered imprisonment for conscience sake, and, till his death in 1661, lived so that William Penn could say of him, "He was a Worthy Man, Witness, and Servant of God."

WANTED—VITAL PREACHING.

It is a very strenuous order of preaching demanded in this transition from the old to the new, and it is often met by giving up great themes half true for trival ones wholly true—a dash of poetry, an indefinite ethic, a fastidious culture, a string of anecdotes that hide the truth they would make plain, an avoidance of phrases that have been the watchwords of all holy living and high achievement since the world began, often without a church, or ritual, or discipline that goes to the bottom of character—all seeming to show with how little religion we can get on, or how slight it is when we have it. Better a century more of decadent Calvinism than such substitutes as these.—*Theodore T. Munger.*

The most are content with whatever sea-weed of opinion on the higher relation of things the wave of chance washes to their feet. For me,—I will swim far out on the sunlit sea, or dive into the cool depths of ocean's bed, to see this rare plant in all the fresh beauty of its native life.

J. B. D.

AT LONDON GROVE, PA.

Only a few of the families that make up the vigorous meeting at London Grove live within walking distance of the large meeting house there. Of the fifty persons who composed the meeting on First month 27th, most of them had driven, some coming four miles. Great is the value to children of such rides with the whole family when the attitude toward things in general and things (or persons) in particular is often fixed. The vocal service during the hour for worship at which the writer was present, was based upon the idea that our meetings should be a real "meeting with God" and the significance and consequence were clearly stated.

A little time for relaxation and cordiality made the interval between the meeting and First-day school, no one withdrawing. The character of the sentiments and their delivery were matters for congratulation. Hectograph copies of some verses from Whittier's" Vision of Echard" which bore close relation to the opening scripture reading had been distributed and were read in concert with much zest. Then to adapt the theme still more clearly to the child standpoint, came a talk from a person who sat silently through the meeting hour, but whose thoughtful and kindly expression of countenance betokened a responsibility for helpful thoughts.

The floors of the "youths' galleries" have been leveled to make the space better adapted to the First-day school classes, which are vigorously pursuing their work, mostly some phase of Bible study. One class which has been studying the meaning of our institutions was going over the membership list of the monthly meeting with a view to planning some method of arousing increased interest or to arrange for some friendly visiting to their members or those confined to their homes. The closing exercise was a reading on the topic of character building. There is a well stocked library belonging to the First-day school. It and one of the yearly meetings' travelling libraries were being well patronized. Besides childrens' books, those passed out to older members represented such authors as Hamilton W. Mabie, Henry Van Dyke, Geo A. Barton, Mrs. Bond, Stephen Grellet, (Life and Letters), A. H. Wharton, F. Hopkinson Smith, Ernest Thompson-Seton.

In the afternoon somewhat the same company met at one of the homes in the neighborhood, in the capacity of Friends' Association. This meeting was opened by a scripture reading. A feature of value was a comment on current Friendly thought and activities as reflected by the *Friends' Intelligencer*, *British Friend* and *American Friend*. The topic of the day's program was "Simplicity." A paper on simplicity in worship indicated we are yet thinking strongly on the subject. A short paper and a spirited discussion on plainness of speech and apparel favored the idea of selecting becoming and appropriate dress. Regarding the so-called "plain language" we will no doubt continue to use it because we are fond of it, and because of its associations, but not on account of religious scruples.

WOODBROOKE.

[From *The Friend* (London)]

All through the history of the Society, Friends have been found willing to give up business and the making of money so that they might be able to do work for the Lord. The Wardens of Woodbrooke have been examples of this. The first Wardens were Joshua and Isabella A. Rowntree; the former was a member of some thirteen public bodies or committees in Scarborough, and at much self-sacrifice took the office. He was followed by William and Margaret Littleboy, who, for two and a-half years have, at no small sacrifice, consecrated themselves to the work, but they have found the strain too great to continue in the office beyond the spring term.

Now we understand that Isaac and Mary Snowden Braithwaite are willing to take the office for the summer term, and if they have a clear sense that it is the Divine will, and health is granted them, they may be willing to continue to occupy it for a further period. Isaac Braithwaite, like the predecessors mentioned, is a busy man, and one of the most esteemed citizens of Kendal, taking part in almost everything that concerns the interests of the town. He is a student, and will be able thoroughly to enter into the studies of the residents. Mary Snowden Braithwaite needs no introduction. We can but believe that her joyful, happy spirit will permeate the establishment, and there can be no doubt that the knowledge in America that a member of the much beloved "Thomas" family [of Baltimore, Md.] will be there, will draw many from that country. Every term there have been American Friends at Woodbrooke; last term there were four, the term previous to that there were five; they have belonged to the various bodies into which Friends are divided in the United States. When thus brought together with the desire to know more of the Lord, the little differences that have separated them in the United States have apparently vanished. One of the most interesting features of Woodbrooke has been the bringing together of Friends of various schools of thought from this country as well as America.

Next week we shall give an illustration of the new Holland House, which has just been built and presented by George and Elsie Cadbury as a further gift to Woodbrooke. It contains twelve separate student's cubicles, each fitted up with heating apparatus, desk for study, bed, etc., and a common sitting-room. It is on the site of the little cottage which was called Holland House, by the first Warden, Joshua Rowntree, in reference to the presence of Dutch students. There is also accommodation for the Warden or one of the teachers, consisting of two sitting-rooms, four bedrooms, kitchen, etc. Even with this increased accommodation, we would advise those who are wishful to come during the summer term to make early application. The terms are 16 pounds per term, and there are a considerable number of scholarships at the value of 10 pounds for students in this country, also scholarships for American students.

"INTERNATIONAL" TEXT STUDY.

1907. Lesson No. 8. Second month 24th.

GOLDEN TEXT.—Fear not, Abram: I am thy shield and exceeding great reward. Gen. 15 : 1.

THE SCRIPTURE of the Lesson is Genesis 15 : 1-16.

After the separation of the two tribes, Lot moved near Sodom and finally went to live in that city. Abram moved to the oaks of Mamre, on the outskirts of Hebron. Soon after Lot had settled in Sodom the people living on the plains of Jordan revolted against the King of Elam, who came with his allies and conquered them. Lot was captured along with the Sodomites, and he and all of his possessions were carried off.

When Abram learned of the misfortune of his nephew, Lot, he led forth his trained men, born in his house, three hundred and eighteen, and went as far as Dan. He and his servants smote the enemy and pursued them to Hobah, which is on the left hand of Damascus. They brought back Lot and all his goods, and also the goods of the Sodomites. On their return they met Melchizedec, "a priest of God Most High," who blessed Abram, and to whom Abram gave a tenth of all that he had captured. The best of the posessions of the Sodomites he restored to their owners and would not receive any reward for returning them. Soon after his return from this expedition Abram again saw Jehovah in a vision and the words of our golden text seemed to be spoken in his ear.

At this time Abram and Sarai were childless, and Abram did not understand how any great blessing could come to a man with no direct heirs. But the word of Jehovah said to him that he should yet have children and that the descendants of his children should be like the stars in heaven for multitude. Although this seemed an unlikely thing Abram believed the word that was spoken. Our lesson tells of another vision, when a deep sleep and a horror of great darkness fell upon Abram. In this vision Abram forsaw that for four hundred years his people would dwell in bondage before they could take possession of the promised land. But Jehovah made a covenant with him that when the years of bondage were over he would give to the seed of Abram the land from the river of Egypt to the river Euphrates. We are told that before Abram had this last vision he offered sacrifices of animals and birds to Jehovah.

As this narrative was not written until hundreds of years after the Israelites had obtained possession of the land of Canaan, it was easy for the writer to imagine that some of the things that had happened had been foretold to Abram. It is therefore not worth while to attach much importance to the part of the lesson that is prophetic. But it is of interest to us to note how much the character of Abram stands above the average man of this time His nobility is again shown in his readiness to go to the help of his somewhat selfish nephew, and in his generous treatment of the Sodomites. The reason for Abram's excellence is plainly told; he believed in God and held communion with him In every age those who come closest to God stand out as prophets and teachers, and the ideal lives that they live are an inspiration for generations to come,

TOPICS FOR ADULT CLASSES.—The Value of Belief. Giving Tithes. Premonitions and Warnings.

QUESTIONS FOR INTERMEDIATE CLASSES.—How many stars can be seen with the naked eye? How many with a powerful telescope? What sacrifices did Abram prepare for Jehovah? From what did he protect these sacrifices? Of what use are birds of prey? What was foretold concerning Abram's death? Did Abram do right in giving a tenth of the possessions he had recaptured to the high priest? What is meant by "the river of Egypt?" Where is the Euphrates river?

In 1550 sixty delegates from about forty Baptist churches in Italy, Switzerland and Austria met in Venice to settle the question whether Christ were God or man. Thrice during the meeting the Lord's Supper was celebrated. After forty days of earnest discussion an almost unanimous decision was reached against the deity of Christ, against the reality of good and evil angels, against the immortality of the godless and a place of future punishment, in favor of soul-sleeping, and against the propitiatory nature of Christ's suffering.—*Nathaniel Schmidt, in "The Prophet of Nazereth" (Macmillan).*

FRIENDS' INTELLIGENCER.

EDITORS: LYDIA H. HALL, RACHEL W. HILLBORN, ELIZABETH LLOYD, ELIZABETH POWELL BOND, R. BARCLAY SPICER.
BUSINESS MANAGER: CHARLES F. JENKINS.

Reading matter, for insertion the same week, must reach us not later than Third-day morning; longer articles as much earlier than that as possible.

Address all correspondence to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

PHILADELPHIA, SECOND MONTH 16, 1907.

WOMAN SUFFRAGE.

Every year the Equal Suffrage Association of New York State sends a committee of women to the Legislature to ask that the right of suffrage be extended to women. At the recent hearing before the Judiciary Committees of the New York Senate and Assembly, the anti-suffragists were present also, and arguments were made on both sides of the question. As it is not proposed to make suffrage compulsory it is hard to understand why women who do not want to vote should be so opposed to allowing those women to vote who do believe that it is both their right and their duty to take part in civic affairs.

There are a great many men who feel themselves excused from considering the question of woman suffrage on its merits, simply because the majority of women have given little thought to the matter, and a few are actively opposed to it. These men forget (if they ever knew) that every right that has been granted to women has been granted in the face of the indifference or opposition of the women themselves. When it was first proposed to give married women control of their own property there were thousands of women who believed that such a law as this would lead to innumerable family quarrels and would often place burdens upon women that they were incapable of carrying. When it was first proposed to open colleges for women there is no doubt that if all the women in the United States had been required to give an opinion on the matter the great majority of them would have said that colleges were never meant for girls; that girls ought to stay at home and learn to sew and knit and cook. They would not have believed that a college education might make a woman a better housekeeper and homemaker.

The same old arguments that have been used against woman suffrage for fifty years are still doing duty, although experience has shown in four states of our union, in Australia, New Zealand and elsewhere, that they are entirely without foundation. We are told that the polls are such dreadful places for women to go to; but there is not a polling place in Denver where a woman has such an uncomfortable time of it as many of the women in our eastern cities have when they go to pay their taxes. We are told that women might not vote the same ticket as their husbands, and then there would be discord in the home. But in Wyoming, where women have been voting for thirty years, there are fewer divorces in proportion to the population than in any other state in the Union. We are told that the good women will stay at home and the bad women will vote; but a careful comparison was made in Denver between certain wards where the women were all respectable and certain other wards where the women had a bad name, and the percentage of women voters was much larger in the good wards.

At a recent election in Denver the charge was made that some women had sold their votes, and exaggerated accounts of this were published in the papers all over the land; the editors were horrified and declared that this was proof positive that women ought not to be allowed to vote. But the most ardent admirers of women have never claimed that they are more honorable than men. For ten years and more, hundreds of men in Delaware have been selling their votes as regularly as election day came round, but these same editors have not therefore come to the conclusion that the men of Delaware ought to be disfranchised.

If it is true that taxation without representation is tyranny, then at least every woman who pays taxes has a right to protect her property by the ballot. If women are citizens of this country then they ought to have a voice in making laws for the protection of their persons and their children. Even yet there are many states in this enlightened country where a mother has no legal right to her own child; the father may dispose of it as he pleases. It is not very long since the laws of New York were changed so as to make the rights of father and mother equal. No doubt some of those well-meaning women who are now opposing woman suffrage would have opposed this law, on the ground that every woman ought to obey her husband, as most women still promise to do when they marry.

The Society of Friends for generations has led the world in trying to bring about the equality of men and women. In the meetings of our branch of the Society the two sexes stand on the same footing. The next step for us to take is to ask that women shall stand on an equal footing with men in affairs of government. Those who do not

feel quite ready for this should bear in mind that equality does not mean sameness. It is because women are different from men that the government needs them. Just as it takes a man and a woman working together in harmony to make a perfect home, so it will take men and women working together for their common good to make a model government.

Richard Wood, of Philadelphia, on behalf of the Peace Association of Friends of Philadelphia, [Orthodox], presented to President Roosevelt last week a memorial of that body respectfully urging upon him the importance of including in his instructions to the commissioners to The Hague conference certain features regarded as important by the association. These contemplate the signing of a treaty making arbitration of all international controversies obligatory; provision for periodic sessions of the conference, thereby establishing a permanent international body whereby a recognized and authoritative code of international law may be developed, the exertion of the influence of this Government to arrest the increase of armaments and ultimately to insure their proportionate reduction, and the absolute neutrality of all private commerce in time of war.

This is a dignified and practical way of bringing the influence of Friends to bear upon the Government. Would it not be well for the Representative Committees of our yearly meetings to take similar action?

The protests against the proposed great war display at the Jamestown Exposition are beginning to have their effect. The authorities are now assuring the public that while there will be imposing military and naval demonstrations, particular attention will also be given to exhibits of a religious, educational and historical character. No doubt there are many among the managers who are genuinely interested in our progress along the lines of industry and humanity, and do not care for a military display. These should have their hands strengthened by a succession of protests against anything that will foster the military spirit. While making these protests the opposers of war should also do everything they can to make the exposition a success along peaceful lines. There will be thousands of visitors in attendance from all parts of the United States, and the arts of peace ought to be made more interesting and attractive to them than the pageantry of war.

The schoolmasters of several districts in France, notably Paris and the big industrial centres, have formed associations upon the instigation of Radical Socialists and have joined the general Labor Federation. The purpose of this organization of teachers is the propagation of the doctrines of anti-militarism, internationalism and the general idea of the solidarity of the interests of the working people. After considering the subject the Government has forbidden "teachers' syndicates" on the ground that teachers are servants of the State, and should not be the advocates of any particular religion or political doctrine.

The recent gift by John D. Rockefeller of $32,000,000 to the General Education Board calls renewed attention to the character and work of that board. It was chartered by Congress in 1903, and employs a force of experts in the continuous and systematic study of educational conditions in all parts of the United States. When it was organized John D. Rockefeller gave it $1,000,000 and in 1905 he gave it $10,000,000 more. The Board has also received at various times large donations from George Foster Peabody, Robert C. Ogden and others. In the beginning the board did most of its work in the Southern States, but gifts from its funds are available for schools and colleges in all parts of the country, denominational as well as non-sectarian. When educational institutions have been helped the condition has generally been made that a larger amount must be raised by the institution than that given by the board.

A CHANCE TO HELP.

A very interesting effort is being made in the Illinois Legislature to abolish the death penalty. The measure seems to have rather strong support in the legislature, and interest on the part of the legislators' constituents would undoubtedly help very much in securing the passage of the pending bill.

Friends in Illinois, both as individuals and committees or meetings, may do good by communicating with their senators and representatives, at Springfield, urging the passage of the bill. A letter addressed to the member of any district would have its effect, or general petitions signed and forwarded to Representative McGoorty, Springfield, Illinois, would also be useful. Personal letters, however, to one's own representative in the legislature produce the best results.

HENRY W. WILBUR.

Freedom is re-created year by year
In hearts wide open on the Godward side.

—*James Russell Lowell.*

THE JAMESTOWN EXPOSITION

[Letter sent by the Peace Association (Orthodox) of Friends of Philadelphia (Twelfth St.) to the President of the Jamestown Exposition Company and the Board of Governors.]

We, members of the Society of Friends, feel impelled to make a respectful protest against the extraordinary emphasis which you propose to lay upon military and naval splendor at the coming exposition to commemorate the 300th anniversary of the first English settlement in America.

The historic attitude of our branch of the Church toward all war as contrary to the spirit of human brotherhood taught by Christ is well known. We are not so narrow as to expect all to conform to our standards, but we are convinced that your exaltation of the arts of war in your Exposition Programme, in comparison with the emphasis laid upon the arts of peace, is contrary to the genius of the American people.

We believe that your programme of military and naval display will have the effect of deliberately glorifying the war spirit as the most effective agent for accomplishing the progress of civilization, and will exert a powerful influence to pervert the lessons taught by history.

In the name, therefore, of humanity and of American ideals, we most respectfully and urgently petition you to endeavor to change the emphasis in your plans, and thus redeem your great Exposition from the stigma of ministering to the vanity and passions rather than to the ideals of our nation.

Signed in behalf of the Peace Association of Friends of Philadelphia.

JOHN B. GARRETT, *President.*
H. W. CADBURY, *Secretary.*

PHILADELPHIA POLITICS.

In 12th month, 1904, before the people of Philadelphia became inflamed about their gas lease, there was a civic conference held in Race street meeting-house, under the auspices of the Young Friends' Association. One of the speakers was Clinton Rogers Woodruff, and the following abstract of his paper has direct application in today's campaign.

He pointed out that recent elections, showing many states with a national vote for one party and a state vote for another, gave a very hopeful sign because it showed that people were using discretion in voting. Similar discretion must be shown in this state to solve its great political problem.

There is no doubt but that the people of Pennsylvania if given a chance for honest voting would get an overwhelming Republican majority. The question may naturally arise, why should the politicians desire to increase this by fraud?

The reasons are three. First, it creates a feeling of hopelessness in those who would reform. Second, it is a sign of political skill on the part of the boss to have a large majority in his division. Third, representation in the city councils is based upon voters. A large representation means more representatives in councils and a greater power to disburse the money of the taxpayers. It places the balance of power in the wrong hands.

Some years ago a Citizens' Association had a few fictitious names struck off the assessors' lists in one ward. More than two years later, when the law of limitations took effect, the leader of that ward told one of these citizens: "You could have doubled the number you struck off and then not got near all the extra names, but we voted them all, and the ones you struck off and threw in a couple of hundred extra."

All citizens who are interested in honest measures are urged to correspond with their representatives in the State House of Representatives and the State Senate urging the passage of such measures. This is something that every man and woman can do. Letters may with profit be addressed to other representatives than those from the district in which the correspondent lives. Personal presentation is the chief method by which legislators can know public opinion. A reform mayor once said, "The good people of this city let me entirely alone, but every morning my ante-room is full of politicians who, are there to tell me what they want; and the politician gets what he wants and not so much by dishonest methods and wrong inducements as by the fact that he is everlastingly at it."

The present issue before the people of Philadelphia is clear, and the reformed election laws probably give the people an approximately honest count of votes. The coming election on the 19th will show the actual situation in this town. It is a square issue. There is no danger to the protective tariff, to any national party or even any state or national administration. Shall the City Party be allowed to replace the old gang of contractor-politicians with their wonderful record of graft and neglect of this city whose school children cannot all get inside her schools? The election will match on one side a host of honest men against another host including honest men, professional politicians and bought voters. The price of a vote was surprisingly low at the last election. J. R. S.

Not what does a man believe, but what is his attitude toward the spirit of Truth? is the all important question.—*Dr. A. H. Bradford; quoted in the Bulletin of the coming International Congress of Religious Liberals.*

CONCORD QUARTERLY MEETING.

[Taken from the West Chester *Local News;* except the report of the business session which is by a member of the staff of the *Friends' Intelligencer.*

In the Friends' Meeting House on the hill, the highest point on North High street, Concord Quarterly Meeting was in midwinter session today. In the first month of every new year, the Friends come to West Chester. In summer they enjoy the shade of the fine old trees at Concordville, but in winter they find West Chester, with its trolley lines, hacks and other conveniences of travel, a more suitable place.

The attendance was unusually large. Clear weather and roads well packed with snow rendered traveling easy, and the country people took advantage of this very generally. The Friends are more loyal than many other denominations are to their denominational gatherings, and Concord Quarterly is looked forward to from meeting to meeting.

Before ten o'clock this morning the meeting house was well filled and people continued coming in for some time after the meeting was called.

Contrary to early customs of the Society, the men and women may now sit together, although there are many who still observe this custom. This morning, several women sat in the men's gallery, facing the meeting, while the men were noticed on the women's side as frequently as on their own.

The first speaker of the religious meeting was Samuel Broomell, of Russellville, who spoke on the words, "More abundant life." Ezra Fell, of Wilmington, spoke on the nearness of God and His especial nearness in times of trial or temptation. His text was from the 23rd Psalm. Nathaniel Richardson, of Byberry Meeting, was present and spoke on the indwelling of religion, and the law of liberty which is founded upon it. Henry W. Wilbur, of Philadelphia, spoke eloquently on the divine mystery which continues to defy the inroads of science. David Ferris, of Wilmington, Delaware, spoke very fervently on God's ever present and all encompassing love, which embraces not only those who know Him, but those who have never heard of Him. Caroline J. Worth spoke on the prayer, "Create in me a clean heart, O God, and renew a right spirit within me." God has given us a new opportunity for service; that we may put behind us the mistakes of yesterday and with this prayer for assistance go forward hopefully. Lavinia C. Hoopes expressed sympathy for those who are living under trials and difficulties from which they see no apparent prospect of release.

After a brief silence which succeeded their words David Ferris arose and stated that the time had arrived for going into business session. The clerks of the meeting, Matilda Garrigues and Morgan Bunting, took their places and the reports from meetings were heard. All the constituent meetings were represented and all the representatives were present but one, for whose absence there was a good reason.

Visitors present from other quarters, besides those mentioned as having service in the meeting for worship, were T. Chalkley Bartram from Western Quarter, Anna Rice Powell and Francis Baright of New York Yearly Meeting, Alison Baker of Caln Quarterly and others. A minute for Nathaniel Richardson, a minister of Byberry Monthly Meeting, Philadelphia, was presented, releasing him to attend Bucks, Salem, Concord and Haddonfield Quarterly Meetings and for service among their constituent meetings.

The First, Third, and Eighth Queries were read with answers from the monthly meetings. Lucy Biddle Lewis, of Lansdowne, thought that, at least once a year, statistical answers should be sent up to the First Query, giving definite information as to number of attenders at the meetings. The Second Query was passed without comment.

In connection with the Eighth Query, Lewis Palmer of Concord, thought that the frequent querying after our mistakes and lapses and dwelling upon them is harmful. It would be better to dwell upon the beauty and wonderfulness of spiritual and moral life. David Ferris, of Wilmington, could not feel that we got any real information in the answering of the queries in the present way, and that it would be better to read them merely and not answer them formally. Anna Harvey, of Concord, felt that there is concern to make the answers helpful and that the answers are helpful.

Statistical reports showed within the Quarterly Meeting a membership of 1679 of whom 277 are minors. There had been a gain of 63 members and a loss of 38. There had been 14 births, but it was noted that many Friends now marry out of meeting and the births are in consequence not recorded. The membership is distributed as follows: Darby, 155, under 21 years, 17; Lansdowne, 109, under 21 years, 35; Chester, 189, under 21 years, 33; Swarthmore, 173, under 21 years, 50; Concord, 110, under 21 years, 12; Birmingham (including West Chester), 388, under 21 years, 53; Goshen (including Willistown and Newtown Square), 203, under 21 years, 20; Wilmington, 352, under 21 years, 57.

The quota of the Quarterly Meeting to the Yearly Meeting, $652.50, was reported as having been paid.

A Friend expressed earnestly his disapproval of the publication in *Friends' Intelligencer* of certain papers by younger Friends, in recent issues, in which great ignorance of the fundamental principles of Christianity was shown; one having favored card-playing (though not gambling) and dancing, another having advocated providing for spiritual needs of smaller meetings supposedly by hiring ministers to go to them, or making it at least financially possible for them to do so.

At the conclusion of the business session luncheon was served in the school room near the meeting house. Here long tables were spread, each one ornamented with plants and made attractive by dainty appointments. A cold luncheon supplemented by tea and coffee was enjoyed by all who came.

PHILADELPHIA QUARTERLY MEETING.

This Quarterly Meeting was held at Race Street Meeting House, Philadelphia, Third-day morning, the 5th at 10 o'clock. The Meeting of Ministers and Elders had been held Second-day afternoon at 3 o'clock.

There having been during the night a heavy snowstorm, and most of the trains and trolleys into and throughout the city having been more or less blocked or delayed, the attendance was very much smaller than usual.

In the meeting for worship the speakers were Sarah T. Linvill, of Green Street Monthly Meeting, Phila.; Henry W. Wilbur, a member of New York Monthly Meeting; Sidney Yarnall, of Race Street Monthly Meeting. Among the visitors present from outside the Quarterly Meeting were Thomas Davidson of Fritchley, England (a member of the conservative body of Friends not affiliated with London Yearly Meeting), and Ellwood Roberts of Norristown, Pa. At the opening of the meeting for business Harrison Streeter called attention to the presence of Thomas Davidson, and suggested that though not a member with us he be made welcome to remain with us during the transaction of the business. This was united with by the meeting, and the Friend remained with us.

The clerks were Sarah Griscom, and, in the absence of the assistant clerk, Alfred Moore who was appointed to act for the day. The representatives of Philadelphia Monthly Meeting were all present, but on account of the storm, only about half of those from the other constituent meetings were present. The 1st, 2nd, and 8th Queries were read, with answers from the subordinate meetings, which were all in the usual phraseology. In connection with the First Query, Sarah Griscom called attention to the spirit in which meetings are to be attended. The business meeting should be held in a similar spirit to the meeting for worship. There is sometimes a restlessness on account of a deliberate conduct of the business meeting; yet do we not need the same directing power in business as in worship? May we strive to enter into the spirit that will enable us to carry on our meetings in His name and in His power in whose authority alone such meetings may be held. Others who had somewhat to say in connection with the answering of the queries, were Edmund Webster, Lukens Webster, Ellwood Roberts, Sarah T. Linvill, Margaret Howard.

Valley Meeting reported a change in time of holding the meeting for worship on First-day, from 10 to 10.30 a.m. during First, Second, and Third months. An interesting report from the Quarterly Meeting Home (6300 Green St., Germantown) was presented. A report was received from the Committee to Visit Smaller Branches. Some interest was taken in this and it was spoken to by Lukens Webster, Mary Whitson, John B. Bowers of Reading, Sarah Griscom, William Emley, Barclay Heacock. The Committee appointed last quarter to consider the advisability of changing the time of holding the Quarterly Meeting reported in favor of changing to the Seventh-day before the first First-day in Second, Fifth, Eighth, and Eleventh months, at 1 p. m. The Quarterly Meeting adopted the report and decided in favor of the change to take effect at the next meeting which will be on Seventh-day the fourth of Fifth month.

R. Barclay Spicer.

BOOKS AND READING.

"Yes, do send me a book. . . . Not a bargain book, bought from a haberdasher, but a beautiful book, a book to caress—peculiar, distinctive, individual: a book that hath first caught your eye and then pleased your fancy, written by an author with a tender whim, all right out of his heart. We will read it together in the gloaming, and when the gathering dusk doth blur the page, we'll sit with hearts too full for speech and think it over."

—*Dorothy Wordsworth to Coleridge.*

The time is come when liberal Christians should forget their divisions and separations and unite in every civilized country of the world, without stipulating for the particular terms to which each special ecclesiastical connection is historically attached. They should join together and use their best possible light in order to drive back the opposite hosts of darkness that environ them.—*Dr. James Martineau; quoted in the Bulletin of the Coming International Congress of Religious Liberals.*

ON A NAUGHTY LITTLE BOY, SLEEPING.

Just now I missed from hall and stair
A joyful treble that had grown
As dear to me as that grave tone
That tells the world my older care.

And little footsteps on the floor
Were stayed. I laid aside my pen,
Forgot my theme, and listened—then
Stole softly to the library door.

No sight! no sound!—a moment's freak
Of fancy thrilled my pulses through;
"If—no" and yet that fancy drew
A father's blood from heart and cheek.

And then—I found him! There he lay,
Surprised by sleep, caught in the act,
The rosy vandal who had sacked
His little town and thought it play.

The shattered vase; the broken jar;
A match still smouldering on the floor;
The inkstand's purple pool of gore;
The chessmen scattered near and far.

Strewn leaves of albums lightly pressed
This wicked "Baby of the Woods;"
In fact, of half the household goods
This son and heir was seized—possessed.

Yet all in vain, for sleep had caught
The hand that reached, the feet that strayed;
And fallen in that ambuscade
The victor was himself o'erwrought.

What though torn leaves and tattered book
Still testified his deep disgrace!
I stooped and kissed the inky face,
With its demure and calm outlook.

Then back I stole, and half beguiled
My guilt, in trust that when my sleep
Should come, there might be one who'd keep
An equal mercy for his child.

—*F. Bret Harte.*

BIRTHS.

MAULE.—At Brookdale Farm, near Quarryville, Pa., First month 29th, 1907, to Norman C. and Edna J. Pyle Maule, a son who is named Norman Comly Maule, Jr.

SCOTT.—At St. Johns, Mich., First month 31st, 1907, to Walter A. and Martha Shoemaker Scott, a son who is named Robert Gillam Scott.

WOODMAN.—At "Sunny Banks," near Atlanta, Neb., on First month 27th, 1907, to Dr. Isaac Neall and Matilda Blaker Woodman, a daughter whose name is Mary Matilda Woodman.

DEATHS.

CADWALLADER.—First month 26th, 1907, at the home of his daughter, Mary E. Eyre, Newtown, Pa., Samuel C. Cadwallader, in his 92nd year. He was a member, and for many years an elder of Makefield Monthly Meeting, and only indisposition prevented his attendance. For nearly a year he had been confined to his room. He bore his affliction cheerfully and with loving patience. Interment was at Makefield on the 29th.

COX.—At Moorestown, N. J., Second month 1st, 1907, Martha R. wife of Dillwyn H. Cox, in her 51st year; a member of Chester Monthly Meeting. She was matron at the Friends' boarding-home ten years. None knew better than those who were with her in her home-life, the entire unselfishness of her character.

DONALLY.—Through the printers' error the birth of Cadwalader Donally, whose death was noted in our last issue, was given as Third month, 1907, when it should have been 1900.

EVANS.—At Westfield, N. Y., Twelfth month 13th, 1906, in his 63rd year, a member of Chester Monthly Meeting, Enoch Evans passed from our midst leaving many memories. He was amiable, always ready to do an act of kindness to any one.

HALL.—On First month 31st, 1907, Henrietta M., wife of Nathan P. Hall, in the 86th year of her age. Interment at Laurel Hill. This dear Friend was a member of Race Street Meeting, Philadelphia, but being an invalid had not been able to attend for many years.

JACKSON.—At the home of his daughter Alice W. Jackson, Swarthmore, Pa., on Second month 3rd, 1907, James C. Jackson, in his 91st year.

KALER.—First month 28th, 1907, at her home in Reading, Pa., Martha Pearson Kaler, widow of John U. Kaler, aged 80 years; a valued member of Exeter Monthly Meeting of Friends. Long and patiently this gentle spirit waited to be released from her suffering and receive her rightful inheritance, of "Well done thou good and faithful servant, enter thou into the joy of thy Lord."

SCOTT.—Martha Shoemaker Scott, daughter of the late Abraham and Mary Shoemaker, was born Sixth month 22nd, 1874, near Fair Haven, Ohio. She was a graduate of Earlham College, Richmond, Ind., and afterward a student at Bryn Mawr, Pa. She was elected to the principalship of Cambridge City high school in 1899 and taught there for three years. She was married in Eighth month, 1901, to Walter Abner Scott. They moved to Ann Arbor, Mich., where Walter was graduated in medicine from the University of Michigan in 1904. In Eighth month of that year they moved to St. Johns, Mich., where Dr. Scott located in partnership with an established physician, Dr. Samuel E. Gillam. Martha departed this life on Second month 3rd, 1907. To tell our love for her would be impossible. Every place she went she won for herself a legion of friends who with near relatives mourn the loss of her sweet presence and helpful influence.

STOWE.—At Bloomville, Delaware Co., N. Y., First month 31st, 1907, Roswell P. Stowe, beloved husband of Gertrude Frances Stowe, (nee Gilbert).

WOOD.—At Chicago, Ill., First month 22nd, 1907, Mabel Wood, daughter of T. Clarkson and Alcinda Wood, passed to the higher life after undergoing an operation to remove a tumor, from which she had been troubled for many months. She was born in McLean County the 5th of Eighth month, 1870. The family came to Hoopeston 25 years ago. She was a strong character, and had a lovely disposition, and will be missed, not only in her home, but in every locality where she was known. Hers was no common life. A large concourse of people assembled to pay the last tribute to her body, which was laid to rest beside a brother and sister in Floral Hill Cemetery, Hoopeston, Ill., after a beautiful sermon delivered in the home by a minister of another church.

As a guest who may not stay
Long and sad farewells to say,
Glides with smiling face away,
Of the sweetness and the zest
Of thy happy life possessed
Thou hast left us at thy best.
Warm of heart and clear of brain,
Of the sun-bright spirit's wane

Thou hast spared us all the pain.
And when fall our feet as fell
Thine upon the asphodel,
Let thy old smile greet us well;
Proving in a world of bliss
What we fondly dream in this,—
Love is one with holiness.

NOTES AND ANNOUNCEMENTS.

If not so long since the appearance in your columns of the below mentioned article, as to be considered unseasonable, I want in a few words, to endorse, with heartiness, the expressions of David Newport, in the issue of the "*Intelligencer*" of 12 mo. 22, 1906, regarding "Uncle" John Jackson; also in a later number of the paper, the corrobative remarks of Jeremiah J. Starr.

Having been a pupil at "Sharon Boarding School," I had the opportunity to know him in the home, in the school, and in the ministry, and can freely say, that if ever there was a good, a heavenly-minded man, he was one. A successful teacher, too, winning and retaining, in a remarkable degree, the love, respect, admiration and loyalty of his pupils, as few others were able to do. A capable man also, as a writer, as the particular work referred to, "Dissertation on the Christian Ministry," most clearly evidences. I wish every earnest, honest seeker after truth might have the opportunity to read it. Its perusal would open the eyes of some, surely.

Holder, Ill. ELIZABETH H. COALE.

The following letter from an ancient attender of Yearly meetings, appears in *The Friend* (London):

In May, 1826, when in my eighth year, I was on a visit to London with near relatives, and in a letter dated 3rd of Sixth month, 1826, addressed to my sister in Devonshire (which letter now lies before me), I mentioned having attended the Yearly Meeting. It would be very interesting to know through your columns whether any of the aged readers of the Friend can recollect as early, or perhaps a still earlier, attendance.

Eleven years later (in 1837) I attended most of the sittings of the Yearly Meeting. At one of these, I was sitting in the gallery when a question was under deliberation by the Meeting, when a young man sitting not far from me rose and made a somewhat argumentative speech, which did not strike me as carrying much "weight" with the assembly. A Friend sitting near me whispered to his neighbour, "Who's that?" to which the reply was, "Oh, that's John Bright, a *platform* speaker." The time had not then come when the honoured name of John Bright would be a household word, and when the country and Parliament would listen with profound interest to the noble and eloquent words which fell from his lips.

On the 3rd of Sixth-month I attended a Friends' Total Abstinence meeting, at which Samuel Bowly was one of the principal speakers, and I was so greatly impressed by his speech, that on my return to Bristol on the 19th of Sixth-month, 1837 (the day before the late Queen's accession) I signed the total abstinence pledge, a step which in the nearly seventy years that have since elapsed, I have never once regretted.

Roden, Teignmouth. FRANCIS FOX.

At the one hundred and twentieth annual meeting of the Pennsylvania Prison Society, held the 24th ult., Joshua L. Baily was elected president. The Pennsylvania Society is the oldest prison society in the world, and Joshua L. Baily is its oldest living member. One of the founders of the Society and its first president for half a century was the venerable Bishop William White, who died in 1836, at the age of nearly ninety years, and who was also the first bishop of the Protestant Episcopal Church in the United States.

—*American Friend.*

Gilbert L. Newbold, third vice-president of the Pennsylvania Federation of Labor, of Scranton, Pa., writes us as follows: "I have just been reading your very interesting report of the Conference at Moorestown, and I want to add my voice to that of Mary Yarnall in saying that Friends should exert themselves in the movement to get the children out of the mills and mines. Surely the Friends who spoke against this sentiment did so through ignorance; they cannot know the facts; . . . . . Right here in this town are silk mills running all night manned by children. The Klotz mill, corner of Monsey Ave. and Poplar St., is one of them, and the mill in the Notch is another. The Notch mill is manned by girls and the Klotz by boys. These mills and others employ small children, and the valley is full of mills from Forest City to Pittston. The mines employ children, the law to the contrary notwithstanding."

Dr. Benjamin F. Truebloood, secretary of the American Peace Society, of Boston, Mass., will be the speaker at the philanthropic conference at Swarthmore meeting-house on First-day, the 17th of Second month, at 2.30 p. m. The conference will be held under the care of the Committee of Concord Quarterly Meeting of which Charles Palmer, of Chester, is chairman. The subject will be "International Morality."

The present Sheriff of York is our Friend Sebastian W. Meyer. On the last night of the old year, he attended a public tea and meeting at the headquarters of the York Central Mission, where he gave an address. With a view to encouraging some who might be cast down, he told a story of his early experiences as a member of the City Council. He was appointed to serve on the electric committee, at which he was struck by the enormous amount of coal used in the production of electric light. As the result of inquiries he found in many places the civic authorities were collecting rubbish, dust, and other refuse to supply the power for making electricity, and in Nottingham and Liverpool they were running their trams by utilizing their refuse. The moral conveyed was that a good deal they thought was rubbish, was not rubbish in the sight of God.—*The Friend, (London.)*

The West Philadelphia Friends' Meeting was well attended last First-day. Elizabeth Lloyd said that the keynote of present-day religion is not salvation, but service. Other speakers were J. Russell Smith, William Webster and Samuel Jones. Just before the meeting closed Wm. J. MacWatters offered a simple and helpful prayer that touched many hearts.

The time of holding Philadelphia Quarterly Meeting has been changed from Third-day morning to Seventh-day afternoon. It will now be held "the Seventh-day before the first First-day in Second, Fifth, Eighth, and Eleventh months, at 1 p.m." This will bring the quarterly meetings for the ensuing year on Fifth month 4th, Eighth month 3rd, and Eleventh month 2nd. The time of holding the Meeting of Ministers and Elders has not as yet been changed, the regular time for Meeting of Ministers and Elders, accordingly will be Fifth month 6th at 3 p. m.; making it come this time after Quarterly Meeting.

The time for holding the meeting for worship on First-days at Valley (in the limits of Radnor Monthly and Philadelphia Quarterly Meeting) has been changed from 10 to 10.30 a.m. during First, Second, and Third months.

A conference on Child Labor will be held in Friends' Meeting House, at Moorestown, N. J., on First-day afternoon, the 17th, at 3 o'clock. Hugh T. Fox, president of New Jersey Childrens' Protective Association, Benjamin C. Marsh, secretary of Pennsylvania Society to Protect Children from Cruelty, Florence Sanville, secretary of Philadelphia Consumers' League, will all address the meeting.

The Philadelphia *Public Ledger*, in its account of the work being done by the General Education Board, notes that it has the distribution of the income of $200,000 given by Anna T. Jeanes, of Philadelphia.

FRIENDS' ASSOCIATIONS.

CHESTER, PA.—The Friends' Association was held on Sixth-day evening, Second month 8th, at the meeting house. A period of silence was observed after which the meeting was opened with reading of the 61st chapter of Isaiah, by Phebe Cooper. The regular program of business was dispensed with, the evening being taken up with a very entertaining and interesting lecture by Eleanor Wood, subject, "How the Bible came down to us."

CORNWALL, N. Y.—A meeting of the Cornwall Friends' Association was held at the home of Rowland Cocks on First month 20th, 1907. The 146 Psalm was read by the vice-president, Marianna Seaman. A selection was read by Chas. C. Cocks. Chapter 5th, Journal of George Fox, was read by James Seaman. Report of the Norristown Conference was read by the secretary. The following officers were chosen: president, Marianna Seaman; vice-president, Mary B. Cocks; secretary, Gilbert T. Cocks; corresponding secretary, Elizabeth K. Seaman, P. O. address Woodbury Falls, N. Y.; treasurer, Emma L. Cocks. The next meeting will be held at the Seaman Homestead on Second month 17th, 1907.

NEW GARDEN, PA.—The Young Friends' Association met First month 6th, at the home of John C. Parrish. The vice-president called the meeting to order by reading a portion of the 1st chapter of James. The minutes of the three previous meetings were read and adopted, and we listened to "Abide With Me," a graphophone selection. The secretary spoke of receiving a lengthy report of the General Conference of Friends' Associations at Norristown, and it was decided to have it read at the next regular meeting. The treasurer reported a balance of $6.80, and he was directed to forward $1.00 to the treasurer of the General Conference of Friends' Associations for the coming year.

This being the Annual Meeting, election of officers next claimed our attention with the following results:

President, I. Frank Chandler; vice-president, J. Walter Jefferis; secretary, Eva S. Richards; treasurer, Taylor W. Richards; as members of the Executive Committee, Mary H. Tudor, Samuel Wickersham, Ethel P. Jefferis, S. Anna Chandler, W. Penn Hoopes, Marion C. Thompson.

An absent friend sent a bright original paper and after a few remarks, Mary H. Tudor read a paper, "How do Friends regard Original Sin and the Atonement?" which proved of interest. J. Walter Jefferis read a carefully written sketch of the life of Elias Hicks, bringing in an account of the Separation.

It was unanimously decided to meet First month 27th, in order that our members may be free to attend the lecture given by Eleanor Wood at West Grove, Second month 3rd.

Only 16 members responded to roll call, but these had appropriate quotations from the New Testament.

After listening to "Let the Lower Light Be Burning" as given by the graphophone, and a short silence, we adjourned to meet at the home of Emma H. Mercer.

NORRISTOWN, PA.—The Friends' Association held its meeting on First-day afternoon, Twelfth month 16th, 1906. The president, Isaac Richards, opened the meeting by reading the 14th chapter of St. John. Mary R. Livezey, chairman of the committee on entertainment for the General Conference of Friends' Associations reported that all expenses had been paid, leaving a balance of $21.98, half of which was given to each association, Plymouth and Norristown.

The committee appointed to nominate officers for the ensuing year, made the following report: President, Chas. S. Platt; vice-president, Wm. L. Ambler; secretary, Bertha S. Harry; treasurer, Martha Platt; executive committee, Ellen L. Thomas, Julia K. Stout, Joseph M. Hilles.

Emma J. Bright read a selection entitled "Mother, Home and Heaven". An interesting and instructive talk on "The South Sea Islands" was given by Emma B. Conrow. Mary C. Roberts recited "Sympathy". An essay on "Can a true Friend be successful in business?" prepared by Joseph M. Hilles for the Conference of Associations was read and discussed. Fannie B. Scheibner read an extract from the President's Message, an article on American prosperity, juvenile courts, and immigrants. Elizabeth M. Hilles gave a very interesting report of the General Conference of Friends' Associations. The meeting adjourned to meet First month 20th, 1907.

ALICE R. ROBINSON, *Sec'y.*

LANGHORNE, PA.—A regular meeting of the Young Friends' Association met in the Sorosis Club House on the evening of First month eighteenth. The evening was spent with George Fox. Papers portraying his "Boyhood," "Manhood," "Life as a Minister," and "Doctrines" were read by Wilhelmina B. Ivins, Marion N. Osmond, C. Grace Marple and George W. Row. Dr. Harvey Lovell gave an account of the trials and persecutions Fox suffered for the sake of his religion. The rest of the program was as follows: recitations, Lillian Pryor, Edwin Livezey, Jr.; music, piano solo, Ethel Taylor.

The Executive Committee announced the following program for the next meeting: recitation, Russell R. Longshore; "How the Bible Came Down to us" by Eleanor Wood; recitation, Marshall Wildman; Music. The meeting adjourned till Second month, 15th.

MARION H. LONGSHORE, *Sec'y.*

PASADENA, CAL.—A regular meeting of the Young Friends' Association was held First month 13th, at the home of Anna Walter Speakman. After a half hour of quiet the First Epistle of Paul to Timothy was read. Samuel Yeo read an article on "The Making of the Bible." Lesson XXIII was discussed. The minutes of the last meeting were read. The nominating committee reported the names of Anna M. Vaughan for clerk; Mary S. Howell, asst. clerk, Charles Lewis, Keturah Yeo and Emily G. Hunt for executive committee, Keturah Yeo asked to be released from the committee and the name of Mary Yeo was proposed in her place. The report was approved by the meeting and adopted. Sentiments were given and after a brief silence the meeting adjourned.

HOPEWELL, VA.—First month 27th, the secretary called the Association to order and D. Arthur Robinson was asked to take the president's chair. He opened the meeting by reading the 21st Chapter of John. Fifteen responded at roll call. A written report from the committee in regard to the Norristown, Pa., representatives and amounts received for traveling expenses was very satisfactory.

The executive committee made the following report for Second month: History, E. Caroline Branson; literature, Rachel W. Robinson; discipline, William S. Huyett; current topics, Susan T. Pidgeon; a paper written by Grace L. Bond and read at the conference at Mt. Lake Park, to be read by Lydia W. Irish.

Under appointed exercises for the day Cassie Pidgeon read a collection of current events. A paper showing much time and thought was written and read by Chas. E. Clevenger. William E. Branson, on behalf of the executive committee reported an examination of the syllabus and thought it would be helpful in giving a course of study, though did not think it necessary to get more than the one copy.

The committee to elect new officers gave the following report: President, Daniel W. Lupton; vice-president, Allen B. Bond; secretary, Bessie J. Robinson; treasurer, Chas. W. Robinson; executive committee, Bertha B. Clevenger, D. Arthur Robinson and Grace Clevenger. Under new business Cassie Pidgeon read a letter from George A. Walton, which was put in the hands of the following committee: Lewis Pidgeon, Carrie D. Lupton and Bertha B. Clevenger. The Association then adjourned.

CARRIE D. LUPTON, *Sec'y.*

HORSHAM, PA.—The Horsham Young Friends' Association met First month 27th, 1907. The meeting was opened by Clinton W. Morgan who read the 19th Psalm. This was followed by the children of the First-day school class who recited the Lord's Prayer. On current topics Seth S. Walton spoke of the recent earthquake in Jamaica, and the Swettenham incident. Arthur Dewees read an interesting paper entitled "Modern Journalism." In the discussion that followed Friends entered a strong protest against the publishing of scandal and the Sunday newspapers. After sentiments and silence, adjourned to meet Second month 24th, 1907.

ELIZABETH R. WOOD, *Sec'y.*

CALENDAR OF MEETINGS, ETC.

[In sending in notices for the Calendar they should be put in the usual form, so that they need not be rewritten. They must be in not later than Third-day morning.]

FIRST-DAY MEETINGS.

Philadelphia.—

Fifteenth and Race Streets, 10.30 a.m.; First-day School, at 11.45 a.m.

Thirty-fifth Street and Lancaster Avenue, 11 a.m.; First-day School, at 10 a.m.

Fourth and Green Streets, 10.30 a. m.

Germantown, 10.30 a.m.; First-day School, at 9.30 a.m.

Fairhill, Germantown Avenue and Cambria Street, 3.30 p.m.; First-day School, at 2.30 p.m.

Frankford, 10.30 a. m.; First-day School, at 9.15 a. m.

Seventeenth Street and Girard Avenue, 11 a.m. First-day School, at 9.45 a.m.

Camden, N. J.—

Market and Cooper Streets, between Seventh and Eighth, 10 a.m. (Mid-week meeting, Fourth-day, at 7.30 p.m.)

New York City.—

East Fifteenth Street and Rutherfurd Place (between Second and Third Avenue), at 11 a.m.

Brooklyn.—

Schermerhorn Street (between Smith Street and Boerum Place), at 11 a.m.

Washington City.—

1811 I Street, Northwest, at 11 a. m.

Chicago.—

Athenæum Building (26 Van Buren Street, near Wabash Avenue), at 10.45 a.m.; First-day School, at 11.30 a.m.

2nd mo. 15th (6th-day).—Friends' School Lecture, Baltimore, in the meeting house, Park Ave. and Laurens St., at 8 p. m., Dr. Henry Van Dyke of Princeton University; subject, "An Author's Reading."

2nd mo. 16th (7th-day).—Short Creek Quarterly Meeting at Short Creek, near Emerson (and Mt. Pleasant) O., at 11 a. m.; Ministers and Elders, same day at 10 a. m.

2nd mo. 16th (7th-day).—Mansfield, N. J., Young Friends' Association at the home of Elizabeth A. Scott.

2nd mo. 16th (7th-day).—Week-end Conference at Woodstown, N. J., afternoon and evening.

2nd mo. 17th (1st-day).—Race St. Conference, 11.45 a. m. Subject, Isaiah (Chapters II. III. IV.). Levi S. Taylor, leader.

2nd mo. 17th (1st-day).—John J. Cornell will attend West Philadelphia Meeting at 8 p. m.

2nd mo. 17th (1st-day).—Eleanor Wood will give an address on Bible History in Concord Meeting House at 2.30 p. m.

2nd mo. 17th (1st-day).—Conference on Child Labor in Meeting House, Moorestown, N. J. at 3 p. m. For speakers see Notes and Announcements.

2nd mo. 17th (1st-day).—Conference under care of Concord Quarterly Meeting's Committee on Philanthropic Labor in the Meeting House at Swarthmore, at 2.30 p. m. Benjamin Trueblood of Boston, Mass., will address the meeting on "The Coming Hague Conference."

2nd mo. 17th (1st-day).—John J. Cornell expects to attend Girard Ave., Phila., meeting at 11 a.m.

2nd mo. 17th (1st-day).—West Philadelphia meeting attended by Dr. Jesse H. Holmes of Swarthmore College, at 11 a.m.; First-day school and conference class at 10 a.m.

2nd mo. 17th (1st-day).—Conference under care of the Philanthropic Committees of the Yearly and Quarterly Meetings in the Meeting House at Newtown, Bucks Co., Pa., at 2.30 p. m. Address by Scott Nearing of Philadelphia, on the "Child Labor Problem."

2nd mo. 17th (1st-day).—Swarthmore College Lecture on Quakerism. "The Light Within", by Dr. Joseph S. Walton of George School. In the college auditorium at 7.30 p. m.

2nd mo. 17th (1st-day).—Bible Class, Merchantville, N. J., in Collins and Pancoasts' Hall, at 3 p. m.

2nd mo. 17th (1st-day).—Junior Conference at Girard Ave. Life of Jesus—the Infirm Man at the Pool of

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Calendar of Meetings, (Continued)

Bethesda, John v''. R. Barclay Spicer will open the dicussion.

2nd mo. 18th (2nd-day).—Duanesburg Half-Yearly meeting, at Albany, N. Y., 10 a. m,; Ministers and Elders, 7th-day before at 3 p. m.

2nd mo. 18th (2nd-day).—Centre Quarterly Meeting, at Unionville, Pa., at 10 a. m.; Ministers and Elders, 7th-day before at 3 p. m.

2nd mo. 21st (5th-day).—Quakertown, Pa., Friends' Association, at the home of Hannah M. Penrose.

2nd mo. 23rd (7th-day).—Blue River Quarterly Meeting, in Chicago, Ill., at 10.30 a. m.; Ministers and Elders, day before at 2 p. m.

2nd mo. 23rd (7th-day).—Pelham Half-Yearly Meeting, at Lobo, near Coldstream (Kornaka Station) Ontario, Can.; Ministers and Elders, day before at 3 p. m.

2nd mo. 23rd (7th-day).—New Garden, Pa., Friends' Association, at the home of Anna M. Cooper, Avondale, at 2.30 p. m.

2nd mo. 24th (1st-day).—West Philadelphia meeting attended by Mary Travilla of West Chester, Pa., at 11 a. m.; First-day school and Conference Class at 10 a. m.

2nd mo. 24th (1st-day).—Mary Travilla of West Chester expects to visit West Philadelphia meeting (35th and Lancaster Ave). at 11 a. m.

2nd mo. 24th (1st-day).—Horsham, Pa., Young Friends' Association.

2nd mo. 24th (1st-day).—Friends' Meeting, White Plains, N. Y., at home of Anna Griffen, 39 S. Lexington Ave., at 11 a. m.

2nd mo. 24th (1st-day).—Young Friends' Association of Brooklyn and New York, at Schemerhorn St. meeting house, Brooklyn, at 8 p. m. "Great World Movements and their Enduring Influences—Parliamentary Government" Paper by L. Hollingsworth Wood.

2nd mo. 25th (2nd-day).—Warrington Quarterly Meeting, at Menallen, Adams Co., Pa., at 10 a. m.; Ministers and Elders, 7th-day before at 3 p. m.

2nd mo. 26th (3rd-day).—Burlington Qnarterly Meeting, at Mount Holly, N. J. at 10.30 a. m. Ministers and Elders' day before at 10.30 a. m.

2nd mo. 28th (5th-day).—Bucks Quarterly Meeting, at Wrightstown, Pa., at 10 a.m.; Ministers and Elders, day before, at 11 a.m.

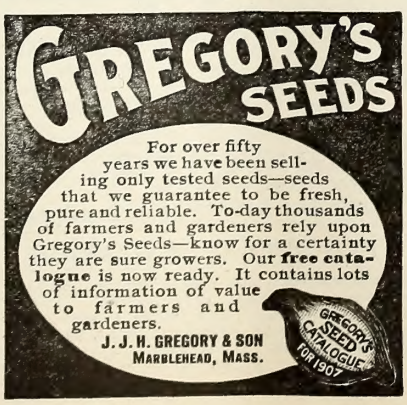
3rd mo. 1st (6th-day).—Nottingham Quarterly Meeting, at Little Britain, at 10 a.m.; Ministers and Elders, day before, at 2 p. m.

3rd mo. 2nd (7th-day).—Prairie Grove Quarterly Meeting, at West Liberty, Ia., at 10 a.m.; Ministers and Elders, same day, at 9.30 a.m.

3rd mo. 2nd (7th-day.)—Whitewater Quarterly Meeting, at Milton, Ind., at 10 a.m.; Ministers and Elders, same day, at 8 a.m.

FRIENDS TEACHERS' AGENCY.

A Teachers' Agency for Friends has been organized by the Board of Education of the Five Years Meeting. This Agency will assist teachers seeking positions and employers seeking teachers. There will be no charge for services rendered except that teachers who join the Agency will pay a fee of $2.00 to cover cost of clerical work and postage. Communications should be addressed to Robert L. Kelly, president, Earlham College, Richmond, Ind.



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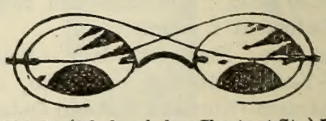
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A Religious and Family Journal

PHILADELPHIA, FIFTEENTH AND CHERRY STREETS, SECOND MONTH 23, 1907.

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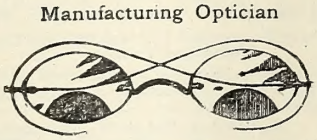
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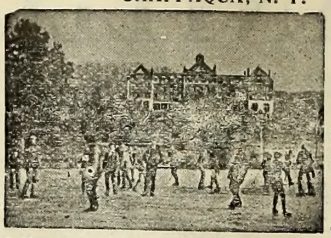
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FRIENDS' INTELLIGENCER

Established 1844. The Journal 1873. Young Friends' Review 1886. | PHILADELPHIA, SECOND MONTH 23, 1907. | Volume LXIV. Number 8.

GOOD WORDS.—IV.

It is good to be an optimist, but it is better to be sufficiently wise in one's optimism to admit that there is lots of evil and many bad people in the world. While this is true, there is an infinite possibility in the way of righting wrongs and reforming wrong-doers. The happy-go-lucky optimism is mischievous in that it simply smiles and waits for things to right themselves.

1st. Mo. 1907. THE PHILANTHROPIST.

"RULES AND LESSONS."

When first thy eyes unveil, give thy soul leave
To do the like; our bodies but forerun
The spirits' duty. True hearts spread, and heave
Unto their God, as flowers do to the sun.
Give him thy first thoughts then, so shalt thou keep
Him company all day, and in him sleep.

Walk with thy fellow-creatures: note the hush
And whispers amongst them. There's not a sprig,
Or leaf, but hath his morning-hymn; each bush
And oak doth know I Am. Canst thou not sing?
Oh, leave thy cares and follies! go this way,
And thou art sure to prosper all the day.

—*Henry Vaughan.*

DIVINE ILLUMINATION.

BY SILVANNUS P. THOMPSON IN THE *Friends Quarterly Examiner.*

I. THE LIGHT WITHIN.

That motto which the ancient University of Oxford has for centuries emblazoned as its own—*Dominus Illuminatio mea*—imports from the Hebrew Psalmist the very highest of spiritual and religious implications. It strikes back into a stratum of spiritual experience antecedent alike in time and in causality to the appearance of Christianity, for it witnesses to the fundamental fact of the religious consciousness; that man is so constituted as to have a perception of the Divine. Something there is in man, some inner faculty of soul, which can be touched by the Divine, and which, when so touched, is responsive as the eye of man is responsive to the light; insomuch that from the earliest times the entrance of the Divine influence into the soul has always been expressed in language by reference to the physical analogy of the entrance of light. The beautiful Third Collect for Evensong, in the Book of Common Prayer, begins: "*Lighten our darkness, we beseech Thee, O Lord.*" It is a prayer for spiritual enlightenment. As light enters the eye, calling into activity the organs of vision, making manifest that which before was invisible and unknowable, or only knowable through other channels of sense, so the Divine influence enters the soul of man, calling into activity special spiritual faculties, actuating organs, as it were, of spiritual vision, and reveals that which before was invisible and which is not otherwise directly knowable. Under the limitations of language the analogy is imperfect, but the fundamental fact exists quite independently of the statement of it in analogical terms. In all ages the existence of a religious consciousness, or intuition, the reality of a Divine Immanence in the soul of man, has been recognized as a fundamental experience. It is admitted, indeed, to be, in the last resort, the test of the truth or falsity of any religion. For we find Newman saying frankly (*Grammar of Assent* p. 419), "No religion is from God which contradicts our sense of right and wrong." It is this innate inward Divine consciousness, under whatever name described, that is the starting point of the present paper. It is developed to different degrees in different individuals. Part of our enquiry will relate to the cultivation of it and to the effect on life and conduct of its developments.

Without at first attempting to define phrases, the writer starts from the ground common to Christians and Theists—that there is a great First Cause apart from mankind, and that that First Cause has, in a certain sense, not precisely indentical with that in which it is predicted of humanity, the attribute of personality—that is, conscious existence. God and man, then, are taken to exist, and the terms are thus at the outset accepted generally in their usual signification, save only that in the use of the former an undue anthropomorphism is deprecated, His personality being accepted as an analogy unavoidable in language, but, like all analogies, not to be pushed too far.

So much being assumed, the position is then asserted that God—the great First Cause, the Eternal, the Unconditioned, the Unknowable—does in fact make Himself known to man by a method of immediate, direct communication; that man is possessed of a faculty of spiritual reception by which the Divine can reach him.

The term, *Conscience*, so generally used to denote the inner monitor, which stands behind—or,

rather within—the personality of man, passing silent judgment on his conduct, is not always used by writers on religion in the same signification, some restricting that term to the purely elementary consciousness of right and wrong, others extending it to include the much more developed spiritual faculty which deals by intuition with advanced religious questions, even with theological and eschatological propositions. No satisfactory ground has been shown for making any such delimitation. Unless the religious consciousness differs from every other form of consciousness in being incapable of growth, training, or development, then its elementary phase has no exclusive right to the name of conscience. And the inward witness to righteousness is a Divine light—is *the* Divine light shining in the soul. The Roman Catholic Church has always gone thus far, and has recognized in the natural conscience a grace of the Holy Spirit, homogeneous, as orthodox theologians state it, with other and more specialized gifts of which she claims to be the depositary.

Now, it is of great importance, in dealing with this subject, that we should exercise care that we may not confuse the boundaries of metaphysics and of religion; for metaphysical ideas are apt to take form and become deeply rooted in the mind, and the very terms employed warp the intelligence, often unconsciously, so that propositions which are little more than verbal expressions become regarded as of the essence of truth. The verbal environment, no less than the intellectual, with which we have been surrounded, moulds us in a way from which it is almost impossible to detach ourselves; and the writer cannot claim exemption from the effects of his environment any more than can those whom he addresses. The most serious and persistent of the *sequelæ* which arise in religious studies from a disregard of the boundaries of thought and faith, is the acceptance as truth of that which is only metaphor. It is always difficult for the occidental mind to enter into the oriental. Whatever our personal religion within us may be, so far as it comes to us outwardly it comes to us as a heritage of oriental origin, in language which is ours as children of the Aryan race; and we cannot help the circumstance that survivals in language tend to perpetuate, if not to nurture, the Idols of the Tribe. It is almost impossible, in many cases, to state in terms of precise thought, in scientific language, the phrases of Oriental piety. All the more reason have we to hold a clear course. It has been possible, for example, for an ultra-Protestant with all sincerity to adduce, in demonstration of the doctrine of original sin, the overwrought and pessimistic—if not cowardly—word of the Psalmist: "Surely, I was shapen in iniquity, and in sin did my mother conceive me." (Ps. li.) Again, when the Apostle Paul writes (Rom. xi. 32) that God hath concluded them all in unbelief that He might have mercy on all, we may be sure that this is in no wise a causal proposition or formal statement, but so far as it suggests a cause, is a piece of Oriental metaphor, of rhetorical value only.

Again, if we consider the use of the verb (—is), in the statement of Paul (Gal. iv. 25) that Hagar "is" Mount Sinai in Arabia, we recognize at once that the statement is metaphorical, and that it ought to be translated "stands for" or "represents," not "is". And when we turn to 1 John i. 5, and read—God is Light—we are entitled to say that there also, and in many another passage, too, the word is used metaphorically, and that to translate the word as "is," and to found arguments on the presumption that it is categorical and not allusive, is a violence to be resisted. No more need be said to put us on our guard against the fallacy of treating Eastern metaphor as if it were scientific exposition.

Severe, indeed, has been the penalty paid for the disregard of this elementary caution, and the acceptance of metaphor as truth has inevitably ended in a bitter recoil when the phantasms built upon this foundation have come to the test of accurate thought.

In speaking, therefore, of a Divine Immanence in the soul, whether under the term Conscience, or Light of Conscience, Inward Light, Christ within, or Divine Spark, or Seed, or any other term, we must beware of being misled by analogies and metaphors. Their use is inevitable as a matter of language, but it is always possible to pause, and ask ourselves at any point: Is the conclusion so far attained justified in itself, or is it merely analogical? The language may be analogical and yet the truth behind it inherent, independent of the analogy which has been used to express it. On the other hand, there may be no inherent or independent truth behind the analogical statement. Each case, as it arises, must be dealt with on its merits.

The analogy of Light, by which the illumination of the soul by God is continually presented in religious thought, is so wonderfully appropriate that no other has been found equal to it in intensity of meaning or in extent of application. Light, in the physical world, is that which reveals, makes manifest, discovers objects outside ourselves—even distant objects. Light, working on the appropriate sense organ, informs, educates, awakens, and directs. On the organic world of animal and vegetable life it operates vitally: it purifies and stimulates. All these things have their analogies in the spiritual sphere. For the individual possesses

an organ, so to speak, whether we call it his soul or his conscience, something in himself to which the idea of righteousness appeals; and the Spirit of God, acting in or through this faculty, reveals, makes manifest, informs, educates and directs the soul. Nor is it necessary for many purposes, though most desirable for lucidity of thought, to distinguish between Conscience as an abstract faculty of spiritual perception and the Light of Conscience, that is, the Divine Light itself operating in and through the faculty of Conscience. For when Conscience reveals to any man that any act or thought is right or wrong, evil or holy, arousing an ethical impulse, it is not the abstract faculty which of itself reveals or impels, but a something acting in or through that faculty; and yet for the purposes of common statement the language is adequate. If Conscience has revealed and condemned, it is the Light of God in the Conscience that has revealed and condemned. And this brings us back to the main proposition—that, in all ages, the existence of a religious consciousness, the reality of a Divine Immanence in the soul of man, has been recognized as a fundamental fact of experience.

Apart from the arguments of formal theology (which are, doubtless, of importance in their place), I know of no valid reason for making a discrimination in kind—there are endless discriminations in degree—between the most elementary Light of Conscience in the rough, untutored man and the full illumination of soul of the most saintly.

In each there is exhibited, though in astoundingly different degrees, the fundamental fact of the Divine Immanence—God communicating directly with the Soul of Man. Formal theology steps in, however, to proclaim a difference in kind: the Saint has received the "gift" of the Holy Ghost. Let us not be slaves of words. Ghost means no more and no less than Spirit. And, of the several hypostases of God, the Holy Spirit is the hypostasis concerning which all Christians have accepted as true Christ's words, "He dwelleth with you and shall be in you." If residence in the soul of man be the characteristic of the Holy Spirit, as distinguished from other hypostases of God, then what is the Light of Conscience if not a manifestation of the same kind? The fact of Divine Immanence is not altered by giving to it different names at different stages of experience. The fact was not altered at the date when theologians formulated the current doctrines about the hypostases of God. It was not altered by the accident that the Greek word *hypostasis* was rendered into English by the word *Person*. The verbal attribution of personality has, in fact, lamentably obscured the conception of the Holy Spirit as a hypostasis of the Divine Nature itself.

Now to conclude this part: There is in man a something to which the idea of righteousness appeals, and that something must be itself of the nature of a consciousness of righteousness, otherwise the idea of righteousness would not appeal to it. There is in man a something to which the life and character and death of Christ appeal, and that something must be itself of a nature akin to the nature of Christ. But these two appeals are not, like sight and hearing, to two different faculties; it is one and the same spiritual faculty in which both appeals are operant. That spark of Divine life in the soul which shines in the spiritual dark through conscience, the same is it which grows up into a flame of sacred love and faith, and shines as "the Christ within"; and to the soul in which that spark of Divine life burns brightly, it matters little whether the theologians ascribe its ardency to one or other of the several hypostases of the Divine.

(*To be continued.*)

CAN THE COURTS KILL THE LIQUOR TRAFFIC?

The preliminary engagement in an important legal battle was recently won by our Friend Wilson S. Doan, of the firm of Doan & Orbison, Indianapolis, Indiana, the case having a possible far-reaching effect in determining the alleged rights of the liquor traffic in any community. While Wilson S. Doan maintained the legal contention, and argued the case in court, Charles E. Newlin, a prominent member of the "other branch" of Friends in Indiana, has been active in securing popular interest in the case, and financial support for the legal struggle, so that the matter may be considered in a certain sense a Friendly affair. The gist of the contention in the case was submitted in advance to a number of capable lawyers in different parts of the country, Homer L. Castle, of Pittsburg, and William Jennings Bryan being among the number, and their approval of the groundwork of the case was thus obtained.

The case under consideration came to the Marion County Circuit Court on appeal from the board of county commissioners who granted a liquor license in Indianapolis against the protest of the remonstrants. The general contention before the commissioners was that as the public sale of intoxicants was detrimental to the public health and the public morals, such sale is therefore unlawful. It was also contended that the very license law under which the application was made, is unconstitutional. The case was then argued by Wilson S. Doan before the aforesaid court, Judge Samuel R. Artman, presiding, and on the 13th inst. a

decision was given by the court at every point sustaining the contention of the appellants.

The Judge cited numerous decisions by state courts and the United States Supreme Court, sustaining, or at least giving logical warrant for his position. In the decision the Judge laid down, among others, the following propositions:

"Whatever contravenes the law for self-preservation, by being destructive of the good order, the safety, the peace, the health, the morals or the welfare of the people, is unlawful. What is wrong can not be lawful; whatever is right is legitimate and lawful.

We hold that the State can not sell and delegate the right to make widows and orphans, the right to break up homes, the right to create misery and crime, the right to make murderers, the right to produce idiots and lunatics, the right to fill orphanages, poorhouses, insane asylums, jails and penitentiaries and the right to furnish subjects for the hangman's gallows.

"With due appreciation of the responsibilities of the occasion, conscious of my obligations, under oath to Almighty God and to my fellow man, I cannot, by a judgment of this court authorize the granting of a saloon license, and the demurrer to the amended remonstrance is, therefore overruled, the amended remonstrance is sustained and the application is dismissed at the cost of the applicant."

For some time Indiana has been noted for stringent court decisions against the saloon. A dozen or more years ago, a decision was rendered which pronounced a drink shop in a resident district of a city a nuisance, at the same time giving a mandamus for the abatement of the nuisance, and entering judgment for damages against the person whose property was used for this purpose. The findings of Judge Artman, however, are more sweeping than any previous court decision, and as the case proceeds to the court of last resort, it will be watched with absorbing interest not only by the persons involved in the contest, but by multitudes who have never taken any decided stand on the liquor question.

For more than half a century there has been a fairly consistent line of judicial decisions pronouncing the liquor shop a promoter of evil, and contending that it is within the police power of the state to absolutely abolish the drink traffic. In 1847 the United States Supreme Court declared to this effect. Chief Justice Taney, and Justices McLain and Grier rendered decided opinions in this direction. For nearly forty years these decisions seem to have been forgotten. In the eighties new cases reached the highest court, only to be met by the same sort of judicial utterance. When the court in one of these cases declared that no state can "barter away the public health or the public morals;" when Justice Stephen J. Field, expressing the opinion of the Supreme Court, to the effect that "there is no inherent right in a citizen to sell intoxicating liquor by retail; it is not a privilege of a citizen of the state or of a citizen of the United States;" not a few interested persons felt that possibly the courts were the surest avenue through which the vulnerable spot in the liquor giant could be reached. The late William Jennings Demorest, of New York, spent a good deal of time and money in perfecting an anti-nuisance league, to secure court decisions against the saloon, on the ground of its being a nuisance, but his untimely death in 1896 stopped the development of the plan. Ada Bittenbender, a woman lawyer of Lincoln, Nebraska, was one of the pioneers in the contention, that every license law was necessarily unconstitutional. But the recent Indiana decision is the first substantial and practical effort made to find the Waterloo of the liquor traffic in the courts.

Blackstone's famous treatment of the privilege of personal liberty, is a most logical statement of the right of the people, through their law makers, to deal vigorously with those vices and lines of conduct, which while confined to the person may not be molested, but when made public, demand legal treatment and possibly suppression. Still Blackstone may not necessarily be quoted to sustain the decision of Judge Artman. However that may be, classing liquor selling with gambling and the lottery, the decision is bound to be upheld by every court of independent judgment before whom the case may pass. Whether the highest courts will conclude that a public traffic, which they all admit may constitutionally be prohibited, cannot constitutionally be licensed under the police power of the state, is a matter regarding which even lawyers will disagree.

But suppose the court of last resort sustains the decision of Judge Artman, as is quite likely, where does that leave the crust of the liquor problem? With the people, as a matter of course, where it always was. When the people, because of carelessness or cupidity, refuse to exercise their constitutional rights, and do not demand that their representatives prohibit the liquor traffic, and the whole matter is thrown on the courts, some one must stand in the breach, for even courts are not self-acting bodies. It is in order to rejoice whenever judicial or other vantage ground is gained in the contest against the drink evil. But the people cannot shirk their responsibility. They must still see to it that the court decision, as well as the law, does not go by default. They must as citizens put the execution of law and the support of a righteous judiciary in the hands of honest, capable and concerned men. Government of the people cannot be shifted in this country to government by judicial decisions and court injunctions.

HENRY W. WILBUR.

PENSIONING TEACHERS.

Within recent years much interest has been aroused in the subject of pensioning teachers, and considerable practical progress has been made in the direction of providing incomes for faithful but unfortunate or superannuated instructors. This movement is of course the outgrowth of a study of existing conditions, which are such that if a man chooses teaching as his life work, unless his income is supplemented by other business or by inherited surplus, he may usually look toward an old age of comparative poverty. The idea is further popularized by the thought that schools and colleges need not, from philanthropic motives, retain teachers whose active usefulness has passed, if they are well provided with retirement funds.

But when all the present needs and the advantages of the pension plan are summed up, there remains another important view of the matter. If we accept at all the premise that war is neccessary for defense and protection, pensions for soldiers are somewhat logical, since the men who go to the front forego the chances of business success and accept unusual risks to life and wage-earning ability. A movement to provide pensions for all poorly paid occupations, especially such as shorten the lives and working years of those who follow them, would be benevolent if not wise. The present pay of glass workers, miners and engineers is perhaps relatively commensurate with their actual contribution to the world's work, and the exceptional risk of such callings could be compensated for by pensions.

The profession of teaching offers no exceptional vital risk. The men who embrace it as a life work do so because they want to teach. Since the advancement of society is so dependent upon enlistment in the ranks of teachers, of men and women of the highest character and the largest ability, it is reasonable that we should fix a standard of income for the profession which will enable men desiring to spend their lives in this work, to do so without looking forward to certain indigence in their declining years, or becoming the recipients of bounty in some form. The income derived from teaching will probably never compare favorably with the return from a commercial calling, but many men have no desire to amass fortunes. All, however, desire to live comfortably, and to make adequate provision for misfortune and old age. Is there any reason why the salaries paid to efficient teachers should not meet these legitimate demands?

The pension movement proposes to provide for a condition that would rarely exist if teachers were properly compensated, and in so far as it removes from the public thought and conscience the care of fixing salary rates that will enable a man to be independent, it is a hindrance rather than a help to the teaching profession. To substitute pensions for adequate compensation for value received, is like paying a debt due now with a long time note with no interest. Moreover, pensions when granted are usually burdened with all sorts of limitations as to eligibility, time and place of service, etc. While if a man's life work entitles him to a life support, he ought to be untrammeled in doing his work where and how it seems fitting to him, and be paid for it as other men are, as he does it acceptably.

In general, the habits of thrift and economy that characterize the management of families who are providing for their own future from a sufficient income, are more to be desired than the easily developed laxness as to minor matters of finance in families whose future is looked after by outside interests. The evils and abuses of the pension system where it now exists are quite as much in evidence as its frequently benign and helpful influences.

It is a real condition of present need among teachers grown gray in faithful underpaid service that stimulates our interest in pensions. For these, we do not oppose the idea. They are the unfortunate victims of unjust economic conditions in the past, and we must meet the results of such conditions as best we can, but if we allow the thought of teachers comfortably pensioned in their declining years to supplant the idea of a movement to increase salaries and thus allow teachers to provide for themselves, we are turning our faces backwards, and crippling the development of educational institutions by offering bounty rather than just recognition to the men and women on whom we so largely depend to shape the future.

JANE P. RUSHMORE.

As education, industry, Christianity advance, the feeling grows less and less among the people that war is needed. And so there is opposition in all nations against the aggrandizement of armies and navies.—*Ohio State Journal.*

There is something really humiliating to the patriotic pride of any one who can see into the future, to watch the growth of the craze for militarism that seems to be developing into a national mania, while Congress pays not the slightest heed to the perpetuation of our forest resources, but is apparently in league with those who are greedily grabbing the remnants of our splendid public forests under the timber and stone act, which Congress refuses to repeal.—*Maxwell's Talisman.*

RICHARD HALL.

[From a small booklet on "The Changed Warfare; Soldiers who laid aside the Outward Sword and became Soldiers of the Cross"; published by Friends' Tract Association, London, 15 Devonshire St., E. C., 2s. 8d. per 100.]

Another ex-soldier of those days, who had experience of fighting on both sides, was Richard Hall.

Little is known of his early history; but that he was a trooper in the King's Guards is known from an inscription on the fly-leaf of his Bible, still in the possession of one of his descendants.

"Probably a change in his religious opinions accounts for the Royalist becoming Roundhead; but a still further development, both religious and political, was the direct result of Richard Hall's presence in the army which besieged Cockermouth Castle.

"Very early indeed in the history of Quakerism, there were some in Cockermouth and the surrounding villages who joined its ranks, and held meetings regularly, either in their own houses or in the open air.

"In some way or other Richard Hall came under the influence of these Friends; their view of the Truth commended itself to him, and he straightway withdrew from the Parliamentary Army, settled at Broughton, and became a member of the new Society."

JOSEPH HARDWOOD.

Joseph Hardwood was born at Bolton about the year 1712, and entered the army at the age of twenty-one. He was converted, and convinced of the unlawfulness of war, when a soldier, and laid down his arms about the year 1747; was tried, and convicted, by martial law, but was pardoned by King George II., and joined the Society of Friends.

Soon after this he was called to the ministry, and travelled through Ireland twice, through Scotland and various parts of England, to the edification of Friends and others, "being of a very innocent life and conversation."

THE FALL OF MAN.

The theological proposition that the transgression of one man "brought death into the world and all our woe," has recently claimed the attention of thousands who are following the international Sunday school lessons. It is an ancient fiction still taught perfunctorily as an essential part of an antiquated theology, but no longer taken seriously by the average man. It is possible that the children of several generations of criminals might inherit a tendency to sin; but to modern intelligence it is preposterous to claim that the character and longevity of Adam's remote posterity could be appreciably affected by the single violation of an unreasonable taboo; especially in view of the fact that he was not morally responsible at that time, having not yet acquired the "knowledge of good and evil." Science, Gods latest revelation, has negatived the whole proposition by demonstrating that death was in the world ages before the advent of man, and by tracing with overwhelming evidence the evolution of our race from lower animal forms. We are an uplifted race, not a fallen one.

Whatever may be found in later Scripture, the legend of Adam and Eve as given in Genesis is in harmony with the conclusion of science and affords no support to the long-accepted theological view of the origin of our supposed natural depravity. At first the man and woman are described as savages lower in the scale than any at present existing; absolutely naked; utterly devoid of shame; subsisting probably upon fruits, nuts, and other uncooked food, and without "the knowledge of good and evil" which is the starting point of culture, morality, and religion. They ate the magic fruit, and instantly "the eyes of both of them were opened" to their degraded condition. They were able to distinguish between good and evil, and had "become as gods." Here was no "fall of man," but a tremendous rise from the brute-level to "the awful verge of manhood." Yahweh, angry at the violation of his taboo, cursed the serpent, the ground, and the man and woman; but, unlike the theologians, he had no word of malediction for their innocent posterity.

This legend of the rise of man belongs to a class of stories which embody in narrative form the crude speculation of primitive philosophy in regard to various phenomena of interest. Just as Uncle Remus can tell a story to explain the absence of hair on the 'possum's tail, so we have here an attempt to account for the habit of wearing clothes, and the superior knowledge which distinguishes us from other animals; for the subordinate position of women in Oriental society; for the presence of weeds in our fields and the arduous labor required to extract a living from the soil; for the serpents' peculiar method of progression, and for the antipathy to them which we share with our cousins the apes and have doubtless inherited from our simian ancestry.

It remains to say a word in defence of the maligned serpent, who, of all the actors in the little drama emerges with most credit and fully sustains his ancient reputation for wisdom. Those who accuse him of deceiving the woman can point to no statement of his that was not verified; while Yahwehs' claim that the tabooed fruit would cause death within twenty-four hours proved to be un-

founded. Fanciful attempts have been made to identify our good serpent,—"the guide, philosopher and friend" of our first parents, with the devil, a malignant deity who was unknown to the Hebrews at the time the legend originated. In support of these efforts, an unwarranted inference is drawn from a passage in Revelation where the devil is called an "old serpent."

Bartow, Fla. SAMUEL S. GREEN.

"INTERNATIONAL" TEXT STUDY.

1907. Lesson No. 9. Third month 2d.

GOLDEN TEXT.—Shall not the Judge of all the earth do right.—Gen. 18 : 25.

THE SCRIPTURE of the Lesson is Genesis 18 : 16-33.

In Abram's time it was quite common for a man to have more than one wife. It is not strange, therefore that he took Hagar, Sarai's handmaid, as a wife. When Abram was eighty-six years old a son was born to Hagar who was named Ishmael. When he was ninety and nine years old Jehovah again appeared to him in a vision and directed him to change his name from Abram to Abraham, because he was to have a great many descendants. And as a large number of these would be descendants of the child now promised to Sarai, her name was to be changed to Sarah, which means "princess." At first Abraham and Sarah laughed at the idea that a son should be born to them in their old age, but afterward they believed the promise and rejoiced in it.

As Abraham sat in the door of his tent, by the oaks of Mamre, he once more felt that Jehovah was very near to him. He raised his eyes and saw three men approaching. He invited them into his tent and directed Sarah to make cakes of fine meal, while he killed a calf for the strangers. After they had eaten, one of the men assured Sarah that a son would be born to her, and again she laughed; but the man reproved her and said: "Is anything too hard for Jehovah?" Our lesson tells us what happened when the men rose up and looked toward Sodom.

In studying the passage assigned for to-day we must bear in mind that it was written long after the events occurred. The story had been told by word of mouth and handed down from father to son, perhaps for generations, before it was ever written. It is probable that the cities of Sodom and Gomorrah were destroyed by a volcanic eruption; as there was a great deal of wickedness in these cities it is not strange that the surrounding people thought that they were destroyed because of the sins of their inhabitants.

The conversation between Abraham and Jehovah is interesting because it shows us the best side of Abraham's character, and leads us to see that he had a high conception of God. We have already seen that Abraham was a generous and kind-hearted man. He did not think it would be right to destroy the righteous along with the guilty. He realized that he was but dust and ashes compared with the Almighty but he would not be capable of such injustice as this, and so he did not think that God would, and asked, as if there were no doubt in his own mind, "Shall not the Judge of all the earth do right?"

Abraham was interested in the city of Sodom for several reasons. It was here that his nephew lived and he had rescued the Sodomites from slavery. He had a kindly feeling towards them because he had befriended them. But aside from his personal interest he had a keen sense of justice, and he felt that righteous men ought not to be put to death because their neighbors were wicked.

In the working out of the laws by which the universe is governed, the good often suffer because of the evil-doing of others; and the wicked and careless and ignorant are often benefited by the acts of the good and wise. Many good people die before their time because their parents or grandparents disregarded the laws of health, or because they themselves have not taken proper care of their bodies. In time of earthquake or shipwreck or fire a mans' life is not spared because it has been clean and virtuous, or destroyed because it has been wicked. But right living helps to prolong life, and faith in the goodness and power of God is a protection against disease. It has been noted again and again, when there has been an epidemic of cholera or yellow fever, that those who were afraid of it were much more apt to take the disease than the ones who were brave and cheerful.

The seed thought of our lesson is Abraham's unselfishness. He was himself in no danger of destruction. He was concerned for others only. He had learned the great truth so well expressed by Whittier centuries after,

> "That to be saved is only this,—
> Salvation from our selfishness."

TOPICS FOR ADULT CLASSES.—The Workings of God's Laws. The Rewards of the Righteous. The Sufferings of the Righteous.

QUESTIONS FOR INTERMEDIATE CLASSES.—What are the meanings of the names Abraham, Ishmael and Isaac? What made the name of Isaac appropriate? How much younger was Sarah than Abraham? What promise did Jehovah make concerning Isaac (Gen. 17 : 19)? What promises concerning Ishmael (Gen. 17 : 20)? Find Mamre on the map. Describe the meal that Abraham gave to the strangers.

FRIENDS' INTELLIGENCER.

EDITORS: LYDIA H. HALL, RACHEL W. HILLBORN, ELIZABETH LLOYD, ELIZABETH POWELL BOND, R. BARCLAY SPICER.
BUSINESS MANAGER: CHARLES F. JENKINS.

Reading matter, for insertion the same week, must reach us not later than Third-day morning; longer articles as much earlier than that as possible.

Address all correspondence to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

PHILADELPHIA, SECOND MONTH 23, 1907.

VICARIOUSNESS.

If one wishes to get a thing done satisfactorily one must do it one's self and not trust to others. This is true in business and in industry and agriculture. It is true as regards the people and their government. It is above all things true as regards the working out of one's soul's welfare and growth. No business, no farm, gets on well when left to the tender mercies of those who have no interest in it but their wages. Things go on most prosperously when the owner is at hand and takes the active management, if not an actual turn at times at the hard work. The decay and downfall of governments have in the past been preceded and accompanied by an indifference on the part of great masses of the people to public affairs and to their own interests as affected by the state of general welfare. To-day when we find that public funds have been misused for personal gain and public business neglected or only inadequately attended to and even public health undermined, it is a characteristic thing that great numbers of our citizens, especially those of best character and greatest efficiency, take no part in the primary elections of the parties with which they are nominally affiliated, and do not vote. The great hope for improved conditions is in arousing the non-voters to an interest in public affairs and getting them to take a part in public activity.

The burden of the message of the early Friends and of Friends to-day was and is that Christ is in his world to teach his people himself; that, being taught, every one has his responsibility personally and individually, and that we can not depend on another in these matters of religious life. This meant the doing away with the priesthood and even such vestiges of a priesthood as remained in the salaried pastorate. In our weaker times we have perhaps fastened our eyes on the outward part of it and been more opposed to the salary than to the underlying evil. That is why perhaps those not so closely united with us, seeing good undoubtedly accomplished by those who maintained paid pastors, have been inclined to be impatient with us and to disregard our testimony. In this way there has grown up an acquiescense in the habits of our neighbors and, what is far worse, the principle of individual responsibility and of a priesthood of all believers has been lost to view in some of its most important bearings.

It is not difficult to refrain from employing preachers. The outward form is not difficult to observe. That is simply a more or less mechanical matter of the maintainance of discipline. The maintainance of the principle in its inner significance, on the other hand, is a matter by no means mechanical. It is a matter of every-day application and is continually confronting us. When we remain away from meeting because there is not expected to be anything unusual or especially interesting that day; when we sit idly in a meeting vaguely waiting for something to happen, we are violating the principle, and failing in the maintainance, of a free and universal ministry in an affirmative, positive way; while by helping to hire a preacher we would only be violating it in a negative way at most. If there is a school fund or other sum to be raised and we believe it is a good thing for Friends to do, and yet we stand by thinking that those better off than we will attend to it instead of taking our part however little, we are really guilty of shifting our responsibility and of leaving our work for others to do. In one of our Friendly neighborhoods there has been a feeling that certain legislation was likely to be pushed through the State legislature by certain elements of the population of the towns and industrial centers that would be harmful if carried out in the farming districts. The farmers, instead of going to the capital or among the industrial workers and making their conditions and needs understood and insisting that they be provided for, felt aggrieved and wished to insist that there be no legislation at all on the subject and that it be not agitated. This was in regard to child-labor which in the industrial districts, is said to be an evil, while on the farm it is a blessing. Likewise in regard to temperance legislation. In a recent legislature when a temperance measure was pending a representative of liquor interests could say that there had been very little or nothing heard in the legislative halls that would indicate that the people of the State wished a temperance bill passed. And this was true; yet there were a great many people in the State who were in full unity with the measure and would like to have seen it passed, who were sorely disappointed when

it did not pass. They had thought that somebody up there somewhere would attend to that, and so did not attend to their part of it.

In so many ways this desire or willingness to be benefited without turning our hands in the matter shows itself that it comes near being the most dangerous tendency of our time. It is recognized in the world as the desire "to get something for nothing" and it shows itself in the gambling mania and in more subtile, if on the outside less sordid and ugly, forms. With many of us who would not waste our time and endanger our integrity by rushing around after "bargains" in smaller things or in real estate or gold mines, and much less would be caught by anything akin to gambling; with many of us the roots of the thing are subtly present; and we are enjoying and are willing to enjoy both unconsciously, because we have become callous to our responsibilities, and also even willingly, many benefits that we are allowing others to bear the burden of. We may repudiate any belief in the orthodox doctrine of vicarious atonement and yet in actual life practice vicarious burden bearing and neglect to work out personally and individually our own spiritual welfare and growth.

Two letters received on successive days are interesting when taken together. The first is from a minister in one of our meetings, who though not widely traveled among us, is respected and valued by all who know him, and is as follows: "You say, 'We should be glad indeed to hear from any of our readers who feel that our position is the wrong one or that it might well be modified,' in the editorial of Second month 9th. I thought, perhaps one who feels that your position is the right one might also write and express his approval, which I do most heartily. I am sorry that we can not all accept Clement A. Griscom, Jr.'s statement that "the Society of Friends stands for belief in the possibility of individual conversion, Divine inspiration, for then we should understand how those now living could be inspired as well as the deceased Friends." The other letter is as follows: "Just after I had renewed my subscription to the *Intelligencer* for two years, there came the number containing that silly article from Newtown on the subject of "Cards, Dancing and the Theatre." Had it appeared before I sent the four dollars I should certainly have not renewed. If that article accorded with the views of editors of the *Intelligencer* I would be sorry to know it."

The various temperance organizations in Pennsylvania have virtually united on a local option bill to present to the State Legislature. Many of the members of this legislature pledged themselves before their election to vote for such a bill if presented. Many other members are favorable to it and will vote for it if encouraged to do so by their constituents. If every reader of the *Intelligencer* who believes that the enactment of such a measure would promote the public welfare will write now to the Assemblymen and Senator from his district, and to any others with whom he may be acquainted, urging favorable action, the influence brought to bear would be very considerable. More effective still would be letters from Friends' conferences, Friends' associations, monthly meetings, and quarterly meetings. We trust that our Pennsylvania readers will keep themselves informed of the progress of the local option movement in the Legislature and take such action in the matter as seems to them best.

THE NATIONAL PEACE CONGRESS.

Preparations for the National Peace Congress at New York in April are progressing rapidly. The Executive Committee mentioned in our last issue held a meeting at the City Club, New York, January 7. Prof. Samuel T. Dutton was chosen chairman, and Robert E. Ely, secretary. Committees on Program, Finance, Local Arrangements, Publicity, Working Men's Meetings, Meetings with the Germans, Italians and other citizens of foreign birth, with school children, in the churches, etc., were provided for; also a General Advisory Committee of at least one hundred prominent citizens, friends and leaders of the arbitration and peace movement in different parts of the country. The date of the Congress has been fixed for April 14-17. It will open with a great musical consecration service on Sunday evening, like that in Symphony Hall at the opening of the Boston Congress in 1904. The Executive Committee, the Committee on Local Arrangements and the New York Peace Society have opened a vigorous campaign of preparation for the Congress. Sunday evening meetings are being held in various churches, and so far have been large and enthusiastic. On the 7th inst. a dinner is to be given to the editors of the city by the New York Peace Society. We repeat what we urged in our last issue, that all interested organizations throughout the country send a delegate or delegates to the Congress, and that arrangements be made for the holding of local meetings at the time for those who cannot go to New York. Let us make it a great national peace demonstration.

—*Advocate of Peace.*

Preparedness for war is the great humbug of modern times.—*Christian Register.*

ABINGTON QUARTERLY MEETING.

Abington Quarterly Meeting was held at Abington (near Jenkintown, Pa.), on Fifth-day, the Seventh of Second month, at 10 a.m., the Ministers and Elders having met the day before at 11 a.m. The speakers in the meeting for worship were Edwin Buffington, of Rising Sun, Md., within the limits of Nottingham Quarterly and Baltimore Yearly Meeting, Henry W. Wilbur of Swarthmore, and Susan W. Foulke of Norristown, Pa.

Of the business meeting the clerks were Joseph T. Foulke of Gwynedd, and Susan Jarrett of Horsham. There were no Friends present with minutes, but besides those mentioned as having part in the meeting for worship, several were present from other quarterly meetings, including Robert Ambler and wife of Green Street Monthly Meeting, Phila., Edgar Kirby of Race Street Meeting, and others. Of the representatives called all were present from Abington, Byberry and Horsham, and only three were absent out of the whole twenty-five. The 1st, 2nd, and 8th Queries were read and with answers which were in the usual form and phraseology. Abington reported improvement in the attendance of Fifth-day meeting for worship. Byberry reported increased attendance at meetings for worship. Ellwood Roberts of Norristown felt that the answers to the queries had not been mere routine. He was thankful for the progress shown. While recognizing all that the forefathers stood for and their faithful lives for the two hundred years they had held meetings in that place, yet we of the present generation have opportunities they did not have, and it is for us to improve them. Henry W. Wilbur said, that whenever we cease to be indifferent we shall not have any difficulty in dealing with our differences. We glory in our heritage and it is right that we should, but it will slip away from us if we are not faithful as our fathers were faithful. No religious body can be maintained in vitality when a considerable number of its members are attenders of its meetings only on special occasions and at funerals and weddings. Nathaniel Richardson said that the endeavor had naturally been to make our Friendly religion recognized as respectable; and in this we had been too successful, so that many with whom Jesus mingled, if they were to come among us would by no means feel at home. So occupied are we with being respectable that we are in danger of overlooking the more important part, salvation.

R. BARCLAY SPICER.

The old man said to the young man, "My son, I have had a great many hard times in my life, and most of them didn't happen."

—*Christian Register.*

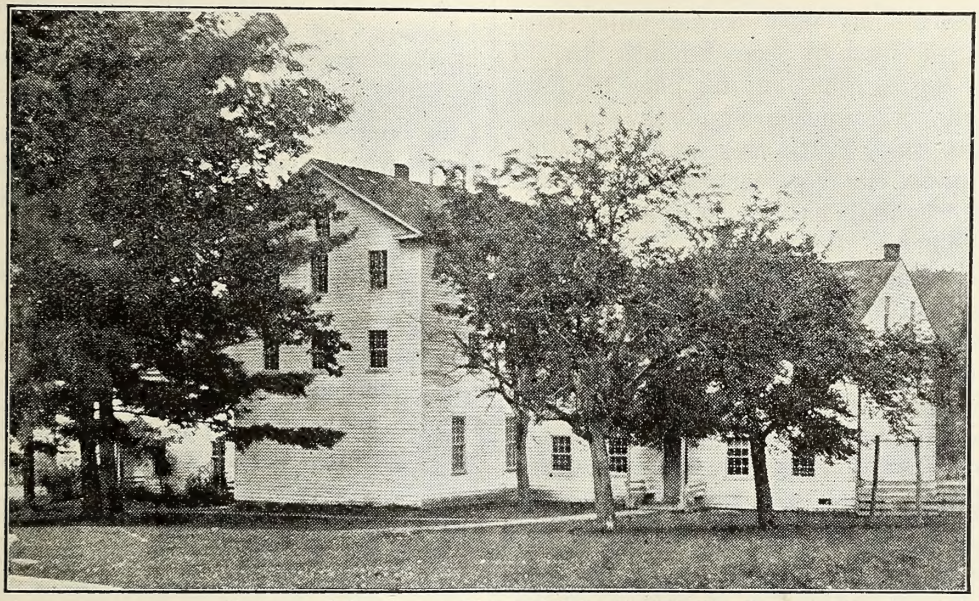
WITH MILLVILLE FRIENDS.

The journey from Philadelphia to Millville in Columbia County, Pa., to those Friends who have not often made it, seems quite an undertaking; and, indeed, one does need to be prepared for a long journey whichever one of the three possible routes one chooses. Going the longest way (via Harrisburg) nearly all the day till eight or nine at night is consumed. By the shortest way (via the Schuylkill Valley Division of the Pennsylvania R. R.) one has to stop over night on the road. By the third way (via Reading to Bloomsburg) there is a drive of ten or twelve miles at the end. The scenery is fine whether through the anthracite coal regions, or among semi-arable hill country, or along the glorious Susquehana (that finest of all rivers tho not as well known to tourists as it some day will be). If one is well provided with good reading and with a disposition for the time to be content to sit still and enjoy life as it comes along, such a journey is good for an over-busy Friend and its restfulness is like to be long remembered.

It is well to arrive on Seventh-day and so be with the Friends over First-day. On this particular First-day there were about fifty present at meeting, a rather smaller attendance than usual, quite a number having seized the opportunity of the good sleighing to drive to certain pleasant places that are more or less inaccessible over the country roads except when there is snow or in the summer time. There was a silent meeting except for the words of the visitor. This is one of the meetings that have been maintained with but little home preaching. The First-day school follows the meeting, so that there is no tardiness problem. All the scholars had been at meeting and the meeting, after a few minutes of handshaking and conversation, simply resolved itself into a school. Charles Eves is the superintendent and Edith Y. Eves the secretary. There are seven classes. No. 1, a class of very small beginners, two or three in number this winter morning, is taught by Mary Sands. No. 2, taught by S. Jenny Kester, was made up of a dozen little boys and girls. The next class, of four or five boys and girls from 11 to 13 years, was taught by Ida Eves. Edith Eves, in the absence of the regular teacher taught the class of eight older girls and boys. There were three adult classes: Myra Eves teaches a class of four or five young married people, R. Anna Kester leads a class of fifteen older people, and John Kester has a class of five or six of the same age. All of the classes are studying Friends' lesson leaves on the Bible as Literature, except Nos. 1 and 2, who are using lessons in Scattered Seeds, and No. 3 who use the Life of Jesus for Younger Classes. After the busy half hour in

the classes the school gathered together for general exercises which consist of sentiments in response to roll-call and readings by members of the school (this morning set aside for some remarks by the visitor).

The afternoon gave opportunity for becoming better acquainted with Friends in their homes and for some sleighride exploration in the teeth of the wind of the beautiful valley closed in by hills in the midst of which Millville is located. In the evening a meeting was held with the Friends' School Committee when relevant and irrelevant educational matters were talked over.



Greenwood Seminary, Friends' School, Millville, Pa. (Courtesy of Millville Tablet.)

Second-day was spent in visiting Greenwood Seminary, the Friends' school which is under the care of a monthly meeting committee with some co-operation of Philadelphia Yearly Meeting's Committee on Education. The local committee in charge of the school consists of: William Masters, chairman; Emily H. Eves, secretary; Sarah Reece, Frank Heller, Wilmer W. Kester, Paschal L. Eves, Narcissa M. Henrie, Preston Eves, Willis B. Eves, Julia Christian. The principal is Edith Y. Eves and her assistant, Clark E. Kitchen. There are twenty-five pupils, every one of whom was present. This little school, which is an excellent one under the efficient management of the present principal, seems somewhat lost in the great rambling buildings of the once flourishing boarding school. Greenwood Seminary was once under the management of William Burgess, and has had some of our best known Friendly educators at its head, among others Henry Russell. That was in the days before the State Normal was established in Bloomsburg, ten miles away. Now the older boys and girls go there and to George School. There are also township high schools springing up all about. It is felt that there can never again be any thing more than a very local select school in the old buildings. There is, however, a place in such a section as Millville and its surroundings for a Friends' school of the best type, and when someone with the concern to make it so comes along there may again be a school in the Greenwood Seminary buildings, known far about among the hills and valleys of Columbia and neighboring counties. The school now has in attendance all the children of Friendly parentage, with perhaps one exception. This can hardly be said of any other Friends' school even in the more thickly settled Friendly neighborhoods.

Second-day evening there was a regular meeting of the First-day school teachers' normal class. This was carried on in an efficient and businesslike manner under the leadership of the Superintendent, Charles Eves. The subject now being studied is Scripture geography, and the work is being done in a most thorough manner. This line of work is taken up with the co-operation of the County Sabbath School Association, but this study group is made up exclusively of Friends, other denominations taking up the work in the town having their separate groups. The Friends here find great help in this association with the Sunday schools of their neighbors, being isolated as they are from any other First-day school of Friends. The excellent work they are doing in Bible study and preparation for teaching in the First-day school seems to be more thoroughgoing and efficient than in any other of our Friendly neighborhoods with which the writer is familiar.

The visit was brought to a close next day with a ten mile sleigh ride, down through a beautiful valley shut in by high hills. The thermometer stood at four below, but the travelers being well wrapped up, well protected from the wind by the hills on each side, and having much to see and to talk of, the ride made one feel that the winter after all is the time to go for a few days into the country rather than to leave it till the sweltering summer time.

R. Barclay Spicer.

AMUSEMENTS.

I want to express my most cordial unity with the editorial in the issue of Second month 9th. I believe you are quite right in giving place to views that may not altogether measure up to the standard of Light, Faith and Truth as seen and possibly realized by a few of our more earnest and devoted witnesses. Amusements have place in every home blessed with children. Choice must be made and intelligent discrimination exercised. Every faculty is strengthened and disciplined through exercise. The loving, watchful interested parents will not try to guide and train the child in the same manner they were led. Souls grow. Light increases. New thoughts bring new power and consciousness of life in new relations. Turn on the light. Lead patiently, lovingly, persistently, with frequent reminder of the Master's exhortation, "If ye continue in my word, then are ye my disciples indeed, and ye shall know the truth and the truth shall make you free." Children must choose not by compulsion but with free choice. Living in the light of a loving, sympathetic home they will likely choose the more excellent way. "I come not to destroy but to fulfill."

Poukeepsie, N. Y. La Vergne F. Gardner.

BOOKS AND READING.

The current issue of *The Westonian* (the monthly paper of Westtown Friends' Boarding School) is devoted to farming. "Westtown," says the Editor, "is in the country, has a large farm, and furthermore, draws a considerable number of her pupils from farms. The problem is vitally connected with Westtown's relation to her work. Have we yet outgrown the idea that a boy "may have too much brains to *waste* on the farm?"

Some of the articles we would like to reprint in later issues of the *Intelligencer*. The titles are: Impressions of Farming, The Business Side of Farming, Is Life on a Farm Desirable and Can Farming be Made to Pay? The Teacher and the Farm (by J. Henry Bartlett of Friends' Select School, Phila.).

The Westonian is published at Westtown, Pa., and may be had for $1.00 a year or 10 cents a number.

"The Treasury of Sacred Song" (Oxford Press) is a comforting and friendly little volume. Professor Palgrave, its editor, has selected 423 poems from the English lyrics of four centuries. His high taste has secured a book that contains little of the dull and jejune verse that goes under the name of "religious poetry." In his choice of the poems themselves, as well as in his introductions and notes, the editor displays a catholic judgment, giving poems by Spenser, Milton, Herrick, Vaughan, Wordsworth, Blake, and the three Tennyson brothers, as well as hymns by the devotional authors, Wesley, Watts, Bishop Ken, Cardinal Newman, Keble and Lyte. The book is very gracefully bound; its rich contents will be a revelation to those who have been wearied by the mild platitudes of uninspired authors of ordinary "devotional songs."

To possess Milton's Poems in the integrity of Milton's own old-fashioned spelling is now made possible by the Oxford Press edition, edited by H. C. Beeching. It brings the reader very near to the noble poet to read him in his 17th Century form. We have always retained Spenser's own spelling and have thereby entered into his quaint and beautiful spirit the more truly. The old classics should never come under the banal touch of spelling reformers. Aside from this important consideration, the Oxford edition of Milton (as of Wordsworth, lately reviewed here) is a most desirable book by reason of its employment of India paper, rendering it light and compact.

The worst phase of a perverted insurance business is the excessive cost to the poorest people.

—*Christian Register.*

THE PEACE OF NIGHT.

At sunset when the colors plash and glow
Tingeing the park and meadow lands with pink,
The country lies enthralled beneath the spell
Of the beauty of the western light
Which ushers in the quiet night.

The silent darkness falls on a tired land
Which, weary of the glaring light of day,
Is blessed by the gentle touch of sympathy,
That brings to men graciously release
From earthly things, and gives—Peace.

The Peace of Night! Can he comprehend
That Peace, who has not felt the throbbing power
Of an inmutable Destiny?
In the face of fear comes courage
To endure the brilliant stare of day,
To travel steadily our onward way.

Marion E. Dodd.

BIRTHS.

BELL.—At Bayside, L. I ., Second month 18th, 1907, to Brinton Chambers and Helen Gillies Bell, a son who is named Brinton Chambers Bell.

BOND.— At Rutherford, N. J., First month 30th, 1907, to Edwin Powell and Winifred Rose Bond, a son, who is named Wilfred Rose Bond.

DEATHS.

GRISCOM.—William B. Griscom, Jr. First month 7th, 1907, son of William B. and Mary L. Griscom of Atlantic City, N. J.

LIPPINCOTT.—At Mullica Hill, N. J., Second month 10th, 1907, Amos Lippincott, of Asbury Park, aged nearly 56 years. He was a son of the late Chalkley and Phebe Lippincott, of Mullica Hill.

MULLIGAN:—Suddenly at Plainfield, N. J., Second month 13th, 1907, Maria L., widow of William Mulligan, in her 83rd year. After her marriage, she resided in Liverpool and Chester, England. We recall a delightful day spent with her, in historic Chester, in 1875, when her bright conversation had the addition of music from her daughter, Addie, then unmarried. In all her subsequent trials, the death of her noble husband, her daughter's impaired health and death, a few years after marriage, dear Maria, sweetly accepted her bereavements, with Christian resignation.

After her widowhood, she made her home in America, largely with nieces and nephews, who all vied in affectionate interest to make her declining years happy.

She was favored to sustain a successful operation for double cataract, securing a restoration of sight, and affording added happiness, in extended reading, and meeting her friends. Even when much abridged of sight, she attended our meetings, and was a truly concerned Friend.

At the funeral on the 16th, from "The Margaret" superintended by William Angel and his daughters, who were serviceable in promoting her comfort, loving nieces, and nephews, from far and near gathered to pay the last tribute to the aged Aunt, the last link of the large Clark family of years ago. The testimonies borne were truthful portrayals, of a quiet, consecrated life, and the occasion was felt and expressed to be helpful and edifying to the living. The interment was in Friends' Cemetery, Brooklyn, N. Y. S. B. H.

PARRY.—On First month 28th, 1907, Elizabeth S. Parry, in the 61st year of her age. Interment from her late home, Warminster, Pa., on Second month 1st.

WILLETS.—At her home, Purchase, N, Y., Second month 9th, 1907, Anna B., widow of the late Edward Willets, in the 83rd year of her age.

NOTES AND ANNOUNCEMENTS.

I have just been reading the editorial in your last issue and I must say I very much regret to learn that any of our members should discontinue the paper because you allowed all sides of our much beloved Society to be heard from. As dear Aunt Mary Lippincott once said in one of our large meetings, our minds are as different as our faces, but if we exercise the spirit of charity and forbearance the world is large enough for all; or as Abraham Lincoln said "With malice toward none, with charity for all." In early life I knew of a case at the meeting I attended where there were a few very low tomb stones in the grave yard adjoining the meeting house which was contrary to the views of some of the members. In some mysterious manner the stones were exhumed and broken in the night. I feel we must bear and forbear, else we are not true followers of the meek and lowly Jesus.

Our early Friends suffered even unto death, purely on account of the intolerant spirit in the world then, but it does seem to me that in this Twentieth Century we should live and let live; this is an age when people will do their own thinking.

There are at least one or two contributed articles in this week's issue which do not correspond with my views, but I feel that they may meet the witness in some other souls more worthy than my own, hence I do not condemn them. If we had an iron-clad code of faith there are some things in our Discipline which would have to be changed, or else some of the members resign, as I said to one of our members in First-day school to-day who agreed with me.

A comparatively small number of us can see eye to eye upon all subjects, but if we exercise the true Christian spirit of forbearance we can get along in harmony. "As iron sharpenth iron, so does the countenance of a man, his friend;" if we all should agree upon all points what a funny world it would be. We receive a sort of inspiration from each other. I once heard one of our most valuable and useful members say she reveled in discussion in that it gives one something to think of and ponder, provided the discussion is conducted in a Christian, loving spirit for the good of all concerned. Personally I feel that the *Intelligencer* is conducted in a thoroughly Christian and Friendly manner. We all know you cannot publish everything that will suit the views of everybody.

A Subscriber.

Perhaps it might encourage some of the meetings to note that our meeting (Unionville, Chester Co., Pa.) which had gone down quite a while has revived again and is more largely attended now than it ever was in the past. That while we have no minister we never have an entirely silent meeting. More than one have already given us a few good thoughts. We have been favored with the attendance of Caroline Worth of West Chester, Edward A. Pennock, of Chatham and others whose ministry was very acceptable.

I am thankful that tho I have passed my 80th milestone some time ago, I am still able to get to meeting. The older I get the more I appreciate the *Intelligencer*, and the less the sensational dailies.

I have outlived most all of my school mates of 70 years ago, and am very good for nothing, but I still enjoy reading such literature as the *Independent*.

Jacob W. Harvey.

The oldest Ackworth Old Scholar and the oldest member of Philadelphia Yearly Meeting, [Arch St.], Eliza Yeates, passed away at Malvern, Pennsylvania, on the 14th ult., within about six months of attaining her hundredth year. Though it is reported of her that when at school she was "stubborn," and "refused to learn Friends' principles," the principles appear to have permeated her life in another way. She is said to have been the founder of the first negro college—*The Friend* (*London*).

A Friend writes from the far West, "I am pleased to see the International S. S. Lessons given this year with explaniations from Friends' standpoint. And I was sorry to see the article in favor of dancing, cards, etc., but concluded it was for the purpose of drawing out argument on the opposite side of the question, which it seems to have done."

"Passive Resistance Day" is to be celebrated at Whitefields, London, on the 5th inst., commencing at 12 noon. Among the speakers are Dr. J. Rendel Harris, P. W. Wilson, M. P., and C. Silvester Horne.

The Friend (London).

Through the kind provision of Barrow and Geraldine Cadbury an interesting development in the Sunday School world is being arranged at Bourneville, in the shape of a training college for teachers. A commodious house has been secured in the neighborhood, and is to be opened for work shortly. The superintendence of the practical work will be in the hands of Miss Archibald, and Mr. Archibald will lecture on "Psychology," "Methods of Teaching," etc. The charge for the boarding of students will be placed very low, and there will be no tuition fees. The school is to be worked in associatin with the Sunday School Union.—*The Friend (London).*

In a recent letter from Martha Schofield she mentions the trouble she has because Friends do not put their names in the barrels sent. As the scrap enclosed seemed to be from a barrel sent by New York Friends for which I feel partly responsible, I feel free to send this extract to the *Intelligencer*—"I unpacked several barrels yesterday, and I would be saved so much trouble if they were marked in two places and where from. How can I write that a barrel is received when the enclosed is all that is left on the barrel? not one word inside tho I wasted time hunting. The bill of lading we get from agent here never tells where from. I ask continually to please do it even if only with lead pencil on the barrel "where from." It makes me most "lose my religion" to hunt and hunt when one minute at the other end would save me so much, and I am so very busy. It is hard to keep smooth, when someone writes "I sent thee a barrel two years ago, and, it has never been acknowledged." Perhaps the sender put in no name, so it had to go among the "unknown," Just ask Friends why they can not use two cards on freight that has to come 700 miles."

After this please be more careful than we have been in the past.

ANNA M. JACKSON.

A First-day school was organized last First-day at Unionville, Chester Co., to meet at the close of meeting for worship.

Next First-day the 24th, Elizabeth Lloyd expects to attend First-day Meeting at Medford, N. J., at 10 o'clock a.m.

The article on Amusements, written by Clement Acton Griscom, Jr., and published in the *Intelligencer* of Second month 9th, I can most heartily unite with.

MARY SINGLEY.

A Friend of Toronto, Can., writes:—The companionship of *Friends' Intelligencer* to me is very enjoyable. The views expressed in communications, tho somewhat divergent, may not suffer from kindly criticism. They serve to reveal to some extent the atmosphere of the different members, and localities, of friends. The last number was to me of special interest, if only for the one article (on amusements) written by C. A. Griscom, Jr., whose sentiments expressed to my mind, a most reasonable attitude, one which other larger bodies of religionists are more seriously considering. I very much regret to see the bands which have evidently been too tightly drawn in the past relaxed to such an extent, that there is not a vestige of a hedge, or an enclosure, as an excuse for our continuance."

CHILD'S CHOICE vs. ADULTS' AUTHORITY.

AN EDUCATIONAL CONFERENCE.

The New York Yearly Meeting Committee on Education, invite thee and thy friends to a Conference to be held in the Friends' Seminary, 226 East 16th Street, New York, Seventh Day, Third Month, 2nd.

The afternoon session will be from 3 to 5 and will be devoted to the consideration of the Child's Choice vs. the Adults' Authority, in the question of studies. This in reference to the elective system in the preparatory school.

The evening meeting will be from 7.30 to 9.30 and will be given to the question of the Child's Choice vs. the Adults' Authority in the matter of discipline. Whether to suggest the right conduct and leave the decision to the child, or to give commands that will be enforced. All are invited to the supper which will be served at 6. Kindly advise Alice Palmer, 226 East 16th Street, New York, before Second month 26th, as to thy being present for supper.

On behalf of the Committee.

WILL WALTER JACKSON, *Chm.*

FRIENDS' CENTRAL OLD PUPILS.

The Old Pupils' Association, of Friends' Central School, Phila., is taking an active interest in the lecture field this season. Their midwinter entertainment, which was announced for the 2nd was successfully held at Association Hall, Ruth McEnery Stuart and Leland Powers being the leading lights on that occasion.

The Association now announces a very interesting illustrated lecture by Dr. Wm. P. Wilson, Director of the Philadelphia Commercial Museum, who will talk on the subject of our Insular Possessions, their Government, Present Condition and Progress. Dr. Wilson has traveled extensively through Porto Rico, the Sandwich Islands and the Philippines, in some cases performing governmental duties, and in the course of his travels has secured a large number of beautiful photographs, some of which will be exhibited on the screen.

The Old Pupils' Association extends a hearty invitation to every member of the Association, to every member of meeting and to every interested friend or patron of the school, to be present and enjoy the talk which we are assured is of great interest.

It is hoped that a large audience will be present and all friends are invited to spread the news and to extend this invitation for Sixth-day evening, the first of Third month, promptly at 8 o'clock.

GEORGE SCHOOL NOTES.

Seventh-day evening, Second month 2nd, the third number of the lecture course was given by Franklin Spencer Edmonds who delivered a most able address on American Diplomacy in which he paid high tribute to American diplomats and to their methods of dealing with foreign nations.

The following Scotch program was given by the Whittier Literary society Second month 9th:

Piano solo, Medora Leedom; recitation, "Pipes of Lucknow," Ethel Shreiner; music, Wm. Jenkins; recita-

tion, "Auld Robin Grey," Frances Smith; reading, "His Mother's Sermon," Katherine Graham; music by the Quartette; recitation, "The Courting of Snowheads' Bell," Clyde Chase. "Lochinvar," a pantomimic farce, given by members of the society, was preceded by the reading of the poem by Miriam Allen. The *Whittier Greenleaf* was read by its editor, Russell Tylor. Second month 16th, a recital, the fourth number of the lecture course, was given by Gertrude C. Smith, a former teacher at George School, as reader, assisted by Gordon Harwood Graves, a member of the George School faculty, who gave two musical selections with interpretations. H. B. K.

SCHOFIELD SCHOOL NOTES.

[From the Schofield School Bulletin, Aiken, S. C.]

THE FAIR.

Our Annual Xmas Fair was held Saturday, Dec. 22. For several weeks we have been saving the best of everything that came in the barrels for this great occasion. Boards were put around the chapel, on barrels, for counters and teachers and pupils appointed to the different departments as sales-people. The splendid new shoes, sent us some time ago by Wagener Bros. of Penna., made the shoe table popular and attractive in appearance as well. The coats, pants and vests, sent by John Shrigley from Williamson School, furnished lively trade for the salesmen at the counter. The toys delighted the hearts of all. The fancy articles were sold in two hours time, and many bargains were made in the ladies' dress and suit department, while the milliners had a share too. In all $103 was made. The students made excellent salesmen and entered into it with a spirit of animation and good will. One girl, who was inclined to be mischievous and yet really wanted to do something, put on some of the coats and walked around the room as a model. When she saw a woman whom she thought her coat might fit, she went up to her and touching her on the arm would say, "Lady, this coat is for sale, don't you think it looks well?" Her argument proved effective in most every case; the mischievous light in her eyes, adding pleasure and zest to the bargain for both buyer and seller. The day was profitable and pleasant and we thank all who sent barrels in time for the occasion.

One of our boys was asked what he wanted Santa Claus to bring him. He replied, "Anything he wants to. I'se glad of anything."

XMAS AT THE SCHOOL.

We had beautiful spring-like weather until about three days before Xmas when it turned cold, and on Xmas morning the thermomenter registered 18 degrees. The sky was clear and beautiful however and we felt that the snappy bracing air was good. It made those of us from the North feel more at home; while these poor children of the South shivered and hovered around the hearth-fires.

A. T. Evanson of Phila., sent us as he always does, a box of soap. The George School generously and kindly sends us five dollars each year for the children. Mr. and Mrs. C. B. Soutter, friends from Cedar Rapids who winter here, send us half barrel of apples. With the $5.00 we bought 65 yards and had towels cut and hemmed in the sewing room; then on Xmas eve, our Santa's assistants got together and wrapped for each boarding student a towel, some cards, (that had come in barrels during the year) a cake of soap and an apple. Long strings were left to the packages and on the evening of Xmas day, these packages were put into big pans and covered over with towels forming pies, with strings hanging out. After games had been indulged in, these pies were brought into the dining room; the children circled around these pies and each one pulled a string. It was real fun to watch their pleasure in opening them, and they were as pleased as could be with their new possessions.

The Friends at Swarthmore sent us a barrel of sweet meats, but it had not come, so we are anticipating a New Year's feast.

Early in the fall the Williamson School gave a great number of coats and vests, and in one of the barrels that came we found a lot of small leather purses—so Santa put a vest at each boy's plate for breakfast, and a purse for the girls. This amused them, but gave great delight. They had chicken for dinner, and with their own happy temperaments the day was a succession of joys to them.

We wish to thank all of our friends for their kind thoughts of us at this time, and those especially who helped make our happiness complete.

The students and teachers enjoy the present method much more than the old time tree—with names read out as gifts were dispersed, and in M. S's family the Pie only requires one gift, where several would be needed to go around.

INDUSTRIES.

To give our readers some idea of what we are doing in these departments we have reduced to dollars and cents the amount of work done during December:

Blacksmith, Wagon and Carriage dept.,$189.05; Harness making and repairing, $69.80; Carpenter, Upholstering and Cabinetwork, $128.16; Printing Office, $60.00.

We have ordered an up-to-date improved rubber tire-setting machine and will be prepared in the future to do all kinds of work in that line.

Our Printing Office has been handicapped by lack of type, but we have just sent in an order for a part of the necessary supply of type and printing material which will enable us to maintain our reputation for any and all kinds of first-class printing.

On the school farm we have oats and rye growing and doing splendidly. The latter part of December we set out four thousand cabbage plants which are doing remarkably well. We have a fine garden in which you will find cabbages, collards, turnips, spinach, radishes, onions, and other edibles now ready for the table.

We have made and sold 105 gallons of cane syrup of the finest quality and will have more to sell before the year is out. Taking it altogether you will not find more conscientious, skilled or experienced foremen, either North or South, than we have at the Schofield School.

NOTES.

The weather during the holidays was cold but for the most part clear. Excepting that week we have had so far an old-fashioned Southern winter—the air soft and balmy with flowers blooming all of the time and the songs of birds filling the whole out-of-doors with joy and gladness making light the heart, and life seem one hymn of Thanksgiving.

We have about 250 pupils in school this year; eighty-one are boarders, forty-one being girls and forty boys. One litlte boy eleven years old came from New York and sometimes feels himself very important as he has been overheard telling the other boys what the people do in New York. It is gratifying to the matron and others interested, to note the care and responsibility the older boys manifest toward these little ones. It seems to give them pleasure to be allowed to "father" with a kindly oversight.

RECEIPT.

Sarah W. Shepherd, Thro. A. J., N. Y., $2.00; Katherine Pearsall, $5.00; Albert R. Lawton, $2.00; Lydia

A. Haines, N. Y., $1.00; C. E. Clevenger, Va., $3.00; C. L. Locke, Mass., $1.00; F. D. S. Class thro Mary Willets, N. Y., $6.00; C. F. Wessels, N. Y., $1.00; Anna Sheppard, N. Y., $5.00; George School Students, Pa., Christmas, $5.00; Philan. Com. Indiana Y. Mtg., $23.00; Anna M. W. Champion, Pa., $2.00; C.S. Scattergood, Pa., for Bulletin, $1.00; Mary W. Stephens, N. J. $20.00; Mary E. Hoxie, N. Y., $5.00; Com. Phil. Labor Wilmington M. M., Del. $56.68; Henry E. Pellew, Aiken, S. C., $15.00; E. M. Bunting, and J. R. B. Moore, Bulletin, $5.00; E. M. Bunting, N. Y., $15.00; Elizabeth Powell Bond, N. J., $1.00; Margaret W. Hardy, Ind., $5.00; Mrs. Harriet G. Bartlett, Mass., Frgt. $1.00.

BARRELS

1 bbl., M. L. S. Sutton, N. Y.; 1 bbl., L. A. Haines, N. J.; 1 bbl., Mrs. J. A. Shirgley, Pa.; 1 bbl., Joseph Willits, N. J.; 1 bbl., Trenton Prep. Mtg. Philan. Com., N. J.; 2 bbl., Newtown Prep. Mtg., Pa.; 1 bbl., North A. St. Friends, thro Caroline Hall, Ind.; 1 bbl., "The Readers" thro Raymond Roberts, N. J.; 1 bbl., Mary Anna Reese, Md.; 2 bbl., Makefield Prep. Mtg., Pa.; 1 bbl., Mrs. Geo. D. Paraish, Pa.; 2 bbl., Sarah Paxon's estate, Pa.; 1 box, Sarah Paxon's estate, Pa.; 1 box, N. I. Butterworth, Ohio; 1 box, Mrs. E. B. Moore, Pa.; 2 boxes, Wagener Brothers, N. Y.

FRIENDS' ASSOCIATIONS.

MICKLETOWN.—The regular meeting of the Young Friends' Association was opened Second month 2nd, 1907, by the president reading extracts from Henry W. Wilbur's "Quakerism of To-day," followed by Etta T. Carter reading from "Glimpses Through Life's Windows," a chapter on "Heroic Faithfulness." A card was read from Fredrick P. Suplee acknowledging the receipt of our annual remittance to General Conference. Omar Heritage gave the current topics. The question of the evening was ably answered by Hannah L. Peaslee. After several beneficial remarks by some of our members, and the report of the literary committee for next meeting, the association adjourned to meet Third month 2nd, 1907. Number present, 24.

NEW GARDEN, PA.—The Young Friends' Association met First month 27th, at the home of Emma H. Mercer. The president called the meeting to order and read the 13th chapter of Corinthians, after which "Come in the Golden Glow of Youth" was sung and the minutes read. A letter from George A. Walton was read and held for consideration. Mary L. Harper read an interesting paper on the life of Elizabeth Newport, who "being dead, yet speaketh." I. Frank Chandler followed with an excellent paper on "Judge not that ye be not judged; but if ye judge, judge righteous judgment: and who shall be the judge?"

Sara A. Schrader contributed many interesting current topics and Marion C. Thompson read a lengthy account of the General Conference of Friends' Associations, sent by the secretary at Norristown. After roll call and the usual response with sentiments, "Look on the Sunny Side" was sung, and a short silence prevailed. The next meeting will be held Second month 23rd, at 2.30 p.m., at the home of Anna M. Cooper, Avondale. Sentiments were given from Tennyson.

EVA S. RICHARDS, *Sec'y.*

THE PRESIDENT AND POSTERITY.

It has sometimes been said that Europe is so far away from America that its judgments are something like the verdict of posterity. If this be true, President Roosevelt will by and by be recognized among the first of the statesmen of our time. Foreigners are greatly impressed by his vigor, sincerity, patriotism and courage. The London Times openly expresses regret that there are no statesmen in England capable of leadership like his. It would be well if we combined hearty admiration for all that is good in the character and policy of the President with frank and independent judgment concerning specific traits and policies. Every national idea that can be set apart from partisan politics is a great gain. The youth of the country need a hero to excite their enthusiasm, and it is said that in England the boys have found one in our President.

—*Christian Register.*

CALENDAR OF MEETINGS, ETC.

[In sending in notices for the Calendar they should be put in the usual form, so that they need not be rewritten. They must be in not later than Third-day morning.]

2nd mo. 23rd (7th-day).—Blue River Quarterly Meeting, in Chicago, Ill., at 10.30 a. m.; Ministers and Elders, day before at 2 p. m.

2nd mo. 23rd (7th-day).—Pelham Half-Yearly Meeting, at Lobo, near Coldstream (Kornaka Station) Ontario, Can.; Ministers and Elders, day before at 3 p. m.

2nd mo. 23rd (7th-day).—New Garden, Pa., Friends' Association, at the home of Anna M. Cooper, Avondale, at 2.30 p. m.

2nd mo. 24th (1st-day).—West Philadelphia meeting attended by Mary Travilla of West Chester, Pa., at 11 a. m.; First-day school and Conference Class at 10 a. m.

2nd mo. 24th (1st-day).—Mary Travilla of West Chester expects to visit West Philadelphia meeting (35th and Lancaster Ave). at 11 a. m.

2nd mo. 24th (1st-day).—Horsham, Pa., Young Friends' Association.

2nd mo. 24th (1st-day).—Friends' Meeting, White Plains, N. Y., at home of Anna Griffen, 39 S. Lexington Ave., at 11 a. m.

2nd mo. 24th (1st-day).—Young Friends' Association of Brooklyn and New York, at Schemerhorn St. meeting house, Brooklyn, at 8 p. m. "Great World Movements and their Enduring Influences — Parliamentary Government" Paper by L. Hollingsworth Wood.

2d mo. 24th (1st-day).—In Merchantville, N. J., Bible Class, in Collins and Pancoast's Hall, at 3 p. m.

2d mo. 24th (1st-day).—Junior Conference at Girard Ave., Phila. at 9.45 a. m. Life of Jesus—Sabbath Laws; Life in Palestine.

2nd mo. 24th (1st-day).—Medford, N. J., meeting visited by Elizabeth Lloyd at 10 a.m.

24th (1st-day).—Race St. Conference 11.45 a.m. Isaiah (Chapters V and IX.)

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Calendar of Meetings, (Continued)

2nd mo. 24th (1st-day).—The Committee for the Extension of Christian work, of Salem Quarterly Meeting, will attend the Meeting at Mullica Hill, N. J., at 10 a.m.

2nd mo. 25th (2nd-day).—Warrington Quarterly Meeting, at Menallen, Adams Co., Pa., at 10 a. m.; Ministers and Elders, 7th-day before at 3 p. m.

2nd mo. 26th (3rd-day).—Burlington Quarterly Meeting, at Mount Holly, N. J. at 10.30 a. m. Ministers and Elders, day before at 10.30 a. m.

2d mo. 25th (2d-day).—Trenton Friends' Association, in the meeting house, at 7.45 p. m.

2d mo. 5th (2d-day).—Fair Hill, Philadelphia, Friends' Association, at 8 p. m., at the meeting house, Germantown Ave. and Cambria St.

2nd mo. 28th (5th-day).—Bucks Quarterly Meeting, at Wrightstown, Pa., at 10 a.m.; Ministers and Elders, day before, at 11 a.m.

3rd mo. 1st (6th-day).—Nottingham Quarterly Meeting, at Little Britain, at 10 a.m.; Ministers and Elders, day before, at 2 p. m.

3d mo. 1st (6th-day). — Baltimore Friends' School Lecture, in the meeting house at Park Place and Laurens St., at 8 p. m. Henry Gains Hawn, of New York, President of Hawn School of Speech Arts; subject, "A Lecture Recital."

3rd mo. 2nd (7th-day).—Prairie Grove Quarterly Meeting, at West Liberty, Ia., at 10 a.m.; Ministers and Elders, same day, at 9.30 a.m.

3rd mo. 2nd (7th-day.)—Whitewater Quarterly Meeting, at Milton, Ind., at 10 a.m.; Ministers and Elders, same day, at 8 a.m.

3d mo. 3d (1st - day). — Young Friends' Association of West Grove, Pa. Lecture by Eleanor Wood in the meeting house, at 2.45 p. m.; subject, "The Life of Christ."

3d mo. 3d (1st-day).—Fallowfield Friends' Association.

3d mo. 3d (1st-day). — Friends' Home for Children, 4011 Aspen St., West Phila., meeting for worship at 3 p. m.

3d mo. 3d (1st day).—Swarthmore College Lectures on Quakerism; Dr. Joseph S. Walton, of George School; "Spiritual Liberty," following lecture on the 17th on "Quaker Worship."

3rd mo. 3rd (1st-day).—At Chester, Pa., at 3 p.m. a circular meeting, under care of Concord Quarterly Meeting.

3rd mo. 3rd (1st-day).—Fair Hill meeting, Philadelphia (Germantown Ave. and Cambria St.) attended at 3.30 p.m. by Ellis W. and Helen C. Bacon, Mary H. Whitson, J. Leedom and Sarah W. Worrell, Samuel Jones, members of the Quarterly Meeting's Visiting Committee. First-day School at 2.30 p.m.

3d mo. 7th (5th day).—Salem Quarterly Meeting at Woodstown, N. J., at 10 a. m.; Minister and Elders, day before at 3 p. m.

3d mo. 8th (6th day).—Baltimore Friends' School Lecture, in Park Ave. and Laurens St. meeting house, at 8 p. m. Charles Dennison Kellog, "The Bird Man;" subject: A Lecture-Recital on Bird Life (illustrated).

3d mo. 11th (2d-day. — Baltimore Quarterly Meeting at Park Ave. and Laurens St., Baltimore, at 10 a. m.; minister and Elder, 7th day before at 3 p. m.

3d mo. 14th (5th-day).—Haddonfield Quarterly meeting at Moorestown, N. J., at 10 a. m.; Ministers and Elders, day before at 3 p. m.

We have a very fine little calendar (at least so we think) that we will be glad to send to anyone who appreciates nice work. It consists of Edward Rowland Sill's sonnet "Opportunity," nicely gotten up and without offensive advertising. We shall be glad to mail it to anyone, free, while they last.

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Fiction aside, *The Century* for Second month devotes most of its pages to Lincoln, Washington and Longfellow interests, with pleasant reminiscences of "The Washington-Craigie-Longfellow House"—one of the most interesting of American homes—by Francis LeBaron.

The demagogue is always a danger, but the menace of the demagogue is increased tenfold by indifference to actual grievances. Yet true progress must be based not upon blind fear of the demagogue, and his dupes, but upon active human sympathy, upon a sense of honor, upon a profound devotion to the principles of justice.

—*Editorial in the Century.*

"I want you to tell me," said an aspiring young lady novelist to a famous editor, "what is the first, the chief, the all-essential requisite for a young woman entering the literary field." "Postage stamps!" replied the great man.—*Exchange.*

THE POETRY OF MOTION.

The "Poetry of Motion," I've heard grown-ups talk about;
Its meaning puzzled me at first, but now I've made it out!
It means a bright, cold winter day, on old Longmeadow hill,
With dazzling snow, and sparkling sky, and crisp air, keen and still;
A jolly, laughing crowd of us on Billy's old bob-sled;
A parting whoop—a gliding start—a long clear stretch ahead!

Eloise Sharon, in St. Nicholas.

Judge Pollard, the model police magistrate of St. Louis, who suspends sentence and exacts a temperance pledge from all hopeful subjects who come before him charged with offences committed while under the influence of drink, recently returned from a trip to Europe, and while there received the enconiums of the press everywhere for his methods in dealing with crime, styling him the "practical idealist," and pointing him out as worthy in imitation.—*National Advocate.*

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A Religious and Family Journal

PHILADELPHIA, FIFTEENTH AND CHERRY STREETS, THIRD MONTH 2, 1907.

Martha J Warner

GOOD NEWS

Once a month we revise our mailing list, changing the addresses of those who have moved, crossing off the names of those who have asked to have the paper discontinued, and entering the names of new subscribers. When we revised our list last month we entered thirty-nine more names than we crossed off. Will not our readers help us to continue this increase throughout the year?

Our rate to new subscribers is $1.50 the first year. Any one who sends us two new subscribers at this rate may order a third copy sent free to any one who is not now a subscriber. Also, we will send *Friends' Intelligencer* free for four weeks to any two possible subscribers whose names and addresses are sent us by one who is now a subscriber. As *a postal card will secure the two free copies*, we hope this offer will bring us many names.

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The following item from the Philadelphia papers of a few days ago will be of interest to those who know Buck Hill and the Pocono region:

TROLLEY TO THE POCONOS

BETHLEHEM, Feb. 16.—Capitalists of Bethlehem, Nazareth and Stroudsburg are at work on a direct trolley line between Philadelphia and Delaware Water Gap. The nearest trolley road is now fourteen miles from this mountain resort. The new road will extend from Wind Gap to Saylorsburg, thence to the trolley road now being built by Wilkes-Barre capitalists to East Stroudsburg and the Gap.

It is to be known as the Stroudsburg and Wind Gap Street Railway Company, of which J. B. Williams, of Stroudsburg, is president. A power plant will be located at Pen Argyl.

At the present time the only way to reach the Monroe County summer resort is by train. Last year, 110,000 visitors from Philadelphia, and 196,000 from New York registered in the Pocono Mountain and Water Gap resorts. The distance by trolley will be ninety-six miles, and round-trip fare $2 30, against 127 miles by steam cars and fare $5.20

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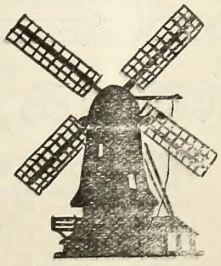
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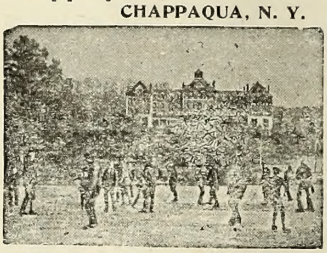
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FRIENDS' INTELLIGENCER

Established 1844. The Journal 1873. Young Friends' Review 1886. | PHILADELPHIA, THIRD MONTH 2, 1907. | Volume LXIV. Number 9.

GOOD WORDS.—V.

The bond of union amongst Friends lies in the community, not of opinions, but of disciplesnip; it is emphatically within—*at the quiet heart of things—not where the strife of tongues is heard.*

CAROLINE E. STEPHEN.

EVENSONG.

The embers of the day are red
Beyond the murky hill.
The kitchen smokes: the bed
In the darkling house is spread:
The great sky darkens overhead,
And the great woods are shrill.
So far have I been led,
Lord, by Thy will:
So far I have followed, Lord, and wondered still.

The breeze from the embalmed land
Blows sudden toward the shore,
And claps my cottage door.
I hear the signal, Lord—I understand.
The night at thy command
Comes. I will eat and sleep and will not
question more.

—*Robert Louis Stevenson*: "Poems and Ballads."

DIVINE ILLUMINATION.

BY SILVANUS P. THOMPSON IN THE *Friends Quarterly Examiner.*

II. THE MYSTICS.

Although illumination of soul by an indwelling Divine presence is a general fact of religious consciousness, it takes different developments in different individuals, and plays different parts in their religious life. Those in whom it is so highly developed as to become predominant have usually been termed mystics, and in all ages such have existed, and, in particular, have made themselves heard wherever in any nation the current religion tended to become petrified into mere formulae and observances. At such times, the name mystic for one who sought to bring back religion to the heartfelt reality of a primary personal faith in the unseen has been used as nick-name; to many it still connotes a meaning conveying dis-esteem, as hinting at something of self-delusion or want of mental balance, some demission of reasoning powers, or extravagance of beliefs. But the very beauty of the religion of many of the so-called mytics has long ago taken the sting out of the appellation; one has only to think of Thomas a Kempis, or of Tauler, of William Law, or of John G. Whittier, to be grateful that such as these have lived. There are, of course, degrees in mysticism, and there are writers who would not bestow the term on all who maintain the possibility of direct intercourse, without any external media, with the Divine being, but would reserve it for those who regard themselves possessed of this direct intercourse as by some species of ecstatic identification or transfusion in which, during the period of ecstasy, the individual becomes in very truth "partaker of the Divine nature." It is true that some mystics—the Apostle Paul foremost—have narrated experiences of such periods of ecstasy. But there are others in whom the experience has been, if less transcendent, of the nature rather of a gradual growth. All mystics agree in acknowledging the Divine Immanence or Illumination of Soul, which, taking possession of the individual more and more, brings his will more and more into conformity with the will of God, and so tends to identify him with God. But the unification or identification with God which thus mysticism holds up is not at all the sort of natural identification that Pantheism teaches. It is an identification which comes in only at the end of the spiritual progress; it is a *terminus ad quem.* "We lose ourselves in Heavenly Light" is one of the phrases to express this ultimate absorption into the Divine which is the goal of achievement. But there is no logical reason to restrict the term mystic to those who have pushed mysticism to extreme manifestations. . . . .

Principal Shairp tells of Erskine of Linlathen, a Scottish Presbyterian, how "he spoke of the awful silence of God, how it sometimes became oppressive, and the heart longed to hear, in answer to its cry, some audible voice. And then he added: But it has not always been silence to me. I have had one revelation; it is now, I am sorry to say, a matter of memory with me. It was not a revelation of anything that was new to me. After it I did not know anything which I did not know before. But it was a joy for which one might bear any sorrow. I felt the power of love—that God is love, that He loved me, that He had spoken to me.' "*

Henry More, the Platonist, speaks of himself as having experienced "a most joyous and lucid state of mind, and such as is ineffable." In his joy he describes himself as "*incola caeli*"—an

* See Dr. Inge's *Studies of the English Mystics* (1906),

inhabitant of Heaven. All these are true examples of an eminently sane and healthy mysticism.

All sincere Christians who have attained to the point where they are able to see for themselves and are not dependent on second-hand narrations—all those, in fact, to whom God has ceased to be merely an external object and has become an inward experience are, strictly, mystics. They are not confined to any Church or sect—they are found in all; nay, if I mistake not, true mystics exist in religions older than Christianity, though it is with Christian mystics only that I am concerned.

Mysticism is founded under many varieties. Failing a better classification, it may be found convenient to classify Mysticism under the heads of Poetical, Apocalyptic, Ethical, and Quietist.

A poetical vein runs through the writings of most of the mystics. It is pronounced in Henry More, the Cambridge Platonist, in Thomas a Kempis (or whoever wrote the *Imitatio*), and in many others. To say that anything is poetical is not to say that it is not true; but the poets live in a world of analogies and similes in which it is often difficult to disentangle sense from sound, or substance from semblance, and while poetry has its fascinations, it has its dangers. The poetic mysticism is apt to attract, on the one hand, those who have never felt the necessity of thinking out their beliefs in an earnest search after truth, and, on the other, those who, in doing so, have been terrified by the renunciations which that search demands, and have taken refuge in a less exacting atmosphere.

The Apocalyptic variety of Mysticism, of which the writings of Swedenborg furnish the great example, though often mixed with the other varieties, must be discriminated. It was the remark of Spinoza that the ordinary religious man passes confidently from finite to infinite, and contrariwise, without ever attempting to bring the two ideas together. But Swedenborg brings them together, not, as many mystics do, by tracing the transfusion of the infinite into the finite, but by the most wholesale and heterogeneous jumbling of them in confused rhapsodies, pouring out narrations of celestial visions the literalism of which is truly appalling to the devout spirit. Even at his best his confusion of physics and metaphysics, and his arbitrary and perpetual intrusion of both into purely spiritual regions is bewildering and unsatisfying. . . . .

Dr. A. Seth pronounces Swedenborg to be spiritualist rather that mystic, and adds: "Accordingly his supernatural revelations resemble a course of lessons in celestial geography more than a description of the beatific vision." Personally I cannot read Swedenborg with any kind of satisfaction; his visions strike me as the nightmares of a soul of ardent piety and inadequate intellectual poise.

The remaining schools of Mysticism I distinguish into Ethical and Quietist, not because either of these terms precisely conveys the meaning I desire, but because I can find no better. The mystics—the Christian mystics, at least—present sometimes a phase urging towards spiritual activities and to philanthropic and evangelistic work, at other times a phase of the contemplative order in which passivity takes the chief place. When, as not infrequently is found, the inveterate tendency to the mind to mistake the means for the end breaks forth, and spiritual introspection is regarded as an end instead of a means, then mysticism begins to degenerate, and, instead of illumination of soul, we witness the tendency to a spiritual paralysis. Quietism is true and right, nay, even necessary, in its right place—that is, when alternating with intense spiritual activity. Repose of soul is as necessary as rest of body. But to the man who would have a healthy body, exercise is as necessary as rest. And the truest mystics give us both phases. Temperament and surroundings, doubtless, favor the development of one or other phase.

Writers on mysticism speak in praise of Meister Eckhart, a learned German divine of the early fourteenth century, who appears to have been driven, by a revolt from the scholastic theology in which he had been nurtured, into the emotional and contemplative phase of religious thought. He is described as the father of German mysticism, but, as none of his works have been translated into English, he is all but unknown to English writers. . . . [In his writings is found] the true ring of the mystic, but there is no confusion of thought between physics and metaphysics, and it is perfectly easy to discern where the word "light" is used in its physical and where in a metaphysical signification.

Meister Eckhart was the predecessor of Tauler, the preacher, and of the auther of the *Theologia Deutsch*. It is not needful to refer further to these men, since their writings are widely known in their English dress. Nor need more than a passing reference be made to the *Imitatio Christi*, attributed to a Kempis, a treasury wherein devout souls, in whatever school of religion by training, find treasures of heart religion. . . Both a Kempis and Eckhart make continual use of the scholastic term, " the creatures," meaning thereby" the created things," and dwell on the necessity of leaving them behind in order to receive full illumination.

This same thought appears, however, in its utmost intensity in the writings of Jakob Boehme. Boehme is to some extent an apocalyptic mystic.

His *Aurora* may well be set beside the *Arcana Celestia* of Swedenborg. But the work, entitled *Der Weg zu Christo*—"The Way to Christ," is of a very different order. It is divided into six books:—Of true Atonement; Of holy Prayer; A Key to Divine Secrets; Of true Resignation; Of the New Birth; and Of the Supersensual Life. This last is extremely beautiful. It consists of a dialogue between a young disciple and his aged master. It has recently been republished by Messrs. Methuen in the *Dialogues of the Supersensual Life*, the translation being that of Law, the author of the *Serious Call*. . . . .

It is not all who appreciate these Dialogues of Boehme. The phraseology about the Creatures, and the transcendental turn of many of the arguments, are apt to give an unfavourable impression at first. Nevertheless the writings of Boehme produced a great effect in his lifetime and after; they were studied by Sir Isaac Newton, and by Kant and Hegel, and profoundly influenced William Law. It is not quite fair to dismiss him, as Dr. Inge has done in his latest work, *Studies of English Mystics*, as "an illuminated cobbler." He was a good deal more.

From Boehme we pass to George Fox, the founder of the Society of Friends. If Fox, like Boehme, was not an educated man—he was, in fact, brought up to agriculture, shoemaking, and wool-dressing—he differed from him widely in being less philosophic, less transcendental, and much more practical in his religious activities. His mysticism is of the ethical rather than of the contemplative order; the quietist element, which appears more in his later life, is attributed rather to his associates, Penington and Ellwood. He was himself a man of intense personal conviction and incessant activity. . . . .

The reference—often repeated—to "the creatures" suggests that Fox had taken his ideas either from Boehme or from Boehme's predecessor, Eckhart. But there is no evidence that he had access to either. Indeed, as we have seen from a Kempis, the idea connoted by the term was in common currency. Nevertheless it is of some significance, though not, apparently, known to the biographers of Fox, that the earliest Quaker tracts were published in London by one Giles Calvert, the publisher of the English versions of the writings of Boehme.

(To be concluded.)

The only hope of preserving what is best, lies in the practice of an immense charity, a wide tolerance, a sincere respect for opinions that are not ours.—*P. G. Hamerton; quoted in the Bulletin of the Coming International Congress of Religious Liberals.*

JESSE KERSEY AND OTHER EARLY FRIENDS OF YORK COUNTY, PA.

[From the *York Gazette*.]

During the last half of the eighteenth century and the first half of the nineteenth century the Society of Friends, or Quakers, exercised a strong influence in the affairs of York county.

William Kersey was one of the early Friends who crossed the Susquehanna river, and settled in the vicinity of Lewisberry, which was a noted centre for the settlement of English Quakers a century and a half ago. These early Quakers were men and women of the highest type of character and a large number of their descendants all over the country have achieved distinction in various fields of activity.

Three of the five commissioners, authorized by the General Assembly of Pennsylvania to lay off York county, in 1749, from that portion of Lancaster county lying west of the Susquehanna river and east of the South mountains were Quakers. John Wright, one of them, owned the ferry across the Susquehanna river between the sites of Wrightsville and Columbia. Several of his descendants became noted in American history. Thomas Cox, another of the Quaker commissioners, was an ancestor of Samuel S. Cox, of Ohio, known to political history as one of the ablest leaders of the Democratic party in congress for many years. Thomas Cox resided within the present limits of Warrington township.

Nathan Hussey, who opened a ferry across the Susquehanna river above Goldsboro in 1738, had the privilege of transporting across that stream the pioneer Quakers who took up the fertile lands of Newberry, Fairview and Warrington townships, Obed Hussey of Baltimore, who invented the Hussey reaper and mower, a machine that was widely used between 1860 and 1880 in York county, was a descendant of Nathan Hussey.

An ancestor of Senator Blackburn, of Kentucky, for a time lived in the upper end of York county. John Blackburn, one of the early court justices, was an English Quaker who favored the opposition to the English crown at the opening of the war in 1775. The Quakers by nature were non-combatants. They opposed war just as the German Baptists and the Mennonites advocated the same principles during the Revolution, the War of 1812 and the Civil War. Some of these people became known to history as fighting Quakers, the most noted of whom were General Greene, of Rhode Island, next to Washington the ablest soldier of the Revolution and Thomas Mifflin, of Pennsylvania, who had the rank of major-general in the army and for nine years served as the first governor of his native state. Mifflin was a fighter by

nature. He was one of the chief instigators in the so-called Conway Cabal. He opposed Washington during the war but Washington later appointed him to two or three high positions in military and civil life. Washington was one of the shrewdest politicians of his time. He sometimes controlled his opponents by appointing them to office. I once heard Simon Cameron say that Washington and Lincoln were the ablest politicians America had produced, for, said he, "a statesman is a politician who is dead." It was probably the lack of political acumen on the part of Clay and Webster that caused them both to fail to reach the highest gift accorded to an American citizen, that of president of the United States.

The old Quaker Meeting house on West Philadelphia street was a center of interest and attraction from 1755 to 1850. The yearly meetings were sometimes held in this building. Quakers came here from the valley of Virginia, from points down in Maryland and even from longer distances. Occasionally they would ride from North Carolina, where many Quakers had emigrated from Newberry, Fairview and Warrington townships after the Revolution. They frequently rode on horseback, both men and women, west and south until the little meeting house was filled with these honest-hearted people who have given so much charm to the early history of the Keystone State. One of the places where many of them stopped was in the large boarding house of Daniel Ragan which, from 1810 to 1835, stood on the site of the American house at the corner of Market and Newberry streets.

One of the speakers whom the people of York in those days and up to the time of his death always crowded to hear was Jesse Kersey, the story of whose life is given in the following lines:

Jesse Kersey, an eminent minister of the Society of Friends, was born at York, August 5, 1768. His father, William Kersey, who was clerk of the York and Warrington meeting, was married to Hannah Bennett, daughter of Joseph Bennett, one of the first settlers in the vicinity of Lewisberry, this county. Jesse Kersey went to Philadelphia, in 1874, to learn the trade of potter, but was a constant and devoted student of sacred literature. In 1789 he became a teacher in Chester county: in 1790, he was united in marriage with Elizabeth Coates, moved to York and pursued his trade until 1794. The following year he travelled a distance of 1,700 miles in three months, through Maryland, Virginia and North Carolina, and until 1804 spent most of his time travelling in America, visiting Friends and preaching. In the latter year, he visited England and Ireland, returned home in 1805, and became a prominent preacher of the Philadelphia Yearly meeting. In 1814, he visited the South to investigate American slavery and the mode of deliverance from its evil consequences. On his return, he visited President Madison, to whom he presented his views on the subject, and was received by the president with great cordiality. He then continued his travels through Virginia, holding meetings and discussing the great question of human bondage. On account of his kind and persuasive manner, he was treated courteously even by his strongest opponents. He continued to preach until his death in Chester county, in the fall of 1845. Jesse Kersey was a man of remarkable purity and simplicity of character, and is declared "to have gone to his grave, with the benedictions of many thousands who knew him, and without the enmity of one living being." He was a man of extraordinary endowments, and one of the ablest and most eloquent speakers among the Society of Friends.

Immense congregations always greeted him on his travels, as his fame had gone before him. There was a dignity and nobleness about him that always commanded respect, and gave evidence of an exalted aim. Says an able writer "no more gratifying and impressive powers of eloquence have been heard in America or England than those which proceeded from the lips of Jesse Kersey.

GEORGE R. PROWELL.

A FRIENDS' ASYLUM.

[From the *The Friend*, (Phila.).]

The Philadelphia North American produces a severe arraignment of the conduct of Asylumns for the Insane in Pennsylvania; in the course of which it says:—

"For any American Commonwealth such a record would be bad, but it is peculiarly discreditable for a State founded by a member of the Society of Friends. It is a part of the creditable history of that religious organization that, from the beginning, it has dealt with the insane folk humanely, along the lines of the law of love.

"The Quakers at the first were as much ahead of the medical profession in their theory of the right treatment of mental disease as the best hospitals to-day are ahead of the worst in this Quaker State.

"In truth, the men who have mismanaged and checked the progress of our hospitals for the insane have had no chance to offer the plea of ignorance. For, besides the Quaker history with respect to this matter, they had the opportunity to observe a present illustration and example of the Quaker method.

"The Friends long have maintained at Frankford, in this city, a hospital which embodies all their best principles and all the advanced modern theories with respect to the treatment of mental

disease. The hospital is pleasant to look at; the rule there is of mercy and kindness and gentleness, and the results there are that the people get well when recovery is within range of possibility.

"Like all the beneficences of the Friends, this most noble one makes no noise and courts no observation. But it has been doing its work through all the years in which many of the public asylums have been outraging decency, plundering the treasury and cruelly wronging the patients."

WILLIAM TAYLOR.

[From a small booklet on "The Changed Warfare; Soldiers who laid aside the Outward Sword and became Soldiers of the Cross"; published by Friends' Tract Association, London, 15 Devonshire St., E. C., 2s. 8d. per 100.]

William Taylor, who was born at Greenwich in 1768, after working for several years in a pottery in which his uncle was a partner, owing to depression in trade had to leave. Thereupon he enlisted into the army, and three days afterwards sailed with his regiment for the East Indies. He was in India during the war with Tippoo Sahib, and on one occasion had a very narrow escape. At the moment when the sword of his opponent was held upon his breast, a pistol shot from an English soldier brought the man off his horse, and William Taylor escaped. He was also at the siege of Seringapatam in 1792. He remained in India about eight years, and the experience he gained during this period convinced him that in war there is a direct violation of the precept of Christ, "All things, whatsoever ye would that men should do to you, do ye even so to them," and that it is a system of robbery and outrage on a large scale; he was shocked, moreover, at the intemperance and licentiousness prevalent in the army. When about twenty-six years of age he obtained his discharge and returned to England.

His conversion occurred after his return. Speaking a few days before his death of the circumstances of his awakening to the importance of eternal things, he said, "I was sitting alone in my silence, in the house, when about twenty-seven years of age, and an awful sense of Divine things came over my mind. This was a visitation of God's Spirit; and it led me to seek a Saviour."

MESSAGE TO ENGLISH SUFFRAGISTS.

The officers of the National American Woman Suffrage Association, of which Anna H. Shaw is president and Alice Stone Blackwell secretary, have sent the following letter to the officers and members of the Women's Political and Social Union of England:

"The suffragists in America have read with the keenest interest the reports in the press of your efforts to secure a hearing and vote from Parliament upon the vital question of woman suffrage; and we, the officers of the National American Woman Suffrage Association, wish to express our cordial sympathy with your object, our admiration of your earnestness and self-sacrifice, and our indignation for the brutality with which you have been treated, as well as for the unworthy and interminable delays by which a minority in Parliament has been able to hinder the will of the majority from taking effect.

"Our hearts go out to you in your courageous and unselfish devotion to a great principle, and we believe the severity of the government will have the effect of arousing the indifferent and convincing the undecided, and that it will hasten the day of your full enfranchisement.

"May your brave hearts be sustained and wisdom granted by that Power which in all ages has called into service those who were worthy to be the forerunners and martyrs for truth's sake!"

WHAT IT IS TO BE A LIBERAL IN RELIGION.

[From the *Christian Register*, by Charles W. Wendte, General Secretary of the International Council of Unitarian and other Liberal Religious Thinkers and Workers.]

Our Boston International Congress calls itself a Congress of Religious Liberals. This term "liberal" has so often been misunderstood and misused that a proper understanding, a right definition of it, should accompany this selection of a name for our meeting.

What is it to be a liberal in religion?

1. Certainly, a man is not liberal simply because he holds advanced or radical opinions. Whether he is liberal or not will depend upon the spirit in which he holds them. If that spirit is narrow, unsympathetic with others' thought, scornful, intolerant, and irreverent, such a man is not a liberal. He is a bigot, no matter how freely he has discarded the traditional creeds or how vehemently he denounces the authority of pope, council, church, or priesthood.

On the other hand, a man who still clings to these, who accepts the old dogmas and cherishes the traditional forms of piety, if he displays a broad and kindly temper towards those who differ from him in opinion, if he is ready to believe in others' sincerity, and is charitable toward their views,—if, in a word, he is "reverent towards others' reverence," that man is a liberal, no matter how orthodox his creed may be.

For it is not the holding of this or that set of opinions, however advanced, but the spirit in which they are held, which marks the true liberal. It is a great misfortune for the cause of free

thought in religion that this is not more generally recognized by the advocates of a rational faith. The mistaken notion widely prevails among them that a man is liberal simply because he is opposed to orthodox forms of belief. The man who vehemently denounces the inherited traditional creeds and institutions of Christendom, and ridicules and heaps scorn upon those that uphold them, usually justifies his course on the ground that he is a liberal.

And yet, if our contention be true, he is simply a narrow, prejudiced, intolerant fanatic only,—a fanatic for free instead of conventional religion. Both types are equally unlovely and harmful to the cause of true religion.

2. But now it should be added that, if zeal for advanced views in religion doesn't necessarily constitute a liberal, neither does indifference to all religious views. Here we touch upon another mistaken notion current among free-thinking people. Such will often tell you that a man's creed is of no importance. It is his conduct by which he must be judged. Indeed, it is almost a cant form of speech to say, "It dosn't matter what a man believes, so that his life is right." But this is a mere sophism by which we deceive ourselves. It will not do thus to underrate the importance of intellectual opinions in religion. What a man believes really has a great influence on his character and conduct. If you were about to employ a physician, you would not say that it didn't matter what school of medicine he belonged to, what theories of disease he held, or what he believed the therapeutic effect of his remedies to be. If you were seeking a farmer to take charge of your ranch or orchard, you would not think that his opinions about soils and crops and methods of cultivation would make no difference in his conduct of your affairs.

Why, then, should it be supposed that a man's religious opinions will have no influence on his moral life?

No life can be right if the interior convictions and principles of action which guide that life are not right. Our life, in a true sense, is only the expression of our beliefs. The Scripture says truly, "As a man thinketh in his heart, so is he."

We conclude, then, that to be liberal is not to hold this or that set of opinions. It is not to antagonize other people's opinions. It is not, finally, to have no opinion at all. Liberalism is a temper, an attitude of the mind,—a disposition of the heart toward truth. Liberalism is the supremacy of the spirit over the letter in religion. It is the mind in a state of growth, and is thus distinguished from orthodoxy, which is the type of a mind that has stopped growing, which accepts finalities in religion and claims that its opinions are infallible.

Liberalism recognizes that all opinions are more or less fluctuating; but it clings all the more firmly to the interior principles, the great central convictions which determine the character of individuals and people.

What are these principles? One of them is that we may trust the veracity of the human reason, that a divine thought rules the universe, and our human thought is its faithful reflection. Our reason does not, indeed, teach us everything; but so far as it does, it is trustworthy, and it goes far enough to give us a true interpretation of nature and a right philosophy for the ordering of our lives.

Liberalism furthermore affirms that all thought is free, that to attempt to cramp it into dogmatic formulas, and thus arrest its growth, is a crime against nature and an impiety against God. The true liberal recognizes that there should be progress in religion as in all else. He keeps his mind open to every influence that will increase his knowledge, enlarge his mind, and improve his character. He seeks to grow as the plant grows, as the tree adds layer to layer, as the whole creation develops the ever-increasing purpose of its Maker. In a word, the liberal thinker is an evolutionist in his philosophy. He believes with the poet,—

"Through the ages one increasing purpose runs,
And the thoughts of men are widened with the process of the suns."

The true liberal maintains, moreover, that while belief profoundly affects conduct, yet conduct in turn is the true test of belief; that mens' deeds reveal and justify, or condemn their creeds. He holds that thought is good, but life is better, and that he is most likely to lead a noble life who has the clearest vision of truth and is most faithful to his ideals.

Once more, liberalism believes in sincerity in matters of faith. It fearlessly utters its honest convictions. It abhors cowardice, it depreciates mental reserve, it despises hypocrisy. It speaks the truth fearlessly, but it speaks it in love. For love is the universal solvent which melts even the rigidity of dogma and tradition. No mind can be truly free which entertains a hateful, scornful spirit against another mind. The true liberal not only tolerates, but loves his fellow-man. He is charitable to their intellectual errors and sympathetic with their endeavors after truth. He reverences their reverences. He knows how gradual is the change from one set of opinions to another. Therefore, he is not impatient with error, if it be error held in the spirit of truth. The only unpardonable sin in his eyes is uncharity,—a loveless heart, an intolerant mind.

This is our answer to the question, "What is it to be a liberal?" These are the liberal things which the liberal devises and by which he shall stand. This is the true interior spirit of Christianity "The hour is come when the true worshippers shall worship the Father in spirit and in truth." "The spirit of truth shall lead you into all truth." It is the teaching of Paul. "Where the spirit of the Lord is, there is liberty." "Serve the Lord in newness of spirit, and not in oldness of the letter." Finally, it is the prevailing temper and purpose of our International Congress of Religious Liberals which declares with the poet:—

"The seekers of the light are one,"—

"One in the freedom of the truth,
One in the joy of paths untrod,
One in the soul's perennial youth,
One in the larger thought of God,—

"The freer step, the fuller breath,
The wide horizon's grander view,
The sense of life that knows no death,—
The life that maketh all things new."

"INTERNATIONAL" TEXT STUDY

1907. Lesson No. 10. Third month 10th.

ISAAC A LOVER OF PEACE

GOLDEN TEXT.—Blessed are the peacemakers, for they shall be called the children of God.—Matt. 5 : 9

THE SCRIPTURE of the Lesson is Genesis 26 : 12-25.

Before the destruction of Sodom and Gomorrah Lot was warned by angels to flee from the city. He tried to persuade his sons-in-law to go with him but they did not believe the city would be destroyed. So he took his wife and his two unmarried daughters and fled to the mountains. The tribes known as the Moabites and Ammonites are said to have been descended from these daughters. Abraham journeyed toward the South and dwelt for a time in Gerar. Here, when he was a hundred years old, his son Isaac was born. Sarah had never felt kindly toward Hagar and Ishmael, and when Isaac was perhaps a year old she complained that Ishmael mocked her, and demanded that he and his mother should be sent away. Abraham did not want to do this, but when he was assured by God that Ishmael would be the father of a mighty nation he gave bread and water to Hagar and let them depart.

Abraham and his tribe dwelt side by side with Abimelech and his people. Abraham had dug a well which Abimelech's servants strove for. When the two rulers found this out they made a covenant to dwell in peace one with another. This well was called Beersheba; a town afterward arose in its neighborhood.

When Isaac became a young man Abraham thought that God wanted him to make a burnt offering of his only son. Much as Abraham loved Isaac he felt that he ought to give him up if God required it, and Isaac loved his father so dearly that he was willing to be sacrificed. But just as Abraham was about to make the sacrifice an angel of the Lord called out to him to withhold his hand. He looked behind him and saw a ram caught in the thicket by its horns, so he spared Isaac and placed the ram upon the altar.

Sarah died when Isaac was thirty-six years old. Four years afterwards Abraham sent his servant to the city of Nahor, where his kinsmen dwelt, to seek a wife for Isaac, as he did not wish him to marry a Canaanite woman. The servant went on his mission and returned with Rebekah. When Isaac and Rebekah had been married twenty years, twin sons, Jacob and Esau, were born to them. Fifteen years later Abraham died, aged 175 years, and was buried beside Sarah in the cave of Machpelah.

According to the custom of those times Isaac went from place to place, prospering wherever he went, and increasing his flocks and herds. Our lesson finds him in the land of Gerar, digging again the wells that had been closed by the Philistines after the death of his father. Twice when he had dug a well the herdsmen of Gerar claimed it, because there was not water enough for all. Each time Isaac quietly left them in possession, and when he dug the third well he was allowed to use it in peace.

Again we have an example of a victory gained by non-resistance. There are countless instances of victories such as these, but as they were won quietly without bloodshed we find very few of them recorded on the pages of history. In the lives of the early Christians and the early Friends it was the common practice to return good for evil. For a time the meekness of these followers of Christ was rewarded by persecution, but in the end the victory was theirs. When any one says to-day that it is impossible to practice the teachings of the Sermon on the Mount, it may be that he has never really tried it. The lesson for us in this story of Isaac is that we should seek, not to maintain our rights, but to do right.

TOPICS FOR ADULT CLASSES.—Abraham's Character. Peaceful Victories. Should a person sacrifice even his children for righteousness sake ?

QUESTIONS FOR INTERMEDIATE CLASSES.—What became of Lot's wife (Gen. 19 : 26) ? Tell the story of Hagar and Ishmael in the desert (Gen. 21 : 14-19). Tell the story of Rebekah at the well (Gen. 24 : 15-28). Why and to whom did Esau sell his birthright (Gen. 25 : 29-34) ? What were the names of the wells that Isaac dug ? What do these names mean ? Who had the best of it—Isaac, or the herdsmen of Gerar ?

FRIENDS' INTELLIGENCER.

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News items for insertion the same week, must reach us not later than Third-day morning; longer articles as much earlier than that as possible.

Address all correspondence to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

PHILADELPHIA, THIRD MONTH 2, 1907.

THE ART OF FORGETTING.

On general principles good memories are greatly to be desired, but in some cases the happiness of men would be greatly increased by the aid of discriminating forgetfulness. Emerson once wrote of Lincoln "He had a heart as great as the world, but there was no room in it to hold the memory of a wrong." Perhaps the ability to forget the personal detraction, the opposition and adverse criticism heaped upon him, and in time of need to call to his country's aid political foes and personal critics, was one of the chief elements of strength of this great American. For his attitude of mind seemed to be not that of a soul that could magnanimously grant forgiveness, but that of setting aside all personal differences as too trivial to be thought of when the great things of life were in question. We all sometimes need a like forgetfulness. It is not enough to feel that though such a person has wronged and misunderstood us we forgive him. While we cherish the memory of the wrong it impairs the sweetness of the soul's life. It is only when we put away the memory of it as too trivial and unworthy to find a place in our thoughts, that we realize the perfect fruits of forgiveness. We often find good people who seem almost to take pride in saying "I hold no ill will against such a person, but I cannot forget his unkind words or action on some occasion." This is self-righteous forgiveness. The great soul forgets that it has aught to forgive. It is wonderful how we always eulogize the dead! When the thread which holds the immortal part of us in contact with the world of sense is broken, a kindly hand seems to wipe out the record of the imperfections of the dead, and give him back to us in the image of his noble qualities and best achievements. Petty feuds and personal disagreements seem so insignificant in the presence of the great leveler of all ranks; strife and bitterness, envy and evil speaking seem so foolish and profitless. We have pleasure in going back in retrospect over the life whose transition has come, and seeking out the pleasant memories, the admirable qualities; the loving deeds. Why need this process of forgetting so often linger till death intervenes? Why do we not see the best in people as we move among them and work with them, putting aside as soul dwarfing the thought of their mistakes and imperfections? We do not mean that business judgment of men's capacity and ability shall be suspended, but that the same beneficent processes of forgetfulness of wrongs and criticism which habitually overtake our minds after a person's demise, should begin earlier, so that we may reap the advantages in this present life.

As things are shut out from our physical vision by distance or the intervention of other objects, so may an analogous process consign to oblivion the things we do not want to remember. If a man says firmly "I will forgive and forget," and keeps his mind steadily on this intention, he will have the same success that awaits the unskilled bicycle rider, who seeing a stone in his path, fixes his eye upon it and resolves to avoid it. He is tolerably certain to encounter the obstacle which he had decided to avoid. The art of forgetting injuries, criticism or unkindness consists of building up between ourselves and these memories a succession of kind deeds, a chapter of pleasant and helpful intercourse which will effectually shut out the old unpleasant feeling, and as we do so, by a subtle alchemy, the old feeling will pass away. We do not learn to love our enemies by avoiding them, thinking about their short comings and congratulating ourselves upon our forbearance toward them, but by really making them our friends, after which we have of course forgotten them as enemies.

The recollections of our childhood come back to us replete with happy memories. Its little sorrows and mistakes and disappointments grow dim with time, and are never in the foreground of the picture. Is it not possible for this happy providence of nature to abide with us through maturity and to largely banish from memory the hard days and uncomfortable experiences of life, leaving our retrospect mainly composed of the happy and helpful influences which have shaped our lives? A wise application of the art of forgeting would take from many a life its sense of disappointment, would set us free to work with larger hope in the present, and make the pathway toward the lengthening shadows of the sunset, beautiful with reflected memories.

A recent editorial in the *Philadelphia Ledger*, which magnifies the activities of organizations opposed to woman suffrage, has this significant sentence: "The suffrage question may with safety

be left at this time to woman herself, and she is settling it." The editor who wrote this was wiser than he knew. The annual convention of the National American Woman Suffrage Association just held in Chicago was larger than ever before, the financial receipts were greater than in any previous year, and more women were granted full suffrage in 1906 than in any other one year during the last half-century. In Italy woman suffrage has been discussed in the Chamber of Deputies and the question referred to a committee for investigation. Signor Luzatti, former Minister of Finance, spoke earnestly in favor of the extension of the franchise, saying that if in England women had not been permitted to exercise political functions that country could not have had two of its greatest sovereigns, Queen Elizabeth and Queen Victoria.

THE POLICY OF OUR FRIENDS' PAPER.

I have been greatly interested in the articles—on amusements—published, this year, in the *Intelligencer*,—and the comments thereon editorial and contributorial.

It is not my purpose to enter into the discussion of the topic,—it seems to me that this has been presented forcibly, logically and conscientiously by the writers whose views have been given, and the Editorial "Work, Play and Pastime," I think, most admirably sets forth the conclusion of the whole matter.

What I desire to impress upon the minds of Friends is the value of this "Open Court," established in the *Intelligencer*, in which any Friend, who speaks from the heart, can obtain a hearing, and defend his cause. Our representative religious Journal differs, as it consistently should from the papers of other religious bodies, in that it has no "creed" to constrain its utterances. It is not expected that it should print that only which an ecclesiastical body shall declare to be sound. It pays a due regard to "freedom of conscience." It recognizes, theoretically at least, no human authority as the ultimate standard of Truth. A noble tribute to this openness of judgment is shown in recent years in the publication of an increasing number of papers, essays and addresses giving expression to the views of living members, especially of the younger ones, of our religious Society.

The *Intelligencer* is thus meeting the needs of the generation that in the future is to do the work of the Friends. Let us trust to their faithfulness to intuitions, let us have faith in their integrity to Truth,—and above all, let us hope that they will not walk exactly in our footsteps. The law of Light and Life is growth.

New York. WM. M. JACKSON.

YEARLY MEETING WORK FOR PEACE.

The Peace section of the Philadelphia Yearly Meeting's Philanthropic Committee is doing some valuable propaganda work. It has arranged to have the subject of Peace presented by some Friend before the various Ministerial Associations in Philadelphia.

Recently Dr. Jesse H. Holmes was given a most cordial hearing by the Presbyterian Ministers in their meeting held every Second-day morning. A feature of this gathering was that Dr. Holmes, and two other Friends of our branch, were given the courtesy of being made associate members of the association for that day, and were given the freedom of the meeting.

On the 18th inst., by the action of the above committee, Dr. Benjamin F. Trueblood, of Boston, editor of the *Advocate of Peace*, and probably the foremost peace specialist in this country, addressed the Baptist Preachers' Association, and was given a most enthusiastic hearing. Dr. Trueblood gave a most interesting account of the growth of the international peace movement, and especially the work of the Interparliamentary Union, and of the coming Hague Conference. A very general approval of Dr. Trueblood's statements as to the folly of war and the wisdom of settling international disputes by a permanent court of arbitration, was exhibited by the preachers present.

THE INDIANA LIQUOR CASE IN COURT.

In the article last week, "Can the Courts Kill the Liquor Traffic?" it was possibly intimated that William Jennings Bryan approved the groundwork of the case under consideration. That we understand, is an incorrect conclusion. He expressed doubt as to the successful issue of the contention, as to the unconstitutionality of all license laws.

An interesting feature of the case is that the liquor men have declined to take an appeal from the decision of Judge Artman. Whether this action was inspired by the belief that the stand taken by the judge would be sustained by the higher court, or whether the motive was to produce delay in the progress of the case to the court of last resort, does not appear.

The present situation, as a matter of course, makes it necessary for the victors in the recent case to bring another, and trust that it will go on to the higher court. It is even intimated that it may be necessary to bring a case in a court of such known hostility to radical treatment of the liquor traffic, that the decision will be against the temperance people, when they would take the case to the higher court on appeal. It stands to reason that the end of the matter can only be reached by

getting a decision from the United States Supreme Court as soon as possible.

If the final decision should sustain Judge Artman, to the effect that the state cannot license the sale of liquor for beverage purposes, it would, as a matter of course, eliminate the monetary and mercenary feature from the liquor question. That is, it would remove that attitude of friendliness towards the legalized and tolerated liquor traffic, based largely on its returning a large revenue to the government. That alone would very much simplify the liquor issue.

HENRY W. WILBUR.

CENTRE QUARTERLY MEETING.

Centre Quarterly Meeting was held at Unionville, Centre Co., Pa. (Bald Eagle) Second month 16th to 18th. The attendance from subordinate meetings was not as large at this time as we sometimes have; but the meetings were well represented. The meeting of Ministers and Elders, and Centre Q. M. First-day School Association held their sessions Seventh-day afternoon.

The Association exercises consisted of reports from the different schools, literary exercises (excellent recitations and selections) and a discussion upon the question, "How are we to explain to our own children and others why we do not teach a creed in our First-day schools?" This was opened by Samuel D. Eves, from Centre, after which the discussion became general, taking a wide range, and left the question not very well cleared up; however there was much said that will assist each individual to work out in practice a solution of the question.

Two meetings were held on First-day, our regular meeting for worship at 10 a.m., and a meeting at 3 p. m. under the auspices of the committee on Philanthropic Labor. Our hearts were made glad at these meetings, as well as in the business meeting on Second-day, by the presence of our dear Friends, O. Edward and Anna W. Janney from Baltimore.

In the morning meeting Dr. Janney appeared in supplication, and spoke from the St. James text, "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." In the afternoon he spoke to a much larger and very appreciative audience, upon the subject near to his heart, "Our Boys and Girls." His remarks upon this occasion were very happily tempered to suit an audience not much used to being addressed upon the subject of purity, and many appreciative remarks of approval were spoken after adjournment.

The devotional period of our business session on Second-day was occupied by Lucretia M. Way and O. Edward Janney in counsel and exhortation to the "brethren." In the business meeting all the representatives answered to their names; two of these representatives are over 80 years old and had come 75 or 80 miles to attend, with the mercury hovering around the zero mark every morning. There were also two other Friends in attendance throughout the several sittings that are 85 years old.

The Committee for the Advancement of Friends' Principles reported some labor performed that has born fruit. The attention of Friends in the different counties was called to the fact that the last Baltimore Yearly Meeting appointed a committee of three Friends from each state represented in its membership, including the District of Columbia, to look into the matter of demoralizing practices now in vogue at our state and county fairs and other places of resort, and we were exhorted to be on the alert as the season approaches to use our influence with the officers who have control of these fairs, and in every possible way, against gambling and all demoralizing practices. This committee must report to next Yearly Meeting; they desire the co-operation of Friends and others in the matter, and request reports upon existing conditions; what influences are brought to bear upon the evils complained of, both for and against, and with what results. West Branch Friends (Grampion, Pa.) informed this meeting that in Clearfield County, Pa., they have side-tracked the race-track gambling with all its attendant evils. The farmers of that county have organized and hold a clean agricultural fair every fall. It is a place of instruction as well as entertainment for everybody, and is appreciated and well supported. This organization now gets the $100 paid by the County Commissioners for the support of county fairs.

The time of holding Centre Quarterly Meeting at Half-Moon (Centre) in next Ninth month has been changed for this session only from the first Second-day, to the second Second-day in Ninth month, being Ninth month 9th instead of Ninth month 2d, as the calendar has it. This was done to accommodate the meeting of "the Central Committee of Friends' General Conference" which is dated for Eighth month 31st, to Ninth month 2d, 1907, at Fishertown, Pa., (Dunnings Creek.) I. U.

And above all, don't let us think that we have no duties to others because we still have many difficulties of our own.—*E. Richard Cross in The Friend (London).*

CONFERENCE AT WOODSTOWN.

The eleventh in the series of Week-End Conferences which have been held during the past year gathered at Woodstown on the 16th of Second month. A departure was made from the general custom of three sessions during the day, Woodstown having but two, afternoon and evening. The attendance was gratifying, and helped to maintain the record already established for these conferences, that of large and lively interest.

Joel Borton was chairman of the conference, and Sue H. Coles, who had directed the efficient committee that arranged for the gathering, acted as secretary. Friends were present from Salem, Swedesboro, Mickleton, Mullica Hill, Woodbury, Moorestown and Trenton, in New Jersey, and also from Philadelphia.

The conference opened promptly at half past two, with appropriate words of welcome from the chairman, after which Mary H. Whitson, of the Friends' Central School, Philadelphia, read a suggestive paper on "The Opportunities of Friends." This was followed by a general discussion.

Florence H. Tittensor, of Trenton, expressed the opinion that in meeting matters, as well as other things, we always find time to do what we really desire to do. But in our service for the Society we must make the matter a chief concern.

Edwin A. Holmes, of Mickleton, thought that one of the great opportunities for Friends was the working out of a free gospel ministry. Suppressing helpful thoughts is repressing our testimony in this particular. He thought a mistake had been made in conveying the impression that service in our meetings should be, or must be, taken up as a burden, on the other hand such service should be taken up freely and gladly. Much discouragement has been presented to many helpful people by older persons telling them they had begun their meeting service too young.

The chairman suggested that under this topic we might consider what should be done for those who do not attend meeting. It was suggested that they should be visited, and informed of its value and its need of them.

Jane Rushmore expressed a belief in the right kind of proselyting effort, and said that one thing to do is to try and make the meeting worth attending.

The topic, "Standards of Living," first, as regards Business, was presented in a paper by Ellis W. Bacon, of the J. B. Lippincott Company, Philadelphia. He thought the whole standard could be set along the line of the simple loving of one's neighbor, and that it would settle many matters as to the conduct of both employer and employee.

William C. Coles, of Moorestown, N. J., was quite sure that men have become generally law honest. That is, they pay their bills, but are not above taking advantage of small technicalities, by which a reduction is assured not because it is just, but for the reason that it dosn't pay for the creditor to go to law about it. He thought that there should be more friendliness and common interest between employer and employed. The wage worker is now almost always on the defensive, and this would disappear if the gulf between the employer and the employed could be removed. The desire to get something for nothing, he thought the great mischief maker in fixing our standards to-day.

The topic of "Standards of Living" as regards Recreation was presented by Jane P. Rushmore, of the Star Centre Settlement, Philadelphia.

As work is the normal condition of men, both rest and recreation should be a preparation for work. Recreation, however, is not pleasure, that should come with the work itself. Neither is recreation mere diversion, but is rather a restoring process. The kind and extent of our recreation she thought should be determined by three considerations: First, can we afford the time for it; second, can we wisely and justly spend our money in that line, and third, can we afford the effect it will have on ourselves and our neighbors? In the matter of time for recreation if it invades upon rest or work, it had better be revised. On the monetary side it is a matter of income, and what one really ought to do with his money. No more money should be put into recreation than can be gotten out of it. If it robs necessaries and comforts in the home, or of the saving for the rainy day of life, the matter at that point also needs revision. Regarding its effect on the person, if recreation tends to lower thought, it surely needs revision at that point. If it does not add to the fullness and usefulness of our lives, it is harmful. She expressed regret that of late, in discussing the matter of recreation, so much attention had been given to the three things, card playing, dancing and the theatre. A broader view of the question is needed.

Emily R. Kirby, of Woodstown, expressed approval of Jane Rushmore's position, and expressed the hope that the Society would not lower its standards in the matter of recreation.

William C. Coles felt that shorter hours of labor, with the regulation of social and other conditions, so that recreation could not and would not contain sources of danger, was vital to the situation.

Mary H. Whitson bore a strong testimony against the time worse than wasted in the recreation of reading, spending the time on trivial, silly and demoralizing literature.

Sarah Jane Heritage, of Mickleton, spoke of the value there is in learning to get pleasure and joy out of work.

Rachel M. Lippincott, of Mullica Hill, thought that the matter of recreation should be determined very largely by the temporary and incidental condition of the person. That at one time a certain line of reading seemed to rest or relieve the burdened or depressed condition, and a certain kind of recreation appeared helpful, which at other times might not be indulged, because not necessary.

The visitors were entertained during the intermission in the homes of the Woodstown Friends, and then assembled three quarters of an hour before the evening meeting, for a most enjoyable social mingling in the meeting house. At eight o'clock Henry W. Wilbur, of Swarthmore, delivered an address on "Whittier; His Person, His Principles and His Poetry." Following the address various persons in the audience responded with short voluntary quotations from Whittier, adding very much to the pleasure and profit of the evening.

CITY COMRADESHIP.

Face on face in the city, and when will the faces end?
Face on face in the city, but never the face of a friend;
Till my heart grows sick with longing and dazed with the din of the street,
As I rush with the thronging thousands in a loneliness complete.

Shall I not know my brothers? Their toil is one with mine.
We offer the fruits of our labor on the same great city's shrine.
They are weary as I am weary; they are happy and sad with me;
And all of us laugh together when evening sets us free.

Face on face in the city, and where shall our fortunes fall?
Face on face in the city,— my heart goes out to you all.
See, we labor together; is not the bond divine?
Lo! the strength of the city is built of your life and mine.

—*Anna Louise Strong.*

BIRTHS.

GRISCOM.—William B. Griscom, Jr., First month 7th, 1907, son of William B. and Mary L. Griscom, of Atlantic City, N. J. [This notice of birth is repeated, it having been wrongly placed in last week's issue.]

HOLMES.—Near Moorestown, N. J., Second month 1st, 1907, to George L. and Mary Leeds Holmes, a daughter, who is named Helen.

KELLETT.—On Sixth day, Second month 15th, 1907, at Fallsington, Pa., to William J. and Nancy (Holden) Kellett, formerly of England, a son who is named Chester Holden Kellett.

TOWNSEND.—At Langhorne, Pa., First month 26th, 1907, to Arthur Paul and Marion Paxson Townsend, a son, Horace Paxson Townsend.

WILSON.—In Altoona, Pa., Second month 1st, 1907, to Jesse Shallcross and Maude Neff Wilson, a son, who is named Robert Comly Wilson.

DEATHS.

COOK.—After a short illness of about eleven days, Susan Cook passed away at the home of her daughter, Sarah Brush, 43 Highland Ave., Buffalo, N. Y. She was the daughter of Steven and Sarah Kester and was born Ninth month 26th, 1824, at Boston, N. Y. About 1847 she was married to Jacob C. Cook, and after nearly five years of married life she was left a widow and thrown upon her own resources. With her usual energy and ambition she went in 1859 from Buffalo to Macedon Center, N. Y., for the purpose of educating her daughter, and niece, Julia H. Searing, now of Arkansas City, Kan. She returned in 1874 to Buffalo, living with her daughter until her death, which occured First month 31st, 1907.

DOWNING.—First month 23rd, 1907, at the home of her daughter, Matilda J. Underwood, near Harveysburg, Ohio, Jane W. Downing, in her 94th year. Services from the residence and Friends' Meeting House at Waynesville, Ohio, on the 27th. Interment at Miami Cemetery. The following sketch of her life is from a local paper:

Jane W. Underwood Downing was born in York county, Pennsylvania, Second month 13th, 1813. Her father and mother, Zephaniah and Hannah Underwood, removed with their family to Bald Eagle Valley, Centre county, Pennsylvania, when she was a young girl. She had a birthright membership in the society of Friends, which she loved, and was a diligent attender of meetings, at times appearing in the ministry. She was greatly attached to her people, and a most devoted, obedient child to her parents.

On Fourth month 11th, 1838, she was married to Jacob Downing, of Half Moon Valley, Centre county, Pennsylvania, to whom she was a most loving and faithful wife. Nine children blessed the union, but only five lived to adult age. Hanna M., the oldest child, departed this life in Fifth month, 1894, leaving four surviving children, Rebecca S. Merritt, Maria M. Romine, Matilda J. Underwood and Joseph J. Downing, the youngest of the family, who with nine grandchildren and six great-grandchildren, mourn the loss of this devoted mother and grandmother.

Jacob Downing, the husband and father, departed this life on Sixth month 9th, 1862, which was a great bereavement to his wife, but she rallied to the task before her, holding and managing the farm with ability. In Third month 1868, she disposed of her property in Centre county, Pennsylvania, and with her family came to Ohio, residing in the neighborhood of Harveysburg, up to the time of her death. She was a member of Miami Monthly Meeting, and for a number of years held the position of Elder.

Jane W. Downing was not only a loving, indulgent mother, and kind neighbor, but she possessed a brilliant mind, and a memory almost unsurpassed. Being a great reader, and having a store house of knowledge gathered through her long life, made her a most interesting conversationalist. She was greatly interested in the temperance cause, being a member of the W. C. T. U.

As the years dropped gently on this beloved mother, they wove a tie of affection, between her and her children, that was almost inseparable. It the closing scene of this long and useful life, she was surrounded by every earthly comfort, and in the midst of sorrowing children and grandchildren, the curtain dropped, and a noble soul took its flight to the better world.

FLINN.—Near Marshallton, Del., on Second month 2nd, 1907, Thomas W. Flinn, in the 59th year of his age.

Interment at Hockessin Friends' burying ground. Although not a member of the Society of Friends, he was a devoted attender of meeting at Fourth and West Sts., Wilmington, Del., and will be greatly missed from many Friendly gatherings.

NOTES AND ANNOUNCEMENTS.

Friends' meeting at York, Pa., was attended on the 10th by Robert Pyle of West Grove, who spoke from the thought:

"So many Gods, so many creeds,
So many paths that wind and wind,
When just the art of being kind,
Is all the sad world needs."

He spoke of the great necessity of real kindness in the world,—a kindness which leads us into a larger service for God, and for our fellowmen. He compared each life to an electric power plant. The great power is everywhere and under proper conditions, and centralized, becomes an element of real practical value.

In the First-day school, which followed, the subject of the lesson was, "Jesus and John the Baptist." In connection with the lesson the following questions were under consideration: "Does contentment mean inaction?" and "What constitutes might?"

The Peoples's Recorder, an eight-page paper, published weekly in the interest of the colored race, at Orangeburg, S. C., devotes a large part of its issue of Second month 16th to a description of the work done by the Schofield School. The paper contains nine cuts of the buildings and industries of the school, with several short descriptive articles. Nearly the whole of the first page is filled with an appeal to the negro farmers of the state to attend the Annual Session of the Schofield School Farmers' Conference. This conference, which has grown to be a very important gathering, was organized twelve years ago. In addition to the large annual gathering, an agent is sent out during the summer months to lecture to the farmers and organize local farmers' conferences.

As a result of the good work it has done it the past, Schofield School now has a fund of $14,000 for a girls' dormitory. Of this amount $6500, given by several generous friends of the school, was in the hands of the trustees when an appeal for $7000 was made to Andrew Carnegie. He promptly agreed to give this sum on condition that the amount be increased to $7000. When this became known Isaac H. Clothier contributed the needed $500 and the fund was completed.

Last First-day at West Philadelphia Meeting, 35th and Lancaster Ave., in addition to the regular attendance, many strangers were present, filling the meeting house. In the morning Jesse H. Holmes of Swarthmore was present and spoke on "The Creative Power of Man," the text being "Faith is the substance of things hoped for, the evidence of things not seen." His message was impressive and helpful.

At the meeting at 8 o'clock in the evening Jno. J. Cornell of Baltimore, Md., brought a loving message to Friends who crowded the meeting and galleries,. "The spiritual growth of the material body" was the thought germ. Along Bible lines he counseled his friends to cultivate and grow in Patience, Virtue, Knowledge and Charity. After each of the meetings the evidence of social mingling and good fellowship was an encouraging sign of friendly growth. The membership committee of the meeting feel encouraged at the marked, increasing attendance of West Philadelphia friends. Between six and seven hundred was the attendance of the day.

Partly worn shoes and coats suitable for children from 7 to 15 years are very much needed for several colored children, boys and girls, who, on account of the lack of them, cannot attend the First-day school of Spring Street Mission. Donations of the same will aid both the children and the work of the school.

Sixty-six pupils of various ages are now enrolled, the attendance being about 40. Sessions of this department of the mission are from 3 to 4 o'clock. Through the week the Head-worker, Anna M. Titus, is in charge. Visitors are always welcome. ELLWOOD HEACOCK, *Supt.*, 1223-25 Spring Street, Philadelphia, Pa.

Would it not be well to insert a notice in this weeks' issue asking our different Quarterly Meetings to send protests against the enormous Military and Naval display at Jamestown, the same being contrary to the enlightened and peaceful doctrine being promulgated in this 20th century of peace on earth and good will to all men?

ABEL MAHAN.

A Friend writes from Salem, Ind., that Ellwood Trueblood is very feeble, so much so as to miss meeting occasionally. Also that Mary Overman is improving slowly, and with assistance can walk two blocks to visit a neighbor.

Joseph Swain, the president of Swarthmore College, announced last night (the 23rd) in his opening remarks at the nineteenth annual dinner of the Swarthmore Club of Philadelphia, in the Belleveue-Stratford, that a large donation would shortly be received by Swarthmore College from an alumnus. Mr Swain would not disclose the name of the donor or the amount of the donation, which will not be made public until the gift has been formally accepted. Justice William P. Potter, in his address on "The Quaker Plan for World Peace," traced the efforts for universal peace back to the plan for world peace proposed by William Penn as early as 1663. "The fundamental principle on which William Penn's peace plan was based was that justice should be substituted for power," said Justice Potter. "That principle has not been improved upon by any of the more modern peace advocates." "Freedom and Responsibility" was the theme of A. Mitchell Palmer's address, and Franklin S. Edmonds spoke on "Civic Righteousness."

Walter Clothier acted as toastmaster and Howard C. Johnson was chairman of the Dinner Committee.

——— Phila. *Public Ledger.*

Mary Travilla of West Chester, Pa., attended the meeting at West Phila. Meeting house, 35th and Lancaster Ave., on First-day, Second month 24th. Her message, "No Man liveth to Himself—Worship in Spirit and in Truth," was intently listened to by a large gathering of Friends who filled the meeting house. Many Friends and others, strangers to the meeting, were present. The increase of interest and attendance is most encouraging as about fifteen hundred is the record for the months' attendance.

A conference under the care of Salem Quarterly Meetings' Philanthropic Committee will be held in Woodstown on Fourth-day evening, Third month 6th, at 7.30. An address by Henry W. Wilbur will be given on the subject, "What should a Citizen do with his Citizenship?"

An invitation is extended to all to attend the conference and the Quarterly Meeting the following day. The Meeting of Ministers and Elders will be on Fourth-day at 3 p.m.

Joseph S. Walton, of George School, Pa., has expressed his intention of being present at First-day Meeting, 17th and Girard Ave., on the 3rd, at 11 a.m. Friends are asked to see that this notice is circulated among all within the sphere of influence of the meeting.

THE MEMBERSHIP COMMITTEE.

EDUCATIONAL CONFERENCE.

The Committee on Education of New York Yearly Meeting will hold a conference at Friends' Seminary, New York (226 E. 16th St.) on Seventh-day the 2nd. The subject of the day's disscussion will be "The Child's Choice versus Adults' Authority." At the first session from 3 to 5 p.m. this subject will be taken up as it concerns the studies of the school; particulary the elective system in the preparatory school.

In the evening from 7.30 to 9.30 the matter of discipline in the school (and the home) will be taken up; whether to suggest the right conduct and leave the decision to the child, or to give commands that will be enforced.

Supper will be served between the sessions, at 6 p.m.

FRIENDS' SEMINARY, NEW YORK.

LECTURES FOR 1907.

Second month 23, Prof. Nathaniel Schmidt, of Cornell University: "How to Read"—or, the advantages of a sympathetic study of the past.

Third month 16, James B. Carrington of *Scribner's Magazine*: "American Illustratiors and their Work," including methods of reproduction in black and white and in colors. Illustrated with slides.

Fourth month 6, Professor T. P. Gordy, of New York University: "Thomas Jefferson."

Fourth month 27, Charles F. Underhill: "The Merchant of Venice," a Reading.

And to begin with, on Seventh-day Second month 16th, TABLEAUX arranged by Miss Elizabeth Fisher.

Lectures in the Meeting House, E. 15th St., Tableaux in the Gymnasium, Rutherfurd Pl. All at 8 o'clock p.m. Single Admission, 50 cents. Tickets for the course, including Tableaux, $1.50.

ABINGTON FRIENDS' SCHOOL.

The students of Abington Friends' School gave an entertainment consisting of recitations, songs, selections on the piano and debate on Second month 22nd, beginning at 1 p.m. The selections were mainly patriotic or in some way suggestive of National affairs in England and America.

In the group of English recitations Dorothy Baldwin recited "Ready, ay Ready"; Sidney Herkness, "The Barons Bold"; Marie Ten Broeck, "Eviction"; Bessie Walker, "London Bridge." In the group of American recitations Sarah Brooke recited "When the Great Gray Ships Come In"; Clark Pearson, "The Aged Stranger"; Harry Watts, "The Recruit"; Josephine Sydenham, "The Men Behind the Guns." The piano selections were rendered by Verna Ballinger, Marie Caldwell, Emma Shugard, Josephine Sydenham, and Bessie Bew and were selected from compositions of Holst, Mozart, Heller and Stone. An exercise "The Minute Men," by twelve small boys consisting of recitations and marching with flags, brightened up the programme.

A leading feature of the meeting was the debate on the question, Resolved, that the system of government in England is better than that in the United States. The affirmative was maintained by Herbert Moon and Drew McIntosh and the negative by Chester Ambler and George Hallowell. The chief line of argument on the affirmative side was a comparison point by point of the various features of the two governments and a bringing out of the strength and general efficiency of the English system in comparison with the many defects inherent in the American system. The negative side endeavored to show that the government of England was directly responsible for the Caste system in vogue, and that Caste was directly responsible for the poverty and general degradation of the lower classes in England, while in the United States where Caste does not prevail under governmental recognition there is equal opportunity for all.

The judges were John C. Roberts, Israel H. Ely, and Edwin S. Hollowell.

The decision of the judges was in favor of the affirmative.

The meeting closed by the audience and the school joining in singing "America."

SWARTHMORE COLLEGE NOTES.

Swarthmore was recently favored by a visit from Benjamin Trueblood, who addressed an appointed meeting in the Meeting house on First-day, Second month 17th, under the auspices of the Philanthropic Committee of Concord Quarterly Meeting. He was also present at the regular meeting in the morning and spoke to the students on some ethical and moral auspects of the Peace Problem, while his address in the afternoon took up some of the practical workings of the Hague Tribunal.

The Annual College Oratorical contest for the Delta Upsilon prizes was held in Parrish Hall, Second month fifteenth, and resulted in a tie for first place between Aubrey Crewitt and Amos Peaslie, third prize being awarded to Eugene Underhill. These three men will now constitute a team to meet Dickinson College in a dual oratorical contest to be held at Swarthmore, Third month eighth.

It is with a feeling of deep sorrow that we note the death of Mrs. George A. Hoadley, who passed away last week at her home in Swarthmore. Mrs. Hoadley has always been a most active friend of Swarthmore, not only as the wife of Professor Hoadley, vice-president of the college, but formerly in the capacity of a teacher in the language departments of the college. A mass meeting of the students was held just before the funeral, and resolutions of sympathy were drawn up and sent to the family.

The College Lecture Course for the season of 1906-07 is now completed with the exception of the final number. This will be held on the evening of Third month fifteenth, and will consist of reading from her own works, by Ruth McEnery Stuart. The tickets for this single lecture will be fifty cents, and all friends of the college are invited.

The Young Friends' Association will meet as usual on next First-day evening at 7.30. Dr. Joseph S. Walton will deliver the lecture of the evening on the subject "Spiritual Liberty."

College work was suspended for one day last week in memory of Washington's Birthday. As a result, it was necessary for the literary societies to postpone their regular meetings until this week.

Hon. W. P. Potter, Justice of the Supreme Court of Pennsylvania, is now giving a course of lectures on International Law at Swarthmore. The lectures are held every Second-day evening at 8.00 o'clock and about one hundred students are taking the course. The following topics are

ncluded: I. Historical Development of International Law. I. Sources from which derived. III. Parties—States and heir essential attributes. IV. Peace and the Normal Relations of States to each other. V. Rights and duties of States in time of war. VI. Rights and Duties of Neutral States. VII. Arbitration.

The general attitude of Judge Potter throughout the course is to emphasize the fact that stability of government, comfort of the people and economy of administration would be greatly increased by passing from the reign of force and arms to the reign of law and reason.

A. J. P

FRIENDS' ASSOCIATIONS.

TRENTON, N.J.—The regular meeting of the Friends' Association was held in the lecture room of the meeting-house Twelfth month 17th, 1906. Florence H. Patterson, the newly elected president, entered upon her duties. The secretary, Margaretta T. Hendrickson, was not present. Carrie Bamford read an excellent paper by Alice Hall Paxson entitled "The Child in the Home and First-day school." This paper threw out many good suggestions for both parents and teachers, which brought forth many interesting remarks. The second on the program was a paper by Francenia Cubberley "What should be the attitude of Christian people toward the Morman elders now visiting our city?" Jennie Horsnal answered the question "Should the Literary and the Friends' Association be merged into one?" She thought not, the one requiring lighter and more entertainment, while the other more serious thoughtful articles. After some little business and a short quiet, the meeting closed.

PLYMOUTH MEETING, PA.—The Plymouth Friends' Association met on Second month 10th. The meeting was opened by Annie F. Ambler, who read the 13th chapter of Hebrews. A report of the Philadelphia Friends' Association was given by several different members. They said the meeting was exceedingly interesting and that everyone took an active part. A recitation was given by Eliza Ambler entitled "As ye Sow." Ellis W. Bacon, of Philadelphia, read an excellent paper on "Brotherhood." The topic for discussion, "What should be a Friends' idea of simplicity in dress," was opened by Helen C. Livezey. A general discussion regarding this topic followed. Ellis Bacon gave us the evolution of the Quaker bonnet. A letter from the "Friends' Press Association of Baltimore Yearly Meeting" was read. It was decided to appoint a committee, when something objectionable appears in the papers to take immediate action. A paper from the Committee for Advancement of Young Friends' Associations was read. Benjamin Smith was appointed to answer this communication. Lewis Mammel, who had just returned from the West, gave an interesting account of different Friends he had met. The meeting dispersed to meet Third month 10th. E. E P., *Secy.*

NEWTOWN, PA.—A regular meeting of the Junior Friends' Association was held First-day afternoon, Second month 3rd. The subject "Negro Suffrage" was discussed with much interest. In a talk on the "History of Reconstruction" Bernard Walton reviewed the attempts of the Government after the close of the Civil War to bring the rebellious states back into their proper relation and at the same time to adjust the rights and powers of the freemen. Mary Smith Wilson's paper was read, which dealt with the nature and work of the "Ku Klux Klan," an outgrowth of the dark reconstruction period. "Suffrage Regulations in the States," was the subject of a paper by Gertrude Groff. She glanced back to remind us of the conditions in Africa from which this voting mass had come; showing that the Southern States probably dealt wisely with their great problem by placing restrictions upon the negro ballot. The suspicion and misunderstanding which resulted only made the work more difficult. A general discussion followed the regular program. Next month's program will deal with the subject of "Negro Education," which is of such practical interest to all of us.

Margaretta Paschall, *Secy*

SHORT CREEK, O.—Short Creek Friends Association was held at Emerson, Ohio, in the afternoon of Second month 16th, 1907. After a brief silence the president opened the meeting by reading the 15th chapter of St. John. The secretary being absent, Erie E. Fox was appointed to fill the vacancy. Twenty-one members responded to roll call, by repeating suitable quotations or Scripture texts.

The committee to nominate officers for the ensuing year reported by naming the following Friends, who are duly appointed to serve: For president, Charles F. Branson; first vice-president, Edgar A. Berry; second vice-president, William R. Clark; secretary, Florence Clark.

On our regular program a selection was read by Esther J. Fox, entitled "The Master's Touch." Anna S. Evans read a poem, "The Pilgrim Fathers," and Margeret C. Clark read an article, "Success," which says the great men, the men who are successful in the truest meaning of the word, are not those who merely amass great wealth, but who do the most for the benefit of humanity.

The question for discussion was "The Military Features of the Coming Jamestown Exposition." Jane H. Moore opened the subject by reading an editorial from *The American Friend*, entitled "A Symptom and a Protest." Mercy G. Hammond read an article from The Independent on this subject in which the writer laments the fact that the military display favors war rather than peace.

Adjourned to meet in Fifth month, at Concord.

Erie E. Fox, *Secy. for the day*

SOLEBURY, PA.—The Young Friends' Association convened on the 10th with Walter W. Ely presiding and Ethel Fell secretary. After silent devotion the president read the Scripture lesson. Ethel Fell read a communication from the Press Committee of Baltimore Yearly Meeting wherein it is urged that all members show their desire for pure literature by watching closely the public press and sending letters of disapproval when objectionable matter appears, by personal visits to editors and approval of what is pure and clean.

Fanny Cunningham and John S. Williams read excellent poetic and prose selections, paying high tribute to the tender, kindly heart and manner of Abraham Lincoln. Three articles which had appeared in the *Friends' Intelligencer* were read by Agnes B. Williams and Margaret A. Lownes. These were the opinions of Maud E. Rice of Newtown, Pa., Elizabeth B. Thatcher of Philadelphia, and Clement A. Griscom of New York, concerning amusements. That the same topic had been considered by the two appointees was simply a coincidence, which however proved very effective, as three views of the subject were presented, each one meeting with approval from members present. Carroll B. Price discussed current events.

Margaret A. Lownes.

BYBERRY, PA.—The Friends' Association was held Second month 3rd, at the meeting house. In the absence of the president, Charles Randall presided. The 104th Psalm was read by Jas. Bonner, Jr. The first item of business was the presentation of a letter sent out by the Philanthropic Section of the Friends' General Conference

to all Monthly Meetings, and which had claimed the attention of Byberry Meeting and had been referred by it to the Association, which thus seems to be the right arm of the meeting. The subject was discussed by Edwin K. Bonner, Rachel Knight and Arabella Carter, and a committee of three was appointed to take up the letter and suggestions with a view to bringing before the next meeting a plan whereby some good may be accomplished along the proposed lines. Those named were Edwin K. Bonner, Caroline J. Atkinson and Anna J. Hawkins.

The date of having a lecture by Eleanor Wood was discussed, and it was finally decided to have it on the afternoon of Third month 24th, at the meeting-house, all to see that publicity is given.

An original paper by Gertrude Tomlinson was then given, entitled "The Little Things of Life." Remarks followed by Nathaniel Richardson and Russell Watson. A selection was then given by Rachel Knight—Paul Lawrence Dunbar's "After Awhile." Arabella Carter then read a short paper in answer to the question "Does the use of the plain language exert any real material influence for good?" She took the stand that it does, and supported her theory by a number of incidents personally observed. She deplored the tendency of many Friends—and some pillars in the church,—who use the plain language among their own class, as it were, and "turn to the maid and man-servant within their gates and use the plural language, thus unconsciously paying them the compliment of supposing them to be more than one, and going contrary to the early testimony of Friends which taught brotherhood." She closed by saying "If the Society of Friends stands for the early virtues, for love, tolerance and brotherhood, then let us use the language a symbol of brotherhood, best expressed in the speech of our fathers' day and may in hope – still of our own." This was further discussed by Wm. P. Bonner who found the "plain language" the best introduction in business life. Nathaniel Richardson thought feeling was more than language. After further remarks by Rachel Knight and Jas. Bonner the meeting closed. A. C.

CALENDAR OF MEETINGS, ETC.

[In sending in notices for the Calendar they should be put in the usual form, so that they need not be rewritten. They must be in not later than Third-day morning.]

3rd mo. 1st (6th-day).—Nottingham Quarterly Meeting, at Little Britain, at 10 a.m.; Ministers and Elders, day before, at 2 p. m.

3rd mo. 1st (6th-day) — Baltimore Friends' School Lecture, in the meeting house at Park Place and Laurens St., at 8 p.m. Henry Gains Hawn, School of Speech Arts; subject, "A Lecture Recital."

3rd mo. 1st (6th-day.)— Friends' Central Old Pupils Lecture, 8 p.m. Dr. William P. Wilson, on "Our Insular Possessions."

3rd mo. 2nd (7th-day).—Educational Conference under care New York Yearly Meetings Committee, at Friends' Seminary, 226 E. 16th St., New York, at 3 and 7.30 p.m.

3rd mo. 2nd (7th-day).—Prairie Grove Quarterly Meeting, at West Liberty, Ia., at 10 a.m.; Ministers and Elders, same day, at 9.30 a.m.

3rd mo. 2d. (7th-day).—Whitewater Quarterly Meeting, at Milton, Ind., at 10 a.m.; Ministers and Elders, same day, at 8 a.m.

3rd mo. 3rd (1st-day).—Race St., After-Meeting Conference, at 11.45 a.m. Isaiah, chapters VII, VIII.

3rd mo. 3rd (1st day).—Girard Ave. meeting, attended by Joseph S. Walton, at 11 a.m. First-day School and Conference Class at 9.45.

3rd mo. 3rd. (1st - day). — Young Friends' Association of West Grove, Pa. Lecture by Eleanor Wood in the meeting house, at 2.45 p.m.; subject, "The Life of Christ."

3rd mo. 3rd (1st-day).—Fallowfield Friends' Association.

3rd mo. 3rd (1st-day). — Friends' Home for Children, 4011 Aspen St., West Phila., meeting for worship at 3 p.m.

3rd mo. 3rd (1st-day).—Swarthmore College Lectures on Quakerism; Dr. Joseph S. Walton, of George School; "Spiritual Liberty." Following lecture on the 17th, on "Quaker Worship."

3rd mo. 3rd (1st-day).—At Chester, Pa., at 3 p.m., a circular meeting, under care of Concord Quarterly Meeting.

3rd mo. 3rd (1st-day). — Fair Hill meeting, Philadelphia (Germantown Ave. and Cambria St.), attended at 3.30 p.m. by Ellis W. and Helen C. Bacon, Mary H. Whitson, J. Leedom and Sarah W. Worrell, Samuel Jones, members of the Quarterly Meetings' Visiting Committee. First-day School at 2.30 p.m.

3rd mo. 3rd (1st-day)—West Philadelphia meeting (35th and Lancaster Ave.), attended by Joel Borton, at 11 a.m.

3rd mo. 3rd (1st-day).—At Merchantville, N. J., Bible study class in Collins & Pancoast's Hall, at 3 p.m.

3rd mo. 6th (4th-day).—At Woodstown, N. J., at 7.30 p.m., a conference on "The Friend and his Citizenship." Address by Henry W. Wilbur. Salem quarterly meeting next day.

3rd mo. 7th (5th-day).—Salem Quarterly Meeting at Woodstown, N. J., at 10 a.m.; Ministers and Elders, day before at 3 p.m.

3rd mo. 8th (6th day).—Baltimore Friends' School Lecture, in Park Ave. and Laurens St. meeting house, at 8 p.m. Charles Dennison Kellog, "The Bird Man"; subject: A Lecture-Recital on Bird Life (illustrated).

3rd mo. 9th (7th-day).—Burlington First-day School Union, at Trenton, N. J.

3rd. mo. 9th (1st day).—New York Monthly Meeting at 15th and Rutherford Place, New York, at 2.30 p.m.

3rd mo. 10th (1st-day).—Meeting of Friends at White Plains, N. Y., at home of Elizabeth and Grace Capron, 42 Fisher Ave., at 11 a.m.

3rd mo. 10th (1st-day).—A postponed meeting of New Garden, Pa., Young Friends' Association, at home of Anna M. Cooper, Avondale, Pa.

3rd mo. 10th (1st-day).—Plymouth, Pa., Friends' Association.

3rd mo. 10th (1st-day).—Reading, Pa., meeting attended by members of

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Calendar of Meetings, (Continued)

Philadelphia Quarterly Meetings Visiting Committee, as follows: John L. Carver, J. Leedom Worrell, Sarah W. Worrell, D. Henry Wright.

3rd mo. 10th (1st-day). — Young Friends' Association of New York, at the Schermerhorn St. meeting house, Brooklyn, at 8 p.m. "Great World Movements and their Enduring Influences — Revolutions : Mirabeau, Hearst, Washington, Mazzini, Wordsworth, Shelley." Paper by Philip Bellows. General discussion.

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GOOD WORDS.—VI.

But all, in my opinion, are illuminated by the dawn of light. Let all, therefore, both Greeks and barbarians, who have aspired after the truth,—both those who possess not a little, and those who have any portion,—produce whatever they have of the word of truth.

Second Century. CLEMENT OF ALEXANDRIA.

EVERY DAY.

And God said, "Let there be light!"

Every day the river dreams,
Muddy ebb and all.
Every day the city gleams
Through the smoky pall.
Every day my light within
Laughs at little human sin,
Smooths the darkened brow
With its glad "How now!"
Sin and smoke and turbid streams
Glow, embraced in sudden beams,
Lifted, lighted, shining-shod,
In the footing light hath trod,
Freed from any thrall.
Love! thy light thus crowns a soul
Till the flaws enhance the whole
And the faults ye would destroy
Glister, melt in light, in joy,
Of the ray from God!

In Christian Register. —*Charlotte Porter.*

DIVINE ILLUMINATION.

BY SILVANUS P. THOMPSON IN THE *Friends Quarterly Examiner.*

III. THE PRACTICE OF IT.

In studying religious intuitions such as those, not of the mystics only, but of many others to whom that name would never be applied, the question naturally arises: Are these intuitions natural or supernatural? Is the intuitional religion to be reckoned natural or supernatural?

IS IT NATURAL OR SUPERNATURAL?

The answer we give must clearly depend upon our definition of the word *nature.* Super-physical such intuitions are, but supernatural they are not if our view of nature is something larger and more inclusive than physical nature. If we admit as a part of nature a set of psychic phenomena, it will be impossible, by a miserable dualism, to exclude from the category of the natural, our intuitions of the Divine. But it may be objected that they are purely subjective. To this there is a two-fold reply: first, that even if it were so, they are not therefore less true; secondly, that there are things that are subjective which are yet in another sense objective. An illustration of this from physiological optics will explain the point. Everyone knows that if one looks at any bright object—the sun, a lamp, or even a brightly illuminated picture—for a few moments, and then closes the eyes, one sees brilliant patches of colour, and that if one then opens the eyes and gazes at a grey surface, such as the ceiling in shade, one may see a ghostly image, in complementary colours, of the original object. Now these colours, whether seen in the closed eye or apparently projected on the ceiling, are clearly subjective—they have no existence outside ourselves. Yet the physiologist knows well, and has proved by observation with ophthalmoscopes upon the distribution of the "visual purple," that these after-images actually exist imprinted as a species of rapidly-fading photograph upon the retina of the eye—that to the subjective thing projected on the wall or ceiling there is a corresponding something which is literally objective,. Is not the fact of conscience—the fact that conscience exists in men—a fact that can be known, observed, even tabulated and classified? Is not the conscience of the race— that is, the individuals of the race—an objective fact and an historical fact? Yet conscience is essentially subjective. Hence I see no logical reason for refusing to admit that Divine illumination, though it may not in all cases be easy to recognize or identify, has a real and objective, as well as subjective, existence. It is a phenomenon to be admitted, observed, studied, analysed, but, above all, to be utilized. At an earlier stage I have raised the question whether any distinction of kind is to be made between conscience and the intuitions of soul, the fuller illuminations which come to those of higher experience. I would here repeat that, apart from the question of the limitations presently to be considered, I regard the distinction to be made not as one of kind, but merely as one of degree. For in such degree as any man attains to illumination of soul, just so far does his conscience become an absolute rather than a relative guide to conduct. But I cannot stay to elaborate the point.

HOW ATTAINED.

One other question which arises as to the nature of Divine illumination is its communicability. It

is clear from history that, while to each soul its own revelations are purely personal and intimate, yet there is a communion of souls in which, at least at times of high spiritual emotion, the state of fuller illumination can be communicated from one to another. There is a certain contagion in the deeper religious experiences. And yet in the ordinary relationships of life—even in the closest, as that of parent and child—there appears to be no inherent communicability of this power of spiritual reception. I note the fact without offering here any suggestion in explanation.

Intuitional religion has, as we have seen, very diverse manifestations in its working on different temperaments. The varieties of religious intuition, that is, of Divine illumination, are many. Setting aside as of little ethical importance intuitions of the apocalyptic type, let me deal with those relating to conduct and belief. These may range from the most elementary impulses, denominated "qualms of conscience," to profound perceptions that are not unworthily dignified with the name of "inspiration." Such intuitions come with more or less power to thousands of individuals; there is a consensus, not to be denied, as to their reality. The guiding hand of God, though a metaphor in form, is a fact witnessed to not only in the experiences of the saintly departed, but in the lives of many who are, in their own estimation, quite ordinary Christians. In all ages it has been accepted, and is now axiomatic, that right conduct—that is, conscious and active obedience to intuitions already received—is the pathway to the reception of further intuitions, and to a fuller illumination. "Who shall ascend into the hill of Javeh?" asked the Psalmist. "He that hath clean hands and a pure heart," was the reply. "Blessed are the pure in heart," said Christ, "for they shall see God." But the question remains: How, in what way, does the individual become conscious of the intimation? Does he, when he seeks for guidance, literally, as in the Scriptural phrase, "hear a vioce behind him, saying, 'My son, this is the way'"? The answer must certainly be that the "voice," if any, is an interior impression; the "vision," if any, is subjective. Something, which in the imperfection of language is described as a voice or a vision, enters into his consciousness, but precisely how, the subject himself is often quite unconscious. Having lived long amongst people who are in the habit of looking for and receiving religious intuitions, whose spiritual life was almost wholly based upon such intuitions, I have had occasion to learn of these experiences, and to ask of my friends from time to time how, and in what manner, do they come? One, indeed, who, in his limited measure, has essayed to commit himself to Divine guidance, though he may find it difficult to narrate to others the deep things of the Spirit out of his own experience, is, at least, in a better position to know of the reality of such things in his fellows than those can be who have not deliberately made the attempt. Divine guidance is perceived or received in innumerable ways. By the counsel of experienced friends, by the words of preachers, by the perusal of books, by many channels ordinarily deemed outward, such guidance, indeed, comes; but there may be hundreds of sermons, counsels, readings, that fall idle, that bring no message. It is only as the objective word evokes an inner and subjective impulse that it bears any vital meaning. But we are dealing rather with the intuitions that occur without any such outward or objective counterpart, and these come, sometimes when they are waited and prayed for, sometimes when they are least expected. The attitude of soul most favourable for their appearance is that of the silent, undisturbed, and devout awaiting—"that inner stillness wherein we learn truth at first hand;" when we have ceased to strive or cry, when the self and its individual needs have been set aside, and the conscious efforts of the soul have been hushed into complete submission. One form which, under these circumstances, guidance takes, is without any manifestation that can be characterized as voice or vision; when, after such a period of renunciation of will-effort, the mind returns to its ordinary activities. That which was before doubtful or cloudy is found to have become clear and certain; the judgment has been strengthened, the will nerved; the crooked place has been made straight, and the rough place plain. Will you argue that this is a mere natural consequence of time having been allowed for reflection? I am quite certain that in many cases such a suggestion would be wholly inadequate and misleading. But even if it were so, would the guidance so attained as the result of the silent spiritual exercise of devout waiting be any the less a Divine guidance? But silent waiting is not the only clue to the learning of the will of God. Obedience to recognized duty, the performance of active obligations, humanitarian work if undertaken with a sense of Divine duty, all have the same effect; by a healthy spiritual reflex action, they bring the soul into the state where it is better able to perceive what the will of God is. Even in matters of religious faith it remains to be true that he that doeth the will of God shall know of His doctrine. And there are Christians who still believe, in spite of all machinery to the contrary, that when the Holy Spirit shall come He will guide men into all truth.

ITS VARIED MANIFESTATIONS.

The consequences of the recognition of this illumination by Divine intuition are various and important. We have seen that the mystics belong to no one sect or denomination. A'Kempis, Eckhart, Tauler, and Molinos belonged to the Roman communinon, though Rome cast out Molinos and looked askance at Eckhart. Law was a high Anglican in the most Erastian age of the Anglican church, and to the Anglican communion belonged, also, Henry More, the Platonist. Boehme and Fox cannot be said to have been nurtured in any church. Though Fox went first amongst the professing Presbyterians of the Puritan period, he found himself of quite another temper, and repudiated the "jangling professors" in terms which he seldom applied to the priests, many of whom he quaintly describes as having shown themselves "very tender." In fact, the grace of receiving Divine intuitions is independent of the accidents of denomination or of formal creed. It is one of the *gratiae gratis datae*, the graces which teach our unity with God, our common Sonship with Christ, and which make us partakers of His nature. But mark the result of the admission that in this matter of denominations the Spirit bloweth where it listeth. It demonstrates how much greater and wider is the ambit of the Divine Spirit than is that of the Institutions which have arisen in historic time claiming to be exclusive channels of Divine grace. Bernard of Clairvaux, in a well-known passage, condemned the teachings and reasonings of Abelard as externalizing and degrading to the Faith. Hartley, the Vicar of Winwick (Northamptonshire), in a very remarkable tract, *A Discourse on Mistakes in Religion.*, published in 1759, (p. 52), says, in a passage on religious Illumination:—

"I am here led to say a Word concerning Inspiration, and to observe, that this best of God's Gifts to Men (however the Belief of this may be deemed Enthusiasm by Some) is the certain Privilege, in one Degree or other, of every true Christian ; for the Gospel Faith is nothing less than a Supernatural Light and Power communicated to the Soul from the Father of Lights : and every saving Grace in us is, in its Measure, a real Participation of the Divine Nature."

And William Law observes:—

"What a miserable mistake it is, therefore, to place religious goodness in outward observances, in notions and opinions, which good and bad men can equally receive and practice, and to treat the ready real power and operation of an inward life of God in the birth of our souls as fanatacism and enthusiasm."

If we are honest and earnest in our following of the light, and are, as Dr. Bradford puts it, "carrying about within us the eternal principle of righteousness, which no man can ever escape, the violation of which is sin," we shall neither desire nor need to spend our time on the discussion of the metaphysical propositions over which men and churches have wrangled in their attempts to define the infinite.

"All disputes," says Boehme, "about the nature of Christ only prove that the disputants are not Christians, because if they were true followers of the Christ they would have the living Christ within themselves, and know His true nature." This is a hard saying, and, personally, I could wish that it had been stated with more charity of phrase; but in essence it is profoundly true. He who takes his religion at first hand, and is a true Theodidakt or Christodidakt, understands what Christ's words mean when He says (John viii. 36): "If the Son therefore shall make you free, ye shall be free indeed," or what the Apostle John meant when he said (1 John ii. 27) that "the same anointing teacheth you of all things," and ye "need not for any man to teach you." This is what Fox meant, too, when he called men from the teachers without to the Teacher within. The following of the Christ within, as a rule of Christian conduct, is a discipline all the more surely effective, all the more penetrating and intense, because it is independent not only of ceremonial and institutional religion, but also of all speculations as to Christ's nature and of all theories of Atonement and Incarnation. Intuitional religion stands at the opposite pole of religious thought from Institutional and Ceremonial religion. On its effect on character I need not dwell.

NOT TO BE SET UP AS AN INFALLIBILITY.

Illumination of soul is subject to limits and liable to aberrations. There is no infallibility about it. The treasure is in earthen vessels. It is only human to make mistakes of judgment even about the most sacred and intimate experiences. Everyone will be ready with examples of the aberrations of religious genius, and it is doubtful whether the mystical temperament is open to the charge of having been more prone than any other to aberration. The extravagance in speculation of Swedenborg and the extravagance in conduct of Naylor, the Quaker, are cases in point. They exist to point dangers which are real. The safeguards are various, and the most obvious of them is to give the frankest possible recognition to the possibility of the danger. The second is furnished by the reflection that as experience shows, Divine intimations, at least in matters of personal conduct, are quite as often influences of restraint as impulses to activity. It is narrated that the demon of Socrates was principally dehortatory in its operation. Humility of character, itself a grace to be coveted, tends to make the ear open to restraining influences. Many practical advices have been given on

this subject; none more direct than that of Paul, when advising the Romans that he who acted against the monitions of conscience is condemned because what is not of faith is a sin, and none more helpful than that which he wrote to the Philippians (iii. 16), where he advised those whose minds were conscious of their limitations of attainment that God would reveal to them even that in which they felt deficiency, commanding them to walk by the same rule whereto they had already attained. Of the writings of the mystics the *Imitatio Christi* stands out most uniquely in its setting forth of restraining influences. But there is one other safeguard that must be enumerated. Reference was made to the actual objectivity, in the collective sense, of these inward and subjective experiences; and probably many of us could furnish, from our own knowledge, examples of the apparently collective operation of the illuminating Spirit. Let me here recall the penetrating remark of Pardre Semeria: *Il parait que l'espirit de Dieu souffle avec une certaine homogeneite d'operation.* None of us can have given much attention to the subject of personal illumination without being aware how intensely true this is. In the Quaker community, it is a matter not only of intimate conviction but of continual observation. There is such a thing as a consensus of "obedient and visited souls," a community in sharing, if not of the beatific vision, at least of the Divine intuition. And the aggregate consensus of those who have shared the spiritual influence, without being erected into an authority (which it is not, and, except in theory, can never be) is a safeguard of the most potent kind.

There is yet another danger besetting intuitional religion, namely, that degeneration into a passive introspection, when the life becomes atrophied into blank contemplation. For this danger the safeguard is active work—the recognition of the duties and responsibilities which lie upon us—the duties of citizenship, philanthropy, and—if I may use the word in its widest sense and not in the sense of proselytism—of missions. The imitation of Christ, if it is worth anything, must not end where a Kempis breaks off; whatever sufficed six centuries ago, there is a present service of man demanding our activities every day.

METHOD AND CULTIVATION.

I come, finally, to the method of Intuition and its cultivation, for cultivated it can assuredly be. It may be claimed without contest that Christ Himself inculcated it. "Why do you not of your own selves judge that which is right?" was His appeal, addressed not to the disciples but to "the people." When His disciple, Philip, besought Him to show them the Father, He did not answer by theological demonstration or reference to authority, but rounded on him with the appeal to intuition, "Have I been so long time with you?" And the words, "Blessed are they who have not seen" (with their bodily eyes) "and yet have believed," may be taken as the echo of a similar utterance. He bore testimony that Simon Peter's recognition of Him had not resulted from any revelation to him by flesh and blood, and pronounced him blessed for his intuition; He spoke of the living water welling up within; He emphatically declared that it is he only who does God's will "who shall know of the doctrine whether it be of God." Obviously He expected and required His followers to cultivate the method of intuition.

It is possible for such cultivation to be almost unconscious, like that of the child that unconsciously grows to listen for its mother's voice. A beautiful illustration from the physical world is afforded by the faculty of hearing. Think of the native Indians who, without knowing how or why, have trained their hearing till they can hear the footsteps of an approaching stranger long before he has come into sight. Anatomists tell us that when we strain our ears in listening we perform a very definite act. Behind the drumskin of our ear there lies a delicate little muscle—the *tensor tympani*—the function of which is, by contracting, to tighten up the drumskin and make it more receptive to sound. We all are conscious, when we listen intently, of *doing* something—we scarcely know what—which requires an effort. How many of us know that that effort is the tightening up our *tensor tympani?* And the savage has, by constant practice, learned to tighten up his *tensor tympani* till he has acquired what almost seems a new and magical super-sense. Of course he has also trained his brain to interpret these slight sounds. So is it, by analogy, in the cultivation of the faculty of Divine perception; even the unlettered and those ignorant of worldy wisdom may have found the secret of the cultivation of that inner ear which hears the voice of God, and may receive intuitions that can never reach the wise and the scribe.

I claim for a personal religion founded on intuition that it possesses a depth and intensity not to be equalled by that founded upon any other method. Whatever a man's inner experiences may be, few or many, small or great, they are *his own* in a sense that no others can be. Whatever his knowledge of history, his reverence for authority, his nurture in observance or creeds, yet his religious apprehensions are but second-hand if they do not go beyond these, if he have not attained to a direct personal and interior experience, to some revelation of God in his own soul.

Herein lies the immense ethical value of experience as contrasted with that of authority. There is no authority that gives the right to be "disobedient to the Heavenly Vision." Authority at its best—and I am not going to say that authority has not had its place in the Divine order—gives a man something from without; experience gives him, it may be, no more, or, it may be, much more, it may be even less; but whether less or more, it gives him it *from within.* The aid of authority is (as Emerson remarked) like that of the mother to the child. On his attainment of maturity it ceases, and would be hurtful and ridiculous if prolonged.

"Slowly the body comes to the use of its organs; slowly the soul unfolds itself in the new man. It is partial at first, and honours only some one or some few truths. In its companions it sees other truths honoured, and successively finds their foundations also in itself. Then it cuts the cord, and no longer believes 'because of thy saying,' but because it has recognized them of itself."

We may, indeed, liken the intuitional method in religion to the experimental method in the physical sciences, which proceeds by observation, experiment, and induction from the known to the unknown, or from the well-known to the less well-known. But from this point of view new limitations step in, for while by experiment in physics we may set problems to nature to elicit their solution, we cannot in the same way set problems to the Eternal to extort His answer. We can follow intuitions, classify, criticize them, and deduce observational laws, just as we can the laws of any other natural phenomena, and we can test these deductions, if not by the experiment, yet by examination of the collected data. Yet no conclusions so arrived at *ab externo* can be put into the same category as the things themselves received as a matter of inward witness. These deductions are useful as affording for the time judgments as to the genuineness of any supposed revelation—they are not revelations themselves. Who knoweth the things of a man save the spirit of man which is in him? Yet in any true intuition there will be no lack of correspondence between the inward and the outward. As Barclay, the Quaker apologist, says:—

"The Divine revelation and inward illumination is that which is evident and clear of itself, forcing by its own evidence and clearness the well-disposed understanding to assent, irresistibly moving the same thereto; even as the common principles of natural truths move and incline the mind to a natural assent: as that the whole is greater than its part; or that two contradictory sayings cannot be both true nor both false."

Logic, in fact, comes in not at the beginning, but at the end; and that its entrance produces no confusion will be self-evident, since all along there has been posited the underlying conviction of the essential inherent unity of the human mind with the Divine. Furthermore the entrance of logic involves no appeal to authority, since nothing is accepted from without. The primary appeal is, and always must be, to the revelation or revelations in the individual soul. If the spirit of a man be the candle of the Lord, His lighting of other candles will not produce confusion.

In the movements—the religious movements—of to-day, there is great need of those who thus hold, by personal, immediate, first-hand conviction, an apprehension of the Divine. Whatever convulsions or revulsions take place, by the dislocation of the accepted authorities, or the shifting of the centre of gravity of religious beliefs, they stand unmoved who have this inward root. It is news to some that the Christian life may be an intense reality without any priesthood other than the universal priesthood of believers, or any sacraments other than those which arise in the ordinary sacred relationships of daily life, or any institutional machinery whatsoever. And in an age when religion tends to drift into dependence on priesthoods and sacraments and institutions, this is no light thing. There is a niche in the Kingdom of Grace for those who can demonstrate that the Spirit is free from human organization, and works in all alike—laymen as well as priests, women as well as men, unlearned as well as learned—if only they will hear and obey. There is room for those who can trust the Divine Spirit to direct and control not only their individual but their corporate life. The new sense of citizenship, which is involved in this conception of corporate life controlled by Divine guidance operating through every individual, leads to new and wider activities. The mission most needed in the world to-day is not only to endeavour to enlighten the "heathen" abroad, but to bring enlightenment to those who, whether in Park Lane or Whitechapel, in Westminster or in Fleet Street, are blind to the needs of their fellow men and deaf to the voice of God within.

SILVANUS P. THOMPSON.

BOOKS AND READING.

The most ancient book in the world is probably a manuscript recently unearthed in Egypt, written on papyrus and thought by competent authorities to date from 3550 B. C. Its title is "The Instruction of Ptahhotep," and it contains the counsels of a father to his son on the conduct of life. Although twenty-five hundred years earlier than the Old Testament Book of Proverbs it is not without resemblance to that writing, and is couched in a similar spirit of lofty morality resting on religious sanctions.—*C. W. Wendte, in the Christian Register.*

HOW WE SUPPORT CHARITIES.

[From the *Charities Record*, Baltimore, Md., for Second month. The italics are ours.]

One of the chief sources of worry and preplexity confronting the managers and executives of our local charities is the difficulty of providing the sinews of war. There is scarcely an established philanthropy in Baltimore to-day that does not find itself hampered for lack of funds. For example, ask the Instructive Visiting Nurse Association if it has enough money for its work, and it will promptly answer no, and will point to the need for extending its ministration to the sick poor, especially in behalf of its tuberculosis patients. Ask the Children's Aid Society and it will tell you of its constant struggle to get sufficient money to meet the demands upon it; that, moreover, the Society could use hundreds of dollars more than is provided, to extend its boarding-out department for dependent children, who should be placed in family homes rather than under institutional care.

Ask the Maryland Association for the Prevention and Relief of Turberculosis, and it will point you to its meager annual income of $3,000, and to the present campaign to increase this at once to $10,000. Ask the Association for the Improvement of the Condition of the Poor, and it will cite its recent appeal for $18,000, $10,000 of which remains to be secured. The Association will also refer you to its yearly recurring deficits. Ask the Charity Organization Society and it will not hesitate to confess that money is needed to do justice by its clients, to meet the new opportunities for usefulness presenting themselves and *to pay living salaries to its overworked agents.* These are all well-known charities under the direction of philanthropic citizens *who are giving their time freely* as trustees and directors. The needs of other societies might be cited to point the plain moral that the charities of Baltimore are not receiving the support which they require.

Unfortunately the same is true of our State institutions. Take for example the imperative need for increased accommodations for the insane and feeble-minded. With a waiting list rapidly mounting up toward half a thousand feeble-minded unable to gain admission to the State's institution at Owings Mills, with the insane lodged in jails or almshouses or inadequately cared for at a home because of lack of State provision, the need of larger appropriations for these public institutions controlled by the State and supported by taxation is apparent. It would be interesting and instructive if we could know the amount of money that is spent annually by the private charities of Baltimore *in the mere effort to get funds for their support.* How much goes to collectors, to the printing and posting of appeals that might be saved were the response prompt and adequate? If each one in Baltimore appealed to were numbered among the supporters of our local charities in proportion to his ability, much of this effort would be saved and the percentage charged off to cost of collections would be reduced to a minimum.

AN EXCURSION.

First-day morning was dull and gray, but Montgomery Ave., as the old Lancaster pike leading out of West Philadelphia into Montgomery County, is now called, was nevertheless attractive with a pale, one-toned beauty, as four of us stepped from the City Line trolley at its terminus. Straight away stretched the icy road, bordered on both sides by modern country places, with here and there a real colonial house whose restful lines, soft gray stones, finely proportioned porch, or fine door tops were as pleasing as the wintery sky and glistening road. Here and there a modern red roof added the needed bit of brightness, but the predominating note of the landscape was gray, gray enough to seem a part of Merion meeting house, which we reached just at meeting time.

We found the janitor at the door. Inside the fires burned brightly. What a treasure the little old place is! To go up the steep narrow steps and raise the shutters which close the gallery up, or to feast one's eyes upon the wide wainscot at the back of the preacher's gallery, with its beautiful satin-like finish is indeed a pleasure. A pleasure in spite of the modern book-cases which have been so unfortunately placed. Surely an equally convenient, and certainly a more suitable place could be found for them in the newer part.

Time passed and no one else came, so we settled ourselves near the fire while one of us read from an old book discovered in one of the book-cases. The yellowed title page set forth how the book had been published in 177— and treated of war as its spirit was contrary to the Scriptures, of slavery, and of the education of the youth in our vicinity. For half an hour we read the interesting educational maxims. The teacher was advised to begin at simple problems in order that the boys might, if possible, understand, to dictate from the Holy Bible, from history, or some religious book, then to correct this work, return it to the boys who should again write the exercise, after which the teacher should a second time correct the errors and after this the children should copy it again "neatly on the opposite page." As we read directions to the boys to refrain from all evil behavior, pray daily, and speak only kind words to their companions who were in trouble or disgrace, lest "they

themselves be sometime in like case." The snow had begun to fall, making for us, when we closed the meeting house door behind us, a new road, and a new landscape.

As we walked back to the trolley we told one another how much we had enjoyed the peace and the beauty of it all, and promised ourselves that this should not be the last time that First-day morning should find us at Merion meeting. Thinking now of the charm of this real bit of country, so completely accessible to city dwellers, we almost wonder why Merion meeting isn't crowded every First-day morning. H. M. F.

"INTERNATIONAL" TEXT STUDY

1907. Lesson No. 11. Third month 17th.

JACOB AND ESAU.

GOLDEN TEXT.—Lying lips are an abomination to the Lord, but they that deal truly are his delight. Proverbs 12 : 22.

THE SCRIPTURE of the Lesson is Genesis 27 : 1-45.

Some years elapsed between the events recorded in our last lesson and in this, for we are told that when Esau was forty years old he took for his wives two Hittite women, which was a grief of mind to Isaac and Rebekah. The story told in the chapter which is our lesson for to-day is one of the best known of the Old Testament narratives.

We have already learned how Jacob took advantage of his brother's hunger to buy his birthright of him for a mess of lentils. Under the Jewish law the first-born son became the head of the family if the father died; he also received a double portion of his father's goods. The first-born might sell his birthright to one of his brothers, if he chose, or the father might take it away from him and give it to one of his other sons. Esau was quick tempered and impulsive; Jacob was cool and calculating, and thus it was easy for him to make a bargain with his brother that Esau bitterly repented when he took time to think it over.

Jacob was Rebekah's favorite even before Esau angered his mother by marrying Hittite women. She wanted Jacob to receive the blessing that Isaac intended to give Esau, for it was believed by the Hebrews that the blessing pronounced by the father upon the son had a great influence upon his after life.

The most pathetic part of the story is when Isaac finds out the deceit that has been practiced upon him. Deceived by the smell of the garments that Jacob has on he begins his blessing with the words, "See, the smell of my son is as the smell of a field which Jehovah hath blessed." The things that he desires for his first-born are what the people of that time looked upon as blessings; first there was promised an abundance of the things that the earth would bring forth, and then Jacob was told that other nations would bow down to him and that he should be lord over his brethren. A blessing once given could not be revoked, and so when Esau came to his father Isaac could only promise him that the fatness of the earth should be his dwelling, and that though he should serve his brother it should at length come to pass that he would break loose and shake off the yoke from his neck.

In the conclusion of this chapter and the beginning of the next we again have evidence that narratives by two different writers have been welded together. One writer tells us that Rebekah sent Jacob to her brother Laban for a few days until his brother's fury should pass away. The other writer says that Rebekah did not wish Jacob to take a Canaanite woman for a wife and persuaded Isaac to send him to her brother Laban, to seek a wife among her own people.

Any lover of truth and justice who reads this narrative to-day at once condemns the deceit practiced by Jacob and his mother. In Jacob's after life we shall find that his character changed for the better, through the development of the good qualities that he really possessed. But all the good acts of his after years could not take from him the memory of the wrong that he had done his brother. Repentance, however sincere, cannot undo a sinful act and its consequences; it can only save us from other sins in the future.

TOPICS FOR ADULT CLASSES.—Esau's Character. Jacob's Character. Doing Evil that Good may Come.

QUESTIONS FOR INTERMEDIATE CLASSES.—What made it possible for Jacob to deceive his father? What is venison? How did Rebekah disguise Jacob? What made Isaac suspicious? How did Jacob answer him? What is the meaning of the name "Jacob"? Why did Jacob go away? Who was more to blame, Jacob or Rebekah? What do you think Esau meant when he said, "The days of mourning for my father are at hand?"

I leave it to others to speak of suffrage as a right or a privilege. I speak of it as a duty. What right have you women to leave all this work of caring for the country with men? Is it not your country as well as theirs? Are not your children to live in it after you are gone? And are you not bound to contribute whatever faculty God has given you to make it and keep it a pure, safe and happy land?—*James Freeman Clarke.*

FRIENDS' INTELLIGENCER.

EDITORS: R. BARCLAY SPICER,
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BUSINESS MANAGER: CHARLES F. JENKINS.

News items for insertion the same week, must reach us not later than Third-day morning; longer articles as much earlier than that as possible.

Address all correspondence to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

PHILADELPHIA, THIRD MONTH 9, 1907.

OIL AND SAND.

When a man has a good machine that he wishes to keep in excellent running order he is careful to oil the bearings so that there will not be any unnecessary friction. If he were to drop sand into the joints instead of oil the machine would work by jerks and finally wear itself out. In the machinery of life kind words and thoughtful acts are the oil that lessens friction and enables people to work together smoothly. Impatience and scolding are the sand that gets into the joints and causes innumerable jars and jolts.

It is possible, however, to put so much oil on a machine that it gums and clogs the wheels; and it not infrequently happens that a person says so many kind and complimentary things that they either become oppressive or foster vanity and self-conceit; while another does things intended to be kind that hinder instead of helping, because they are not done at the right time or in the right way. A kind heart is one of the most precious of all possessions, but it is of much more value if it is accompanied with a clear head.

Then again, while sand would work much harm among the wheels of the machinery, it is very useful if put in the right place. A trolley car starts up a steep incline when the rails are slippery; presently it stops and then goes backwards to the bottom of the hill. It would be worse than useless to pour oil on the tracks for that would only make them still more slippery. Instead of oil the motorman uses a liberal sprinkling of sand, and then the car wheels get a grip upon the track and go slowly but steadily up the hill.

If the work of life is to be done wisely and well there must be a judicious use of sand as well as oil. Here and there we find some man or woman who seems to know just when and how to use each most effectively; but some of our friends are lacking in oil, some have not enough sand, and some, alas! are deficient in both. Amiable people are delightful to live with, providing they possess energy as well as amiability; but we all know persons who never get cross, who never find fault, and yet who are not comfortable to live with because they leave undone so many things that they ought to do. On the other hand the forceful people, the people who accomplish things, are often impatient and irritable, and walk roughshod over the feelings of those they love best.

It does not follow that because a person is naturally good-natured and easy-going that he must therefore be lacking in force. Where there is genuine love in the heart there will be a desire to be of genuine service, and this desire will beget the power to do things, and will add efficiency to good nature. Neither should a forceful person make excuses for his impatience and roughness, for he could accomplish twice as much if he did not waste his own energy and the energy of others by unnecessary friction. The strongest of all strong men is the one whose strength is always tempered by loving kindness.

There is an increasing probability that the limitation of armaments will not only be discussed at the coming Hague Conference, but that the discussion will bring forth fruit; for Great Britain's responsible Ministers will wait until after that conference to decide whether to build one less or one more great battleship. In a recent interview in London M. de Martens expressed the highest hope in regard to the outcome of the conference, which he says will be "the first occasion in which the civilized nations of the world have met together, in time of peace, not as the result of force, to legislate on their mutual relations."

NOTES BY THE WAY.

Recently the writer attended the Abington Quarterly meeting, and found the country snow-bound, and a sleigh ride of the old-fashioned kind from Jenkintown to the meeting house one of the delightful experiences of the day. There was the usual good attendance at the meeting, more of the details having already found place in *The Intelligencer*. The Friends' Association in Media has also been visited. That pleasant borough was also more or less snow-locked, yet a goodly company gathered in the assembly room of the Friends' School Building, to hear a talk on some of our conditions as a Society, past and present.

On the 25th of last month the Horsham meeting was visited, and in the afternoon the meeting of the Friends' Association was attended. The meeting met in the midst of a lively snow storm, yet the attendance was surprisingly large. On this

trip we made our first visit to Hatboro, and saw some of the interesting points in that prosperous hamlet. Hatboro has the oldest public Library in the state of Pennsylvania, it having celebrated its one hundred and fiftieth anniversary not very long ago. It was entirely a masculine enterprise in its management until recently, when our friend Susan H. Jarrett became the first woman director. The library is housed in a commodious building all its own, and is a most valuable as it is a venerable aid to the intellectual life of the community.

Last Seventh-day we went to Salem, and in the evening attended a philanthropic meeting, at which a talk was given on "Some Phases of Our Philanthropic Work." On First-day morning the meeting was attended, and the First-day School visited. The School is a most interesting one. It has a nice membership of persons of all ages, the remarkable part of it being that the children and young folks are practically all the children of families where the fathers and mothers are not both Friends, and in some cases neither parent is a member. This collection of young people, under proper care and encouragement, ought to become important feeders of the meeting. The meeting house at Salem is one of the most pleasant and comfortable in our heritage. In the afternoon the "Sunday School" of Bethany Mission was attended. This is a non-sectarian enterprise in which a number of our Friends are interested. It is a means of much moral and spiritual good to many persons in Salem who seem to be out of the reach of ordinary religious influence. Salem is in the center of the canning industry, and has a considerable population employed in these establishments and the other factories of the town. The mission is located in the center of the factory district.

Before this number of *The Intelligencer* reaches its readers, about 125 Friends in different parts of the country, clerks or correspondents of monthly meetings, will have received a communication and a request for information from Henry W. Wilbur. This paragraph is inserted here in order to more publicly urge an early and careful response to the request contained in the communication. The United States Government has adopted a new plan of gathering the religious statistics of the country for the use of the Census Bureau, and commissioned the writer to gather and classify the statistics for our branch of the Society of Friends. The communication referred to contains a request for census information. We hope the matter will receive the fullest and earliest attention of those to whom such communication was sent. H. W. W.

BUCKS QUARTERLY MEETING.

The Meeting of Ministers and Elders at Wrightstown on the 27th ult. was quite small, owing to the funeral in Fallsington, at the same hour, of David Satterthwaite, who has been a faithful elder of the meeting for years. For this reason there were no representatives present from Fallsington or Middletown. Solebury also was not represented, as that meeting has no elders at the present time.

There was a good attendance at the quarterly meeting on Fifth-day, the house being filled downstairs. Sarah T. Linvill, of Philadelphia, broke the silence by speaking of "the Lamb of the All-Father in the midst," waiting to bless those assembled. She said that it is our part to leave off disturbing things, and in prayerful stillness learn to know God, and gain the peace that passeth understanding; for the soul is sustained in no other way than by the fellowship with Christ which is life eternal. Lewis T. Smedley, of Cheyney, Pa., spoke of the spiritual power in every human soul—the spirit of Christ—which is necessary to all power of the outward as well as the spiritual life, and which enables us to cast out the things that debase and rise to higher levels.

In the business meeting Barclay Eyre and Susanna Rich were the clerks. The queries were all read and answered much as usual. Good advice was given concerning attendance at meetings, and the avoidance of all forms of gambling and all kinds of harmful diversion. Elizabeth Lloyd said she thought it would increase the free ministry of the gospel if some of those who had been speaking acceptably for several years were recorded as ministers. Emma D. Eyre appealed to parents to be good examples to their children and to make the atmosphere of their homes such as would lead the young to desire the higher things of life. Several Friends spoke of the strength that had been given to the meeting by the presence and words of the visiting ministers, and by the silent influence of other visitors. At the close of the meeting all were invited to lunch in the schoolhouse on the meeting grounds. E. L.

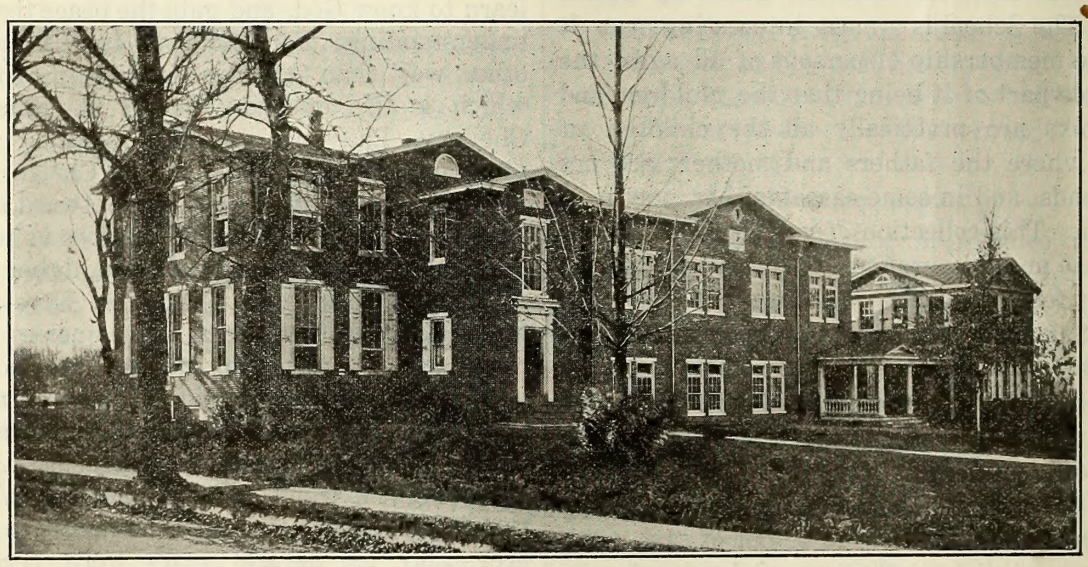
MOORESTOWN FRIENDS' SCHOOL.

[Annual Report of the School to the Preparative Meeting.]

The school opened Ninth month 10th, 1906, with five teachers in the high school, and two in the kindergarten building, also a drawing teacher who assists with the primary work, and a teacher in physical culture two days a week until spring vacation. We are gratified to report a larger attendance than ever before in the history of the school. There are now 135 students on the roll,

seventy-four of whom are members of meeting, and seven having one parent a member. Twenty of these come from the neighborhood of Westfield, that school being closed at present. The average attendance is 125.

Feeling a pressing need of better facilties for physical culture, and an assembly room for lectures, and school entertainments, with the consent of the meeting, these improvements were started during the summer, and with the help of generous contributions from our members, we now have a large well-lighted gymnasium, and over this a fine assembly room, both connected with the main building, and both lighted by electricity and heated by steam.



Buildings of Friends' School, Moorestown, N. J.

We feel already these improvements have been, and will continue to be, a great benefit to the school, and also to the meeting as they can be used to great advantage on many occasions.

A lunch room has been opened in the basement for the use of the pupils, and it is so much used we feel it is meeting a real need.

The Educational Committee has kindly presented a Latin dictionary to the school and also provided for five lectures to be given during the winter, and a talk on Bible Study by Eleanor Wood, once a week, Fourth-day mornings at the opening of school.

We greatly appreciate the substantial help we receive from this Committee.

ROBERT T. EVANS, *President.*
TACIE P. PAUL, *Seeretary.*

On behalf of the Committee of Friends' High School.

THE NATIONAL HOMECROFT BILL.

[It is the *only antidote for the mirage of political Socialism* and offers the only real solution of modern social problems and the only effective safeguard against the fast gathering dangers from social unrest and discontent—Editor *Talisman.*]

The proposed National Homecroft Bill provides for the establishment of a postal savings bank and the investment of the moneys therein deposited (a) in the creation and maintenance in every state of forest reserves and plantations of sufficient area to supply the needs of the people for timber, lumber and wood from year to year for all time to come; (b) in the reclamation of swamp and overflowed as well as arid land for Homecrofts wherever the land when so reclaimed will repay the cost of its reclamation and four per cent. interest thereon, and (c) in the construction of model Homecroft villages like that of Bournville in England, where the entire community could be brought under the educational influence of a system of instruction in gardencraft and homecraft and taught how to provide food for the family by the application of its own labor to its own Homecroft in the cultivation of a vegetable garden, berries and fruit trees and from a poultry yard, and at the same time learn the science of cooking and preparing the products of the Homecroft for food.

The establishment of these Homecroft villages as educational centres for training communities in gardencraft and homecraft is a logical and effective application of the educational function of the National Government, coming strictly within the same class of work as that done through the national and state experiment stations, and the demonstration irrigated farms established by the Department of Agriculture in connection with the irriga-

tion systems now being constructed under the National Irrigation Act.

The draft of the proposed National Homecroft Bill was published in full in the November number of the *Talisman* (published at 1401 Fisher Building, Chicago) and again in the January number, and either number will be mailed to anyone on request, without charge, as a specimen copy.

All readers of the *Talisman* are urged to bear in mind that the paper is the champion of a great cause, and any who believe in that cause can materially aid it by inducing their friends to become regular readers of the *Talisman*. The entire amount derived from subscriptions for the *Talisman* furnishes a fund for the advancement of the cause to which the paper is devoted.

—*Maxwell's Talisman.*

BOOKS AND READING.

The first number of the fourth volume of the *Journal of Friends' Historical Society* dated First month, 1907, has a number of articles of special interest to American Friends. "The American Letters of Edmund Peckover" give a touching insight into the inner feelings of a traveling minister not often revealed in printed journals—a tender love to family and friends, a longing for news from the home-land, and a happy prospect of return when the right time should come. Many of the Friends referred to are mentioned in Albert Cook Myer's "Hannah Logan's Courtship." "The Collection of Friends' Books in the Library of Haverford College" is discussed by Allen C. Thomas. At present the collection consists of about 2,000 volumes, and 1,000 unbound pamphlets. With few exceptions the collection is strictly that of books written by Friends, or others, on subjects directly connected with the Society.

The leading article in the *Journal* is on "John Whiting" (1656-1722), the first of a series on "Our Bibliographers." This Friend was the first to attempt a catalogue of the writings of the founders of the Society. His work, with supplements, occupies 238 pages. The book contains the abbreviated titles, names of authors, dates of issue, size, and the number of sheets of the productions of early Friends. A few biographical notes are interspersed. This gives us some idea of the great number of documents produced by the first generation of Friends.

There are several other articles of interest among which are, "Friends at Newbury, Yorkshire," "The late Duke of Argyle's estimate of Elizabeth Fry," and "A So-called Quaker Highwayman." At least four numbers of the Journal appear each year; the annual dues are $1.25. Herman Newman, 1010 Arch Street, Philadelphia, is the American agent.

HORACE'S GARDEN.

[The following shows how happy Horace was with the little Sabine farm given him by Maecenas about 33 years before Christ.—*Maxwell's Talisman.*]

My prayers with this I used to charge,—
A piece of land not very large,
Wherein there should a garden be,
A clear spring flowing ceaselessly,
And where, to crown the whole, there should
A patch be found of growing wood.
All this, and more, the gods have sent,
And I am heartily content. —*Horace.*

A THOUGHT FROM CARLYLE.

Out of wild chaos and disordered night
From shapeless masses which through space were hurled,
Slowly God shaped this fair and wondrous world,
Filled with forms of beauty and delight,
Each perfect far beyond our human sight.
Infinite Art the crested wave has curled,
And tiny floweret from its sheath unfurled,
While sun and moon on all shed glorious light.
Yet no hap-hazard beauty finds a place
Where all is ordered by unchanging law;
God's Thought works ceaselessly through time and space
To make all perfect without speck or flaw.
He works with God, who in the slightest thing
Order from chaos by his toil would bring.

—*E. C. F.*

BIRTHS.

LEWIS.—At 611½ Park Road, Washington, D. C., to Herbert S. and Grace W. Lewis, on Second month 6th, 1907, a daughter, who is named Ruth Anna Lewis.

PASCHALL.—At Holly Oak, Delaware, Second month 23d, 1907, a daughter, to Henry Morris and Katharine Aldrich Paschall, who is named Elizabeth Aldrich Paschall.

MARRIAGES.

BORDEN—HERITAGE.—At the home of the bride's parents, on Second month 14th, 1907, under the care of Woodbury Monthly Meeting of Friends, Herbert T. Borden, son of Wm. H. and Anna Owen Borden, and Mary A. Heritage, daughter of George and Annie W. Heritage, all of Mickleton, N. J.

KIPP—STRINGHAM.—On Second month 25th, 1907, John M. Kipp, of Searcy, Arkansas, and Ida Stringham, of New York City.

DEATHS.

BALLARD.—In Richmond, Indiana, Second month 14th, 1907, Micajah B. Ballard, in his 81st year; brother of Hannah A. Plummer ,of Glencoe, Illinois. When a Friend called to see him in his last days, he asked ,"Has she any children with her?" He loved little children, and they loved him. He had but one child, a daughter well beloved, who died at the age of twenty years. His wife also preceded him to the next life, leaving him to spend his last years in feebleness and great loneliness. H. A. P.

CARPENTER.—At his home, Amawalk, N. J., Twelfth month 27th, 1906, William Carpenter, in the 78th year of his age.

COX.—At her home in Malvern, Pa., on Second month 19th, 1907, Sarah W., widow of Bennett Cox, aged 67 years. When a good woman passes onward to the great

beyond, one who has been a devoted wife, a loving mother and a faithful Christian woman, we should at least pause and give thanks for the blessing of such a life; and such a woman was Sarah W. Cox. Cheerfully and courageously she bore the trials of life as well as the pain and suffering of a long illness. She was happy in the love and care of devoted children, a blessed result of right training. Kind hearts are the foundation stones of true homes and in her home they held control, blessing not alone the immediate family, but many others who gathered under her roof. With Whittier her friends could say:

"The blessing of her quiet life
Fell on us like the dew,
And good thoughts where her footsteps pressed
Like fairy blossoms grew.

"God calls our loved ones, but we lose not wholly
What He hath given;
They live on earth in thought and deed, as truly
As in his heaven."

L. H. H.

HAZLETON.—At Mullica Hill, N. J., First month 28th, 1907, George R. Hazleton, aged 63 years; a member of Pilesgrove Monthly Meeting. He was a son of the late William and Margaret Hazelton.

JACKSON.—At her home near Winchester, Virginia, Second month 4th, 1907, Sarah Jackson, a member of Centre Preparative and Hopewell Monthly Meeting, in the 85th year of her age.

KENNARD.—At the home of her son, Albert Kennard, near Greensboro, Henry Co., Ind., Second month 12th, 1907, Martha Kennard, a valued member of Duck Creek Meeting. She was the daughter of Amos and Mary Garretson, and was born in Belmont County, Ohio, Second month 22nd, 1821, being nearly 86 years old. She had been a life-long member of the Society of Friends and a regular attender of all meetings when able to go. All her children, grandchildren and two great-grandchildren, attended the funeral. There was a large gathering and many tributes were given to her well-spent life and we can surely adopt the language of John the Divine, "And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth; Yea, saith the spirit, that they may rest from their labors; and their works do follow them."

KEENAN.—At his home one mile north-east of Quaker City, Ohio, Second month 23rd, 1907, Hugh Keenan, in the 75th year of his age. He was a member of Richland Meeting. His death comes as a shock to a wide circle of friends who held him in high esteem. Everybody greatly respected him for his intelligence and good deeds; his kindness and helpfulness to all with whom he associated; and his high character as a man, neighbor and citizen.

LIPPINCOTT—Entered into rest on First-day morning, Second month 17th, 1907, Mary Jane Lippincott, widow of Clarkson Lippincott; a member of Salem Monthly Meeting.

MORRIS.—At his home in Milton, Ind., Second month 15th, 1907, Aaron Morris, in the 73d year of his age.

Although his illness of seven weeks, during which time he never left his room, was accompanied by intense physical suffering, he bore all with that unmurmuring patience and fortitude so characteristic of his nature. Having been a life-long member of Milford Monthly Meeting, he will be greatly missed by his meeting, as well as the members of Indiana Yearly Meeting, many of whom have shared the hospitality of himself and family.

Being a man of cool judgment, he has been enabled to render his meeting valuable service in his quiet, unobstrusive, tactful way, but for fourteen years his failing health had debarred him from much active service or regular attendance at meeting. He leaves to mourn his loss, a widow, two sons, and two daughters, all grown to maturity, besides one brother and three sisters, who, with their families, feel most keenly the loss of his kind and helpful presence and companionship.

His was an active life and he had been identified with the varied interests of his native village for a period of over half a century, contributing freely of his time and means to its educational, social and civic affairs, and enjoying in full measure the confidence and esteem of all who intimately knew him. In his family relations he was a model of the "loving and faithful husband," so solemnly pledged in the beautiful marriage ceremony of Friends. And whether considered as son, or brother, husband, or father, his upright and exemplary life is its own highest eulogy, and most worthy of imitation.

His funeral was attended by a large concourse of Friends and neighbors, and loving testimonies, appreciative of his noble and upright character were heard. Paul's triumphant declaration; "I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness which the Lord, the righteous Judge, shall give me in that day, and not to me only, but to all those who love his appearing," was quoted as being eminently true of him, and the "crown of righteousness" we believe is his.

William F. Morris.

ROBINSON.—At his home near Winchester, Virginia, Sixth month 26th, 1906, Josiah Robinson, an elder and member of Centre Preparative and Hopewell Monthly Meeting, aged 82 years.

SATTERTHWAITE.—In Fallsington, Bucks Co., Pa., on Second month 24th, 1907, David Satterthwaite passed tranquilly from this world, so peacefully, they thought him sleeping.

His sudden death was due to neuralgia of the heart. He had been indisposed for two days but no serious consequence was apprehended. He was an elder of Falls Monthly Meeting, of which he had been a life-long and highly valued member, and treasurer for many years. He was born Twelfth month 1st, 1828, and was the eldest son of William and Tacie Satterthwaite. He was always a resident of Falls, where he filled several positions of trust; his upright Christian character being a benefit and pleasure to those with whom he came in contact. He is survived by his wife, Anna (Watson) and three children, David and Watson Satterthwaite, and Annie, wife of Charles Comfort. A brother Amos, and sister Tacie Simpson (wife of David) of Langhorne, also a sister Susanna and a brother Charles, of Fallsington.

SMITH.—At the home of his daughter, Laura Smith, in Hamilton, Va., Second month 10th, 1907, Joshua Smith, aged 69 years. He was a consistent member of Goose Creek Monthly Meeting, and bore his long and painful illness with much patience. At his funeral comforting and appreciative words were spoken by O. Edward Janney, and others not of our fold.

MARIE KEMP HOADLEY.

At her home in Swarthmore, Pa., Professor Marie Kemp, wife of Dr. George A. Hoadley, on Second month 16th, 1907, after a lingering illness.

There has passed from our sight one whose life upon earth has been of rare value to all who came in contact with her, and to those who knew her best it has been a spiritual education. For, gifted as she was with the highest intellectual attainments, with an artistic nature which enabled her to create as well as enjoy the beautiful; having the power to move and lift men by her wonderful gift of eloquence; a born teacher; having the delicacy

and refinement and tact which made her shine in social ways, and the dignity and calm judgment which made her equal to any public task; yet those who knew her best felt that the highest gift of her life was her wonderful perception of spiritual truths and the deep religious fervor of her nature.

Although born at the time in the last century when skepticism was rife and knowing all the phases of doubt, she passed through its troubled waters and came out with a triumphant faith. She loved the works of George MacDonald and felt that it was his religious teaching which had helped her out of doubt to a reasonable faith. She always loved to give his books to her friends and used to say that she liked to read "Thomas Wingfold" once a year.

Ever a loving and dutiful daughter, a devoted wife whose delight was "to spend and be spent" for her husband, a tender and watchful mother,—yet not the least beautiful of her characteristics was her power of loyal, steadfast, helpful, gentle friendship, giving herself and the best there was in her freely to her friends. Always humble with regard to her own attainments, she never had one word of condemnation for others, but crowned her life with that most excellent grace of charity. The following quotation, which she wrote for a friend before her last illness came upon her, is so characteristic of her attitude toward life that we re-write it for the many who heard and loved her:

"Humility is perfect quietness of heart. It is to have no trouble. It is never to be fretted, or vexed, or irritated, or sore or disappointed. It is to expect nothing, to wonder at nothing that is done to me, to feel nothing done against me. It is to be at rest when nobody praises me, and when I am blamed or despised. It is to have a blessed home in the Lord, where I can go in and shut the door and kneel to my Father in secret, and am at peace, as in a deep sea of calmness when all around and about is troubled." C. E. H.

NOTES AND ANNOUNCEMENTS.

A Friend writes:

"I endorse all that Clement A. Griscom says on Amusements and have read with interest all the papers. The one from Trenton is fine, also Elizabeth (Blakey) Thatcher's note. Knowing Maud Rice well, and holding her in high esteem, I also appreciate her position."

A Friend writes:

"I was much interested in the articles by S. P. Thompson in the number of 23rd inst. but I had to refer so often to my Century dictionary that it took me some time to read it. Contributors of such papers should recollect that a large majority of their readers are not familiar with such words as "Anthropomorphism, expatilogical, sequela, hypostasis, etc." and give a foot note of meaning for the benefit of the unlearned."

On the evening of the 16th, J. Carroll Hayes of West Chester, Pa., a graduate of Swarthmore, lectured on "Rambles in England and Germany," before the college under the auspices of the Delphic Literary Society. He exhibited some seventy pictures on the screen, mostly from his own photographs of literary and historical places, and talked of visiting the homes or haunts of Luther, Goethe, Schiller, Herrick, Wordsworth, Thomas Hardy and other authors. The tall hedge rows and deep woods of Devonshire, the quaint village of Oxfordshire, and the Old English Pageant at Warwick, formed interesting features of his lecture and pictures.

The next Swarthmore College Lecture will be on Sixth-day the 15th, at 8.15 p. m. at the College. The program will be readings by Ruth McEnery Stuart.

The following is quoted from a letter recently received by an American Woodbrooker from a present resident of Woodbrooke: "Despite these changes, the same Woodbrooke spirit is very keenly felt, the spirit of fellowship which you know well, and which, I believe, is strong enough to permeate and awaken the Society both in England and America. There are many unfailing signs of such an awakening taking place here in England and I rejoice to know how many young Friends are anxious to be found not sleeping through it. Perhaps in thinking about old Woodbrookers, one realizes more than ever the deep reality of prayer, for you in America never seem very far away, but always seem to join with us in fellowship."

An interesting conference on the subject of Child Labor was held on First-day, the 17th, at the Friends' Meeting house, in Newtown. The address was made by Scott Nearing, of the University of Pennsylvania and secretary of the Pennsylvania Child Labor Committee. He stirred the good-sized audience by telling of conditions under which young children are degraded by long hours of monotonous, deadening toil. The statements were based upon figures from the United States census reports. In the discussion which followed the address, several of those present asked questions or added remarks of approval. Among these were Joseph S. Walton, Theodore C. Search and Franklin Packer.—*Newtown Enterprise.*

The Friend (Phila.) quotes the Avondale (Chester Co., Pa.) *Herald* as follows:

"The Quakers have long been noted for their charities—in fact charity and brotherly kindness are cordial principles of their religion. There are here in West Chester two well-kept Friends' homes. These homes are under the care of the two branches of Friends, namely, Orthodox and Hicksite. Their boards of managers are composed entirely of women, and they exercise the most diligent care over the homes, which are mostly occupied by old folks, some of whom are alone in the world. Some of the inmates of the homes are persons well off in worldly goods who could well afford to provide homes of their own. They seem to be very happy and contented, for they do about as they please."

The organ of the Friends' Fellowship Union (England) has once more undergone a change (reckoning from the days of the monthly Circular of F. C. F. U.) *The Young Friends' Review* now becomes the *Friends' Fellowship Papers*, and will be published bi-monthly instead of quarterly. The first number is just out, and in shape, dress, and style, is somewhat reminiscent of *Present Day Papers* of a few years back. The signed articles are contributed by Rufus M. Jones, M. Catharine Albright, and Herbert G. Wood. The first-named writes on "The Divine Presence in Human Life—an examination of the primitive Quaker conception, and an attempt to formulate a present-day conception."—*The Friend (London)*

James B. Carrington will be the next lecturer at Friends' Seminary, New York. His subject will be "American Illustrators." The lecture will be in the meeting house at 15th St. and Rutherfurd Place, New York City, at 8 p.m., Third month 16th, (Seventh-day). Course tickets $1.50, including the tableaux in the gymnasium the same date. Single admission 50 cents.

R. Emerson Bassett, a Friend who is a member of the faculty of the University of Kansas, writes to us as follows:

"I am surprised indeed to learn that any reader of the *Intelligencer* could object to the enlightened policy of its editors. This, as set forth in its issue of Second month 9th, seems to me the only rational one for making the journal a faithful and trustworthy medium of information for its special circle of interests. I have become so accustomed to the *Intelligencer* spirit of openmindedness and absolute fairness in dealing with Friends' problems that I am unable to make out what the papers could have been that gave the dissatisfaction referred to. I cannot but believe that this was insignificant in its extent. It is difficult for me to believe that any true Friend can wish to shut off discussion of any question appealing to Friends' interests because he may have no personal sympathy with a particular phase of such a question. Such a spirit of intolerance is assuredly not the one that made the Society such a unique moral force. I should be loath to see it thrust upon the present editorial management to impair the policy that has made the *Intelligencer* one of the best ethical journals in existence."

The spring meeting of Burlington First-day school Union will be held at Trenton, N. J., Third month 9th. Daniel E. Willets of Trenton is the clerk.

The West Philadelphia Meeting house at 35th and Lancaster Ave., was again filled on Third month 3d, to meet and hear the message of our friend Joel Borton, of Woodstown, N. J. The message found emphasis in a text taken from the 16th Psalm, 11th verse, "Lord, thou wilt shew me the path of life; in thy presence is fullness of joy; at thy right hand there are pleasures forevermore," —the inspired thought seemed to sink into many willing receptive hearts, the strong utterance greatly impressed many, viz; "Great loss has come to our Society by our not living in the atmosphere of spiritual life, in the past, . . . let us live in this atmosphere to-day and each to-day as we turn the pages of our Calendar."

Our Friend Dr. J. Russell Smith, of the University of Pennsylvania, who is an authority on commerce, has an article in the Sunday *Ledger*, of the 3d, showing what Liverpool and Manchester have achieved with waterways much inferior to the Delaware, and pointing out what Philadelphia might do if she had more public-spirited citizens.

A session of the Friends' Summer School of Religious History will be held at Bryn Mawr College Sixth month 14th to 22d, 1907. There will be two morning courses of lectures, one on the Religious Message of the Bible and the other on the Mystical Movements in Church History. A Bible class will also be held each morning. Out-door conferences on Quaker problems and on teaching religion to children will form important features of the school. A course of evening lectures by eminent speakers is also being arranged. The expense will be $1.25 per day or $10. for the whole time for each person. Application for rooms should be made to

Bryn, Mawr, Pa. GEORGE A. BARTON.

Last First-day 17th and Girard Avenue Meeting was addressed by Joseph S. Walton, of George School, Pa. The attendance was large. His talk was fully in the spirit of this season of the year, and he made a strong appeal to Friends to leave off their iceberg attitude to the Christ, and to let his love, like the blessed sunshine, warm their cold hearts to a more fervent heat. He said there is always danger from a cold, indifferent attitude toward a cause in which we profess to be interested. Religion ought to be the most vital thing to every person, but people in these days seem to regard it as non-essential. We need the warming up process that only the love of Christ can give us. Let us turn to him and really want this change from winter weather and inactivity to one of warmth and growth. Let us look, too, for some work in our meetings, and we will feel more personal interest in their conduct and success.

The next regular meeting of the Executive Committee of the General Conference of Friends' Associations will be held on Seventh-day, Third month 16th, 1907, at 1.30 p.m., in the Young Friends' Auditorium, Fifteenth and Cherry Streets, Philadelphia, Pa. If it is impossible for the regularly appointed delegate of any Association to this committee to be present, it is requested that some other interested member of the Association be asked to attend and help in the work of the committee. Arabella Carter, 1305 Arch St., Phila., is secretary of the Committee.

For the last fifteen years I have missed reading very few issues of *Friends' Intelligencer* and from time to time I have nodded with assenting meaning to many able articles and swayed my head in disapproval to some, perhaps as well prepared. In both I have found much which claimed my interest and kept me in deep thought. The most recent of these is the article "Amusements" by Clement Acton Griscom, Jr., in issue of Second month 9th, 1907, and the editorial in the same issue. The latter is a very comprehensive explanation and speaks for itself, showing that it is a difficult problem to please all.

Let us run back through Friend Griscom's article, "Amusements" and read carefully; the whole article will bear a close, scrutinizing perusal and there is nothing in it I would discountenance, but to be brief I shall make especial mention of only three paragraphs, the 1st, 5th and 8th. Take the 1st paragraph, commencing at 4th line, "I should be very sorry indeed to see Friends take a less conservative attitude towards these things; not because they are necessarily harmful in themselves; not because they are a waste of time, but because the world sadly needs the example of a body of people who quietly, serenely and unpretentiously are above such things and are contented and happy without them." Then take all of 5th paragraph, "Are we to relax our rules of discipline and to change the time-honored and proven principles of Friends' ethics and Friends' conduct, and so run the risk of losing the proud name which we have in the world just as the great increase of wealth and the rapidly growing luxury make a noble standard of high and simple living more than ever needed?" Then to the 8th paragraph I would turn with exceeding emphasis, "I would rather see the Society of Friends reduced to a mere handful provided they keep alive in the world the ideals of the society by their perfect example, than have an organization of scores of thousands which could not be distinguished from Unitarians or some other ism except by a magnifying glass." To this last mentioned paragraph I feel like adding a huge "I unite with that," for it is truly to the point and yet I venture to say, taking old and young together, that not one in ten who read this particular article would say "Amen," all the more the pity.

The paper on "Cards and Amusements," written and read by Maud Esther Rice some weeks ago at Norristown may have been all right in its place, and since it was read

in the meeting house it might as well go into the columns of the *Intelligencer* but "the feeling of sorrow comes o'er me" that it should find its way into either of these places.

TAZETTA T. SIMPSON.

INFLUENCE OF FRIENDS IN PHILADELPHIA.

A meeting under the care of the Best Interests Committee of Philadelphia Monthly Meeting (Race St.) will be held in the meeting house at 15th and Race Sts., on Sixth-day the 15th at 8 p.m. The addresses, on "The Influence of Friends, Social and Political," will be by Dr. Robert Ellis Thompson, president of the Central High School, of Philadelphia, and Henry W. Wilbur, general secretary of Friends' General Conference Committee for the Advancement of Friends' Principles. The latter will deal with the bearings of the subject on present-day Friendly influence in the affairs of the city of William Penn.

THE READING CIRCLES.

The youngest Whittier Reading Circle has recently began business in Chester, Penna., having the prescribed minimum number of members, ten. The Sandy Spring, Md., and the Lansdowne, Penna., circles are well on in the second year's work. The time is near at hand when the other circles formed last year should take up the course of reading for 1907. All information and necessary directions may be had by adressing Henry W. Wilbur, 140 North 15th Street, Philadelphia, Penna.

We hear of some Friendly neighborhoods that are taking the whole or a part of the recommended course, where regular circles have not been formed. As has been intimated before, the main object in the course is that Friends shall read the required books, and if some of them prefer not to be recognized as part of the circle movement, that is their privilege. It seems to us, however, that there is something to be gained by lining up with the other circles, being duly registered, and receiving the literature published. We are still more certain that there will be a considerable loss in not using the edition of Fox's Journal, edited by Rufus Jones. Its notes and explanation of the text are sometimes more informing than the text itself. The prescribed portions of Green's History of the English People, we feel should be carefully read in connection with Fox's Journal, in order to give a fair idea of the setting which was given to early Quakerism.

The writer will be glad to hear from time to time from all circles as to their progress in the work, and especially hopes that the circles of last year may speedily take up the course of reading for 1907.

HENRY W. WILBUR.

GEORGE SCHOOL NOTES.

Second month 27th, members of the Students' Christian Association enjoyed a good plain talk given by Amos J. Peaslee, of Swarthmore College. He expressed the need of laying a good foundation in the preparatory school so that when we enter college we will be able to battle with and conquer the many temptations which are to be met in every college life. Then again in college the responsibility becomes larger as shown in the college principles of self-government. This is not only so in the great colleges of learning, but in the world as a college. A general discussion followed in which many of the students brought up very interesting questions of every day life.

William W., and Anna T. Speakman, of Swarthmore, attended our Fourth-day evening meeting, on the 27th. The students were greatly impressed with the beautiful and helpful thoughts which they left with us.

The debate between Friends' Central School, of Philadelphia, and George School was held at Friends' Central School, Second month 23rd, Milton Jackson as the presiding officer. The question, "Resolved, that labor unions as they now exist in the United States, are more beneficial than detrimental to society," was supported on the negative by Lawrence E. Birdsall, Edwin W. Parrot, Jr., William Lewis Abbott and Samuel J. Bunting, Jr. (Alternate); on the affirmative, by Hugh B. Eastburn, Jr., Edward W. Kiever, William L. Jenkins, W. Russell Green (Alternate). The judges, Dr. H. V. Ames, Thomas I. Parkinson, Esq., and Theodore J. Grayson decided in favor of the affirmative.

The recital of the class of 1907, under the direction of Clara C. Adams, assisted by Eleanor G. Hirst, was held Third month 2d, a large and appreciative audience being present. The wooing scene from King Henry V. and Tennyson's Princess were presented, all of the characters being very well sustained.

H. B. K.

THE TRANS-ATLANTIC SOCIETY.

Some years since the idea of a Society whose object should be to bind in closer ties of fellowship, our people and those of England, as well as of other foreign nations was conceived by Leighton Coleman, the Bishop of Delaware.

The Society now desire to extend their work to a larger number of members, and invite all who are interested in it to join; the membership fee is placed at $2 per year.

One of the objects of the Society is to be able at any time to entertain foreigners of distinction, who may visit here, in a hearty and cordial manner. It is hoped soon to entertain the new English Ambassador Mr. Bryce in this way.

Members of the Society who visit England are extended many courtesies by the branch Society there, which is called the Atlantic Union.

Ladies will find it a most delightful adjunct to an English visit, as frequently one can obtain cards for admission to debates in the House of Lords, receptions to the homes of various representative clergy and people living in London or its suburbs.

T. C. Knauff, secretary of the Philadelphia Board of Trade, 258 Bourse Bldg., Phila., is also secretary of the Trans-Atlantic Society to whom all applications for membership may be forwarded.

D. H. W.

FRIENDS' ASSOCIATIONS.

MEDIA, PA.—Regardless of the storm and bad walking, members of the Media Friends' Association and friendly people of the community, about 65 in number, held a very enjoyable meeting and reception in the school house Second month 5th, 1907. Members of the Association had successfully decorated and lighted the building with the view of making it home-like and cheerful. All routine business was dispensed with and Henry W. Wilbur addressed the meeting on "Quakerism of To-day." He explained that the fundamental principle of Quakerism is a belief in the indwelling Spirit of God in each individual. Man does

not buy nor assume it; it is a birth-right possession. The origin of some of the customs of Friends and their present-day value was dwelt upon. It was claimed that the ministry of the Society of Friends is greatly misunderstood. The address was closed with a plea that Friends make greater preparation during the week that the hour of worship on First-day, though silent, may be full of life and inspiration.

At the close of the address those present enjoyed an informal reception; this helps to establish a greater interest and fellowship among Friends of a community, which is one of the objects of a Friends' association. Music and refreshment added much to the hospitality and enjoyment of the meeting.—ANNA J. DARLINGTON, *Secy.*

EASTON, MD.—A regular meeting of the Young Friends' Association was held at the home of Wilson M. Tylor, on the evening of Second month 20th. A committee consisting of Wm. H. Kemp, Wilson M. Tylor and Lottie B. White, was appointed by the president to provide a program for the three remaining meetings before the summer adjournment. The entertainment of the evening was opened with a reading, by Annie L. Whitby, from "The Happy Life," by Geo. W. Elliot. In addition to other sources of happiness the author called to our mind the importance of a judicious selection of beliefs, such as are framed in full harmony with the beauty of the visible universe.

A lengthy discussion was opened by Wm. H. Kemp upon the question "What is the best course to pursue with negligent members of our religious society?" How can we best gather them closer into the fold? Perhaps by a helpful thought, though it be a reading from the pen of another, where our meetings are usually held in the silence, in order to assist in concentrating the mind upon that which is higher and better. By the early training of the child in religious thought as well as intellectually. The enthusiasm of the early Friends was cited. Was it the persecution of that day which lent fire to their zeal? "Religion thrives on persecution." And so the question was still left in the abstract. Lottie B. White entertained the meeting with current items. The musical part of our program was responded to by Anna Belle Ball in sweet vocal refrains and by Marian Tylor in an instrumental selection, "Remember Me." With sentiments and the usual short silence the meeting adjourned.

SALLIE P. KEMP, *Sec'y.*

LANGHORNE, PA.—The Young Friends' Association held its regular meeting Second month 15th, in Sorosis Club House. Those who attended this meeting were well repaid by the excellent and instructive talk on "How the Bible came down to us," given by Eleanor Wood, of Philadelphia. She said now that the Bible is an open book, we, as a people, keep it closed more than we should. We should know the great spiritual lessons taught therein so well that we could apply them to every day life. After her address Miss Wood answered and discussed several questions.

A recitation by Russell E. Longshore completed the program. At the next meeting there will be a paper on the Woodbrooke Settlement, by Sara F. Marshall. After a period of silence the meeting adjourned to meet on the 15th of Third month. MARION H. LONGSHORE, *Sec'y.*

CALENDAR OF MEETINGS, ETC.

[In sending in notices for the Calendar they should be put in the usual form, so that they need not be rewritten. They must be in not later than Third-day morning.]

3rd mo. 8th (6th day).—Baltimore Friends' School Lecture, in Park Ave. and Laurens St. meeting house, at 8 p.m. Charles Dennison Kellog, "The Bird Man"; subject: A Lecture-Recital on Bird Life (illustrated).

3rd mo. 8th (6th day).—Moorestown, N. J., Young Friends' Association, Regular Meeting for the month, at 8 p.m., in the Assembly Room of the Friends' High School. Mary Whitson, of Friends' Central School, Philadelphia, will read a paper.

3rd mo. 9th (7th-day).—Burlington First-day School Union, at Trenton, N. J.

3rd. mo. 9th (7th-day).—New York Monthly Meeting at 15th and Rutherfurd Place, New York, at 2.30 p.m.

3rd mo. 10th (1st-day).—Meeting of Friends at White Plains, N. Y., at home of Elizabeth and Grace Capron, 42 Fisher Ave., at 11 a.m.

3rd mo. 10th (1st-day).—A postponed meeting of New Garden, Pa., Young Friends' Association, at home of Anna M. Cooper, Avondale, Pa.

3rd mo. 10th (1st-day).—Plymouth, Pa., Friends' Association.

3rd mo. 10th (1st-day).—Reading, Pa., Meeting attended by members of Philadelphia Quarterly Meeting's Visiting Committee, as follows: John L. Carver, J. Leedom Worrell, Sarah W. Worrell, D. Henry Wright.

3rd mo. 10th (1st-day). — Young Friends' Association of New York, at the Schermerhorn St. meeting house, Brooklyn, at 8 p.m. "Great World Movements and their Enduring Influences — Revolutions : Mirabeau, Hearst, Washington, Mazzini, Wordsworth, Shelley." Paper by Philip Bellows. General discussion.

3rd mo. 10th (1st-day).—At Merchantville, N. J., Bible Class in Collins and Pancoast's Hall, at 3 p.m.

3rd mo. 10th (1st-day).—West Philadelphia Meeting (35th and Lancaster Ave.), attended, at 11 a.m., by Nathaniel Richardson, of Byberry, Philadelphia.

3rd mo. 10th (1st-day).—Lansdowne, Pa., Meeting attended by Mary Travilla, of West Chester, Pa., at 11 a.m.

3rd mo. 10th (1st-day).—York, Pa., meeting visited by R. Barclay Spicer, at the suggestion of the General Conference Committee for the Advancement of Friends' Principles, and Baltimore Yearly Meeting's Executive Visiting Committee.

3d mo. 10th (1st day)—Race St. Conference, at 11.25 a.m. Isaiah ix. : 1-8 and other Messianic Prophecies discussed by Eleanor Wood.

3rd mo. 10th (1st-day).—The Committee for the Extension of Christian Work, of Salem Quarterly Meeting, will attend the meeting at Woodstown, N. J., at 10.30 a.m.

3rd mo. 10th (1st-day).—The Circular Meeting Committee, of Green Street Monthly Meeting, will visit Frankford, at 3.30 p.m. In the evening, at 8 o'clock, Eleanor Wood will speak on the "Life of Christ."

3rd mo. 11th (2nd-day).—Baltimore Quarterly Meeting at Park Ave. and Laurens St., Baltimore, at 10 a.m.; Ministers and Elders, 7th day before at 3 p.m.

3rd mo. 13th (4th-day).—Newtown, Bucks Co., Pa., Friends' Association, at the Meeting House, in the evening.

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3d mo. 14th (5th-day).—Haddonfield Quarterly Meeting at Moorestown, N. J., at 10 a.m.; Ministers and Elders, day before at 3 p.m.

3rd mo. 15th (6th day).—Langhorne, Pa., Friends' Association.

3rd mo. 15th (6th-day).—Meeting under care of Best Interests Committee, Philadelphia Monthly Meeting, at Race St. Meeting House, at 8 p.m. Speakers: Dr. Robert Ellis Thompson, President of the Central High School, and Henry W. Wilbur. Subject: Influence of Friends on Early History of Philadelphia.

3rd mo. 15th (6th-day).—Swarthmore College Lecture Course, at the College, at 8.15. Reading by Ruth McEnery Stuart.

3rd mo. 16th.—(7th day).—Friend's Seminary Lecture, in the meeting-house, 15th St. and Rutherfurd Place, New York City, at 8 p.m. Professor Nathaniel Smith, of Cornell, on "How to Read."

3rd mo. 17th (1st-day).—Swarthmore College, Lecture on Quakerism, at 7.30 p.m., in the College Assembly Room. Dr. Joseph S. Walton on "Quaker Worship." The following lecture will be by Dr. Walton, on the Rise of Discipline Among Friends, 3rd month 24th.

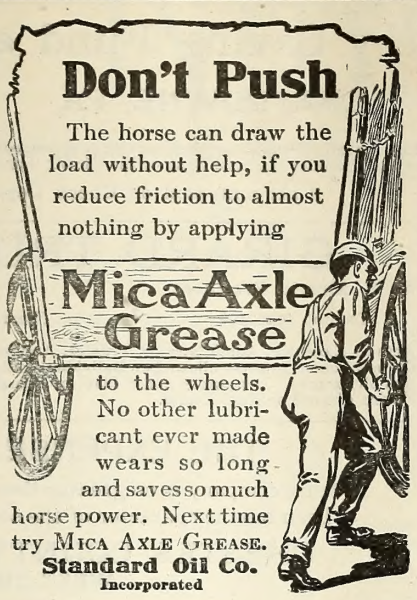
FRIENDS TEACHERS' AGENCY.

A Teachers' Agency for Friends has been organized by the Board of Education of the Five Years Meeting. This Agency will assist teachers seeking positions and employers seeking teachers. There will be no charge for services rendered except that teachers who join the Agency will pay a fee of $2.00 to cover cost of clerical work and postage. Communications should be addressed to Robert L. Kelly, president, Earlham College, Richmond, Ind.

As a saloon substitute workingmen's gardens are in the front rank. "On my little plot," said a father of four children, "I have paid for my rent twice; once with the crop I have raised, and a second time with what I have saved in not going to the saloon."
—Wm. H. Tolman in The Century.

In *McClure's* for Third month the interesting reminiscences of Carl Schurz deal with the breaking out of the Civil War. Thomas Nelson Page treats of the race problem from the point of view of a Southerner, who believes that the Anglo-Saxon race ought to be the ruling race.

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But just think out your work,
And then work out your "think."
—Nixon Waterman.

A Western physician recommends butter-milk as a cure for drunkenness. Another remedy is to stop drinking.—
—Hartford Times.

"THREE ACRES AND LIBERTY."

The fairy story of science is getting old, but the fairy story of agriculture is not yet told. An acre has produced as high as two thousand dollars' worth of edibles in a season, and no one can yet give or guess the possible yield of an acre under intensive cultivation in the future. The facts and figures, as well as the methods, of modern cultivation are given in an entertaining way in Bolton Hall's "Three Acres and Liberty," to be published shortly by The Macmillan Company.

A successful novelist was recently asked what he read for diversion. He responded: "Plotinus, Jamblichus, Fichte sometimes, or Kant." "And what," asked the baffled questioner, "do you read when you work?" "When I work hardest," the novelist replied, "I read my friends' novels."
—George Harvey in the North American Review.

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A Religious and Family Journal

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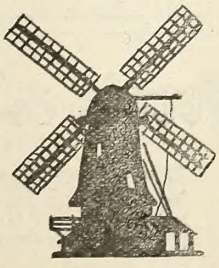
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FRIENDS' INTELLIGENCER

Established 1844. The Journal 1873. Young Friends' Review 1886. | PHILADELPHIA, THIRD MONTH 16, 1907. | Volume LXIV. Number 11.

GOOD WORDS VII.

When men come to realize our kinship with the Divine, to know that this kinship is no partial or spasmodic connection, but that it belongs to our every interest, that it bounds and underlies and makes possible life itself, we shall better comprehend the nature of religion, and we shall better understand its essential connection with education.

WILLIAM W. BIRDSALL.

SUCCESS.

The people have imagined a vain thing
Touching the old issues that are life: Success
Will still be reckoned in the more or less
Of riches, lands, or station; still we bring
Our homage to those paltry gods who fling
These paltrier favors round—to Custom, Dress,
And still would smile if one once more should sing:
"Success is character, as riches are
In knowledge which no fire nor fraud can take;
The good man, conscious of the morning star,
Shall own all lands as lovely for his sake;
His station is with counsellors afar,
Who for eternal justice work and wake."

—*William Ellery Leonard in "Sonnets and Poems."*

DISCERNING SPIRITUAL GIFTS.

"Now concerning spiritual gifts, brethren, I would not have you ignorant." I Cor. 12:1.

A paragraph in a recent number of *The Intelligencer* was to the effect that all Friends cannot accept "a belief in the possibility of individual conversion, Divine inspiration," etc. How then are they entitled to the name of "Friends" if this foundation belief is rejected? "Ye are my friends if ye do whatsoever I command you;" how can we know of His commandments if we receive them not through Divine inspiration—through the Light of Christ within enlightening us by the manifestation of His spirit that we may know through the discerning eye of faith those commandments which grow plain to the heart in which faith rules?

Isaac Penington says: "Men may know what the apostles and evangelists have written concerning Christ's appearance in the body, his preaching, doctrines, etc., and yet not know Him of whom these things are said; yea, they may know what is said concerning the word, yet not know the power of it in themselves. Man may never know really the spirit of God by all that he may read or hear; only by coming out of himself and traveling with the manifestations of the Spirit, coming into acquaintance with its touches."

As we read the signs of the times it would seem that we are becoming less watchful concerning the importance of *waiting* for this inspired teaching. The ministry of service—whether it be the message of the spoken word or the exercise of other gifts—requires that we should know of our Heavenly Father's will if we would be guided to the ministry which He hath need of, and if we would truly advance His Kingdom on earth. "The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple". In the recognition of this "law," in acceptance of the "testimony" and obedience to it, consists our claim as a *Religious* Society; when we enter into any service it is fitting that we should become acquainted with the laws of that service.

"The kingdom of God is not in word, but in power." We are not prepared to offer true worship, are not fully prepared to receive the spoken word, and certainly we are not prepared to offer it, until this power has wrought its work in the heart.

Although we have it from the best authority that "not many wise men after the flesh, not many mighty are called," yet we do know that human learning and eloquence *added to* the enduement of "power from on high" are mighty instruments to stir and waken the heart; it is when they are *substituted for* this power that they fail in the quickening influence which it alone can give, and which are necessary for the spiritual awakening. This "power" which the apostles were bidden to "tarry" for, is of itself entirely apart from intellectual culture, but not antagonistic to it when this culture is possessed in humility. "Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches. But let him that glorieth glory in this that he understandeth and knoweth me that I am the Lord." Through humble instruments of His own preparing—learned or unlearned—the Lord maketh manifest that "the excellency of the power" is of Himself and "not of us."

Let us hold fast to the doctrine proclaimed by George Fox and lived by those who have truly accepted Christ—that "He is the teacher of His people Himself." Let us endeavor to become a church

composed of *living members*, such as is signified in the pages of Isaiah in the language addressed to the true church, "All of thy children shall be taught of the Lord and great shall be the peace of thy children."

Philadelphia. S. G.

A NEW WORK IN THE CHURCH.

Any work taken up in a spirit of consecration to the highest interests of the world, commends itself to our thoughtful consideration. Such is a work recently instituted by the Emmanuel Church of Boston.

Dr. Worcester, rector of Emmanuel Church, which has one of the largest Episcopal parishes in Boston, was, before entering upon the work of a pastor, professor of psychology and the history of philosophy in Lehigh University. His colleague, Dr. McComb, is a graduate of Oxford University, England, and has studied in Trinity College, Dublin, and in Glasgow University. These men—scholars, philosophers, sociologists—arranged some months ago as a part of their work in Emmanuel Church, in conjunction with eminent psychologists, a course of Sunday evening lectures on such themes as "The Power of Control," "The Value and Limitation of Suggestion," and "The Psychic Treatment of Nervous Diseases." These lectures were followed by week-day classes in the church rooms for the study of the scientific basis of psychological treatment of nervous affections, with clinics conducted by medical specialists to determine whether there was need of medical treatment, or whether the patients might trust wholly to the mental and spiritual direction of their pastors.

In setting forth the principles upon which this new work of their church would be carried on Dr. McComb is reported in the New York *Herald* to have claimed that the greatest psychological discovery of modern times is the "subconscious mind"—that it is the *subconscious* which is in closest relation with the religious life—that the uprush from it works so marvelously upon life that in common affairs we behold its performances as miracles. Dr. Worcester is reported to have said that "for years scientists ignored the element of the soul—that it is only within the last ten years that a revolt against materialism in medicine has sprung up from the writings of certain eminent physicians and scientists such as Dubois and Carpenter and others, who have recognized the relations of mind and body. There is a fine body of literature growing to-day on the power residing in the soul. We purpose to lay hold of these newly defined psychical powers through the means within our grasp—religious faith and exact science."

A recent issue of the New York *Evening Post* reports "a great and growing interest felt by the public at large in this movement for the moral treatment of nervous disorders." The details of the work so far as reported are deeply interesting. Just as radium has only recently come to the knowledge of scientists, so it would seem has the knowledge just begun to organize itself, of a wonderful precinct of the soul. There were incidents in the life of George Fox of the healing of his own bruised arm, and healing of other sufferers, that may find explanation in the action of the laws of the subconscious.

In the very valuable lectures given at Woodbrooke in the summer of 1903 by Rufus M. Jones, now published in the volume entitled "Social Law in the Spiritual World," there is one devoted to the subconscious life. In this lecture he says, "There *may* be vast subterranean connections which bind us together in ways scarcely dreamed of. Every type of subconscious activity gives hints that no circle can be drawn to mark the limits and boundaries of the self." The lecture closes with the inquiry, "May there not be in this inner portal to our personality some real shekinah where we may meet with that Divine Companion, that more of life in whom we live?"

There are many signs of hunger for knowledge of Divine things. It will be a blessed work for the church, if, seeing the failure of theology to satisfy this hunger, it brings to the knowledge of men the *reality* of a meeting-place within themselves of the human and the Divine; the *reality* of Infinite strength to which the human may anchor itself while working out the mysteries of its being and its career!

Rutherford, N. J. ELIZABETH POWELL BOND.

The end of the religious movement of humanity is to find a ground for the principle of individuality that shall be as deep as the bottom of all being. On the other hand, the end of the social movement of humanity is to extend the area of the common good—that is, individuality—until the right to be individual, and the opportunities for being individual shall lie at the door of the lowest human life.

—*H. S. Nash.*

It is more important that we should influence each year 100 souls whom no other church could influence, than that we should add to our numbers 1,000 members who would have been brought into other churches if they had not come into ours.

—*E. Richard Cross in The Friend (London.)*

THE INTERPARLIAMENTARY UNION.

In 1887 William Randal Cremer, a member of the British House of Commons, caused a memorial to be presented by members of the British Parliament to the President and Congress of the United States in support of arbitration. This was followed by a similar memorial from France expressing the wish that a treaty of arbitration might be signed between that country and ours. In 1888 there was a joint meeting in Paris of a few members of the Parliaments of England and France. As a result of this conference the Interparliamentary Union was formed in Paris in 1889. This association now numbers about two thousand five hundred members, and includes some of the leading public men of the day.

The significance of this organization lies in the fact that it is composed of members of the Parliaments, and that they view problems in government from an international standpoint. The ideas of arbitration and peace, which have been advocated chiefly by peace societies and humanitarians, are now being adopted by practical politicians and statesmen. It follows that the international attitude of a government is no longer to be left to rulers and their cabinets, but will be more and more the subject of legislative action and the theme of popular discussion. Since the Interparliamentary Union was organized more than forty special treaties of arbitration for a limited number of years have been made between pairs of nations.

Now that internationalism has come to be one of the most important interests of the day, the project of a world-congress of the nations, proposed more than a century ago by Elihu Burritt, and two centuries ago by William Penn, has been more and more prominently brought forward by the friends of peace. In advocating periodic meetings of the Hague Conference the Union has practically endorsed the idea of such a congress. In addition to this it desires to have provision made by the Conference for a permanent consultative council, to be charged with the codification and development of international law.

At the meeting of the Union held in London last summer, at the suggestion of William J. Bryan, a resolution was passed providing that in case of controversies affecting vital interests or national honor, the parties shall not go to war before having jointly or separately demanded either an international commission of inquiry or the mediation of one or more friendly powers. Other resolutions passed at the same time ask that the question of the limitation of armaments shall form part of the program of the next Hague Conference, and urge the nations to agree to vote every year an appropriation bearing a definite proportion to the moneys voted for the army and navy, which should be used as a budget for the promotion of internationalism and of peace.

A TRIP THROUGH THE PARIS SEWERS.

Few persons, I find, have ever visited the great net-work of sewers which runs under Paris. One's idea of the Paris sewers is usually formed from Victor Hugo's description of them in "Les Miserables," and if one is told they may be visited one is very apt to exclaim with surprise, "Is not such a visit very disagreeable?" At least such a feeling of repugnance passed through us when asked, while recently in Paris, if we would like to see them.

An American and his wife had tickets for a certain afternoon which they could not use and kindly offered them to us. Eager to see everything we accepted them gladly and since our visit have felt that no one, when in Paris, should fail to take this trip, as it enables one to see one of the most interesting sights of the city. The sewers are generally shown to the public every two weeks and application should be made to the Prefet de la Seine, for permits, immediately on arriving in Paris, if the stay is to be a short one, as the number of visitors allowed at one time is limited.

We left immediately after lunch for the Place de la Madeleine, as our tickets directed, and on arriving we found quite a crowd waiting for the hour of starting. In our walks we had previously noted again and again certain iron doors set in the pavements, little dreaming we should ever enter them. One of these had been opened and a heavy railing placed around three sides of the opening, over which a canopy had been stretched. From the fourth side descended a staircase which was covered for the occasion by a carpet apparently prefectly new, the entrance being guarded on each side by a polished brass hand-rail.

The visit was conducted with much care and ceremony. Government officials in white gloves attended us. Punctually as the clock struck the hour, for they never wait for any one, we descended the stairs as easily as if in our homes, but I must confess with a feeling of some hesitancy and excitement. At the foot we were carefully helped by the officials into a truck or car with seats running across it, cushioned in leather and trimmed with brightly polished nails. On each side of the canals running along the walls is a path or ledge wide enough for a man to walk on and on the edge nearest the water are tracks on which the car runs, spanning the canal, the water of which rushed madly along below us.

There were two cars. We were in the first and, when it was filled, an official boarded it and we were soon gliding smoothly and evenly in the famous sewers under the city of Paris. All along the walls on both sides were electric lights, so bright that we could easily see to read the names of the streets under which we were passing. Each channel or canal is named from the street under which it flows but has its own number as well, whence the visitor judges in what part of the city he is. After going some distance we were transferred to boats which were towed along like canal boats by men called "egoutiers," dressed in white linen uniforms, spotlessly clean. The men walked along the side paths of which I have already spoken, the boats being used on the wider canals, which are over eighteen feet in width,—too wide for a car to reach across them. We could see the water rushing past us and yet there was no odor or other unpleasantness, incredible as it may seem. Everything was scrupulously clean. We spent over an hour passing under the city by the different canals—the official, who was an intelligent man, explaining to us and courteously answering any questions we cared to ask. Our trip finally ended at the Place du Chatelet, at the south end of the Boulevard de Sebastopol; the exit was arranged in the same neat manner as the entrance at the Place de la Madeline. On reaching the street the buzz of the Paris life again greeted us pleasantly and the warm sunshine was very welcome after the chilliness of the sewers, to guard against which the visitor should wear a light wrap.

The sewers are built of solid masonry and are covered with a waterproof cement. All Paris is drained by them. They extend over eight hundred miles, very nearly as far as the distance from Philadelphia to Chicago, but, of course, only a very small part of them is shown to the public. All these drains empty into a large channel, called "Le collecteur general," beneath the Place de la Concorde, which finally finds its way by means of a tunnel to the Seine at Asniere, a village three-and-a-half miles below Paris. There the liquid part of the waste flows off and the remainder is taken to the peninsula of Genneville, where it is used to fertilize the soil and in the course of time has made a rich, fertile country of what was once a barren waste. This thrift greatly impressed us so recently from a country where there is so much waste of what might be utilized. The French never allow waste. To waste is not part of a Frenchman's nature. In illustration is the following:—when spending several months in Paris recently in a French family, I was struck by the fact that I never saw any garbage collectors. I asked Madame de V., with whom I was staying, why this was; she said,—"We have no garbage, we utilize every thing that can possibly be used, and such things as egg shells, etc., we burn; we have no need of garbage collectors," and I could not but wonder what the French would say of our ugly cans heaped with filthy garbage, waiting each morning for collection and removal.

To return to the sewers—all the telegraph, telephone and lighting wires of the city are placed in them—removing at once a danger to its citizens and an unsightly object to their vision and we could not but contrast the results with the opposite conditions as seen in so many of our fine American cities.

Penllyn, Montgomery Co., Pa. E. KAIGHN SMITH.

OPPOSING THE WARLIKE DISPLAY AT JAMESTOWN.

The character and size of the protests being made against the expensive and spectacular naval and military display which has been planned for the forthcoming Jamestown Exposition, attest the increasing hold which peace principles have on the hearts and consciences of thinking Americans. In developing sentiment and expression in this Jamestown case the Peace Association of Friends of Philadelphia (the other branch of Friends) has done painstaking and effective work. From a collection of memoranda and bulletins issued by this association, we compile the following information:

Eleven of the bishops of the Protestant Episcopal Church in America formulated and issued a strong protest against the contemplated adoration of the war idol. Among other things, they say:

"We are glad to express our appreciation of the many useful educational and industrial features in the Exposition's program. But no usefulness of these can compensate for the harm involved in the overshadowing military features now outlined. The primacy of these features, in our judgment, makes the present plan of the Exposition discordant with the character of our own religious commemoration at Jamestown, incongruous with the historic event which is its occasion, unworthy of this peaceful American republic, and a gross anachronism at a time when our own nation is to unite with the nations of the world in deliberations in behalf of the supplanting of the hoary wrongs and vanities of war by the rational and worthy methods of international justice. We solemnly protest against it."

Since the protests above noted Bishop Hare, of South Dakota, and Bishop Whitaker, of Philadelphia, have joined the other bishops in a similar expression. It may be said in explanation of a reference in the extract from the protest of the Bishops, that the triennial meeting of the General Convention of the Protestant Episcopal Church, will be held in Jamestown this year.

On the 17th of last month Dr. Charles H. Parkhurst, pastor of the Madison Square Presbyterian Church, New York, in the course of his

sermon entered a strong objection to the proposed warlike exhibit at Jamestown. In the course of his sermon he said:

"It will have the appearance of being a national kick at Christianity, a square affront put upon all that was most distinctive of the teaching and spirit of Christ, and will firmly root in the minds of people all the way from the Atlantic eastward and out into China, India and Japan, the conviction that with all the honey-tongued missionaries that America sends out to gospelize the Orient, what America really believes in at heart is not love and peace, but blood and the enginery of slaughter."

"THE FALL OF MAN."

After reading the article under above title in the last *Intelligencer*, I could but think how unlike it was to the teachings of Friends' ministers when I was a child. I remember, when quite young, listening to a sermon by a minister who had come quite a distance to attend our quarterly meeting. From the story of the Garden of Eden and the fall of man, he drew a spiritual lesson of such beauty and impressiveness, I have never forgotten it. To him it was symbolical of the experience which comes in less or greater measure to all. Within recent years I have read the words of a deep thinker, who gave what might be called a scientific explanation of the early chapter of Genesis according to rules which are found to apply to both Old and New Testaments, and which bring out a wealth of spiritual treasures, not to be found in the literal meaning above.

Adam represented the earliest religious organization or church. The fall was gradual, terminating in the flood, at which time goodness and truth became extinct in the masses, and after which a new church was organized, to again later give place to another.

The serpent represents the sensual or lowest part of man, from which comes self-love and the desire to know things only from the senses, in opposition to the spiritual guidance which man was under before he fell. Then he attributed everything to God; afterward he gave himself the first place and instead of following the guidance of God and acknowledging that all his powers came from Him, he acted henceforth, from self, which gave rise to a long succession of heresies or false teachings under the names of his descendants, all the names being symbolical. It is impossible to give any idea in a few words of the beauties to be found under this system of bringing forth the internal meaning of the Scriptures. The author says that while the "external Word" is sufficient to enlighten a man, or a people who live according to it, yet the inner beauties compare with it as do the ideas of the geologist in regard to the stones and minerals in his collection, with those of the man who sees in them only the material for a wall.

Only the Bible story of creation yields these rich treasures, proving the vast difference between it and all other similar narratives. The latter, indeed, corroborate the truth of the literal account, as also of the flood and other portions, but the divine essence is wanting. This narrative is no "ancient fiction," and the "fall" is a very real thing, which, when explained according to Friends' teaching or with the above writer, embodies some of the most fundamental truths of our being.

The Incarnation is explained in the same beautiful way. God was not angry and did not demand justice in the form of a loved son suffering in our stead; but when the world was so sunk in darkness that all that remained of religion was the external rites and ceremonies, and man knew not how to commune with God in his own heart, then God, through love to His children, came to earth in human form, and so meeting mankind on the only plane where they could come in contact with Him, He conquered all man's enemies, the last of which was death, thus opening a way for mankind to rise out of their dark condition, and again approach, know and obey their Creator.

Granville, N. Y. LYDIA J. MOSHER.

CHILD LABOR IN MARYLAND.

[From the *Charities Record*, Baltimore.]

The Maryland Child Labor Committee has been so fortunate as to secure the services of Miss Mary L. White as special agent. Miss White's task has been to study the operation of the child labor law in the counties, particularly with the view to the organization of school scholarships in behalf of county children whose families are reported destitute because of refusal of work permits to such children. Under an arrangement with the Maryland Bureau of Statistics and Information all cases of this character in Baltimore City except Hebrew families are reported to the Federated Charities, and an arrangement has been made with the Bureau by which all similar cases outside of Baltimore City shall be referred to the Maryland Child Labor Committee. Miss White has thus far investigated 21 cases of families wherein destitution was said to have been caused under the operation of the law. In this group of 21 it has been found necessary to organize but one scholarship. Funds are in hand for other scholarships if needed for families who may hereafter be referred for consideration. It is believed that further investigation in the counties will show, as in Baltimore City, that comparatively few cases of destitution are properly chargeable to the operation of the law.

Four school scholarships or child labor committees have recently been organized in as many districts of the Federated Charities. The purpose of these committees is to co-operate with the Maryland Bureau of Statistics and Information in seeing that no hardship is wrought by the refusal of work permits to children whose earnings are said to be necessary for the proper support of their families.

JESSE BUCKNER.

[From a small booklet on "The Changed Warfare; Soldiers who laid aside the Outward Sword and became Soldiers of the Cross"; published by Friends' Tract Association, London, 15 Devonshire St., E. C., 2s. 8d. per 100.]

Coming to more recent times, we have another example of the changed warfare in Jesse Buckner, a Baptist, and a Colonel in the Militia in North Carolina. He began early in the Civil War of 1861 to raise volunteer companies, and was surprised to find that no Friends would join. This induced him to examine the question, and he was led to the conclusion that to slay one's fellow-man is a sin. He left the army, and soon afterwards was received into membership with Friends.

In 1862 he was drafted as a soldier, and was arrested and sent to Wilmington, where he suffered much abuse on account of his refusal to serve. In the spirit of his Master he endured this persecution meekly, on one occasion when he was struck actually turning the other cheek to be struck also, which proved more than the soldier could do.

For nearly three years Jesse Buckner endured privations, peril, and hardness, as a good soldier of Jesus Christ, being driven from place to place, from camp to camp, often at the point of the bayonet, holding out faithful until General Sherman came and demanded the surrender of Johnston's army.

If thou seek this or that, and wouldst be here or there, the better to enjoy thine own profit and pleasure, thou shalt never be at peace, nor free from trouble in mind. And this thou must understand not only of revenues and wealth, but of seeking after honor also, and of the desire of vain praise, which all must pass away with in this world.

Imitation of Christ. —*Thomas a Kempis.*

Rev. A. J. Haynes of New Haven says that, "in so far as Unitarianism affirmed the divinity of man, it was magnificently strong; in so far as it denied the divinity of the Lord, it was deplorably weak." If by the word "Lord" he means Jesus, how was it possible to affirm the divinity of one without affirming that of the other?

—*Christian Register.*

THOMAS NELSON PAGE AND THE NEGRO.

[The following is an extract from a private letter written to Edward H. Magill by the editor of *Alexander's Magazine*, published in Boston. Dr. Magill writes concerning it, "I hope you will bring before your readers this reasonable and earnest plea of one who is, in his magazine, doing excellent work for the education of his people, in which he surely deserves our sympathy and support. I have just read the article of Thomas Nelson Page, and I feel that such articles, presented at this time, while the bitterness of party spirit and prejudice is so strong, can only do great harm, whatever be their intention, and add so much sure fuel to the fires of prejudice already too great for the best interests of either race."]

I wish to call your attention to an article in *McClure's Magazine* for March by Thomas Nelson Page. I have no doubt that a great many northern white people will be converted to the southern view point on account of the apparent reasonableness and sanity of this article, but it does seem to me that the white race of the South is a little too persistent in its declaration of superiority over the black race. I do not regard it as a very complimentary trait of character for a strong man to continually flaunt his superior advantages into the face of a weaker person. It does seem stupid and inconsistent for the white leaders of the South to keep telling us that they represent a superior race. Surely, they must entertain feelings that suspicion is felt among leaders of other races as to the real status of their people. But, suppose the white race is superior to the Negro race, what of it? Does the fact justify the unjust and inhuman practice of the white race upon the black race in the South to-day? Do social, economic, political and commercial advantages carry with them the moral right to enslave and kill a weaker people? Is it Christianity for a superior race to murder an inferior race, simply because its individual units have physical characteristics differing from the so-called superior race? In other words, is the superior race justified by its superiority in oppressing and degrading the so-called inferior race? And last, but not least, should a superior race entertain fear and apprehension that an inferior race will, if given fair play in all the walks of life, if given the square deal, outstrip the superior and dominate it? These questions, it seems to me are at the bottom of the article referred to. Mr. Page's article is an attempt to convince people everywhere that because the Negro does represent an inferior race, he must be enslaved and kept in subjection. It appears that the only way that the inferior race can be made useful is to enslave it.

He claims that it is the ambition of Negro men throughout this country, as regards social equality, to stand with white women on an equal plane with white men. This is an appeal to passion which will bring ready response from nearly every

thinking white man in the country. But the entire premise is false. The intelligent Negroes of this country ask only that equal opportunity in the economic, social and industrial world be given them, that they be allowed to hew out their own destiny without let or hindrance, and that they be given fair play in all the courts of our country and be protected in all of their rights as other citizens are protected.

I sometimes feel that the case is hopeless when I read these articles and realize that however logical an answer might be, the publishers of a magazine would not permit of its publication in the same medium. I wish you would read the article carefully and tell me what you think of it. If you care to write a little something about it for the magazine, I should be very glad indeed to print it. I know that you will take a just view of the situation and that you will not sympathize with the dogmatic attitude assumed by Thomas Nelson Page and his class.

CHARLES ALEXANDER.

"INTERNATIONAL" TEXT STUDY

1907. Lesson No. 12. Third month 24th.

THE WOES OF DRUNKENESS.

GOLDEN TEXT.—Wine and new wine take away the heart. Hosea 4:11.

THE SCRIPTURE of the Lesson is Isaiah 28 :7-13.

The prophecy which forms our lesson was spoken about 725 B. C., when Hezekiah was king of Judah, and Hosea king of Israel. It was a warning that the sins of Israel would lead to the fall of Samaria and Jerusalem. The prophet had before predicted that Samaria would fall first, because of its location, the spiritual condition of the two cities was similar. The people of both were so given over to the lusts of the flesh that they were in no condition to defend themselves from their enemies.

The first part of the 7th verse reads thus in the revised version: "Even these reel with wine, and stagger with strong drink; the priest and the prophet reel with strong drink." This shows how low the people had sunk morally, when even the priests and the prophets would drink so much of the wine offered for sacrifice that they went staggering away from the place of worship. In the latter part of the verse the old wording is retained: "They err in vision, they stumble in judgment." Isaiah saw very clearly that priests and prophets whose brains were muddled with wine were in no condition to perceive what were the real needs of the people. Then as now alcohol was a deceiver and those who partook of it were not able to judge wisely while under its effects.

In the 9th and 10th verses the drunkards are pictured as being angry with Isaiah and asking of whom he is talking. They say he speaks as if he were talking to babes; that he forgets they are men holding important positions, fully capable of taking care of themselves. He need not give them line upon line of good advice, as if they were little children. They mocked him and said that he was not a teacher, but only a babbler. The prophet then warned them that if they would not listen to him, God would speak to them through men of strange lips and another tongue; for the Assyrians would come and conquer their land and carry them away captive.

We note that drunkenness was not in this instance the cause of the nation's decay, but was rather caused by it. When people are concerned to seek those things that make for righteousness they are able to control their appetites and passions and to deny themselves what is harmful. But when they seek pleasure rather than service, when they are selfish and lazy, they soon lose the power of self-control. At the present time we notice two tendencies: in the industrial world men have discovered that abstainers from alcohol are the best workers, and so there is much less intemperance among the workingmen of to-day than of fifty years ago; but in fashionable life, among those whose time is spent largely in social pleasures, there is an increasing indulgence in wine and whiskey. We see from this that one of the best ways to lessen intemperance is to stir people up to desire the higher and better things.

The 9th and 10th verses of our lesson may have another meaning from the one that has generally been given to them. It is quite reasonable to suppose that the prophet saw that one way to prevent drunkenness would be to teach the children, line upon line, precept upon precept, the danger that lurks in the wine cup, and the strength that comes to those who begin early to ask themselves what is right and what is wrong, and are brave enough to choose the right. When the child gets into the habit of choosing each day to do the duties that belong to that day, the man will not often fail to measure up to his opportunities.

TOPICS FOR ADULT CLASSES.—Immigration and the Liquor Problem. Local Option. Business and Abstinence.

QUESTIONS FOR INTERMEDIATE CLASSES.—How long after the time of Jacob and Esau did Isaiah live? How long before Jesus? Is it worse for a minister or teacher to drink than for any man who is a father? Why is it dangerous to take an occasional drink of wine or beer? What effect has beer drinking upon the strength? Upon the blood? What may we learn from life insurance companies about the value of abstinence?

The Lesson for Third month 31st should be a review of the twelve lessons studied during the quarter.

FRIENDS' INTELLIGENCER.

EDITORS: R. BARCLAY SPICER,
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News items for insertion the same week, must reach us not later than Third-day morning; longer articles as much earlier than that as possible.

Address all correspondence to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

PHILADELPHIA, THIRD MONTH 16, 1907.

KEEPING UP A HIGH STANDARD.

It is only when we have a high standard and keep ourselves in constant practice by never swerving from our endeavor to live up to it that we can make any progress and growth in better living. It is only in this way also that we can help others about us in keeping up a steady growth.

It is impossible for us to have too high a standard, except in as far as we fall lamentably short of steady progress toward it. It is impossible for us to be too strict in maintaining it, except as we maintain it in word rather than in deed. It is possible, however, for us to hold up our standard rather as a luxury than as a practically valuable commodity in the community. We cannot maintain to any very good purpose the standard of our meeting or our principles, if simply a few and a decreasing number live rigidly according to certain laws and regulations and prejudices, while our children and the less weighty members of Society ignore the standard and get into the way of disregarding it in their actual lives, though they may not repudiate it in so many words. The evil of this is greatly aggravated when those who do not pretend to live up to the standard, yet profess to honor it, and feel a pride in being numbered as members of a Society that has such high and noble standards and such a noble record in straight living in the past.

That era in the history of our Society is past, when we can complacently see ourselves grow fewer and fewer in numbers, while our neighbors and fellow workers in many common interests quietly pass us by, giving us honor for our high principles but failing absolutely to see that our principles and our maintainance of them have anything to do with the actual present day world and its problems and perplexities. The time has passed when a Friend who is the last one to go regularly and sit in the old meeting house every First-day and Fifth-day morning, can feel that he and those who have died before him have done their duty, and that he may have applied to him the "well done, thou good and faithful servant."

If, while the faithful ones are going regularly and punctually to all their established meetings and in their lives are living strictly up to the principles their fathers handed down to them, if all this time their neighbors and their very children, the wards of the meeting, get no glimmering of the value of those principles in the lives they have to live, then that meeting has been a failure in that community and no amount of pride in the steadiness of those who maintained it and its standards can hide the fact of its futility. The excellent principles and the fine character of the few and fewer Friends who understood the significance of these principles and used them in noble living have been a sort of luxury, and the maintainance of them merely for the few has been a sort of aristocracy.

It is very well to take satisfaction in the thought that the meeting was there for all who chose to come to it and that they did not choose; that the principles were plain enough for anyone to understand, were written down in the Discipline for any who would to read, perhaps were expounded by the faithful attenders of the meeting, in their own peculiar manner to be sure, but yet with simplicity. The fact remains that the children of these faithful ones were not impressed with the importance of using in actual life the principles professed by their parents, and the neighbors also were not impressed and sometimes had the idea that these principles were untrue and even unchristian. There is also the fact that there was not an earnest, persistent effort to make these principles known, and that there was too much of a feeling that in being faithful to them in our own lives and for the upbuilding of our own characters, we had done all that was required of us.

It is a great thing for any neighborhood to have a background of steadfast, consistent people who can never be swerved from what they think is right by any inducement or allurement that the world about them can offer. But if this background consists of a community of monks or of communists, or other utopians, who avowedly turn away from the life of the neigborhood and keep aloof from its activities and interests, it is of very little value to the neighborhood, whatever value it may have personally for the inmates. Those who are to help not only themselves toward living ideal lives, must themselves be a part of the common life. Their standards must be not mere artificial rules and regulations, mere hedgings about; they must not be such as apply only to certain ones, to the older, or those more ascetically

inclined, or those who are not in the storm and stress of life; they must be working principles of life. They must be worked out not in a previous age and under conditions that have passed away or were artificial or local. They must be worked out for each generation and for every condition. Such working principles can be arrived at and understood only by a profound pondering upon life as we find it about us, as each and every one of us finds it.

This is what Friends' meetings and the Society of Friends are for—that we may join together in keeping close to the only source of truth, and that we may stand together in living out what we find to be true principles of life.

According to the daily press the Indians are having things pretty much all their own way at the constitutional convention of Oklahoma. The people of the latter territory elected their delegates to the convention "according to the best traditions of American politics." The Indians put forward their best men, who had been educated at Carlisle, Harvard, Princeton, Cornell, Michigan or Chicago. When the convention was organized, Indians were chosen for presiding officer, clerk, sergeant-at-arms, and chairmanships of all important committees. The Indians believe in prohibition for themselves, having tried it, and they think it will work equally well for the white man, so they have put a prohibitory clause into the constitution. Whites and Indians have intermarried freely, and because the property of the territory belongs chiefly to the latter, those who have only a little Indian blood in their veins are proud to call themselves Indians. Formerly the Creeks intermarried with negroes, and those who have an intermixture of negro blood insist on being considered pure Indians, so the race problem, as far as the colored race is concerned, is even more complicated in Oklahoma than in the rest of the United States.

The bill before the British Parliament granting suffrage to women was "talked to death" so that it need not come to a vote. The suffrage societies claim that 430 members had pledged themselves to vote in favor of it. It should be borne in mind in connection with the failure of this bill to pass, that the women of Great Britain already have municipal suffrage. In Holland, the Committee on Revision of the Constitution has reported in favor of giving women proportional representation and making them eligible to Parliament. Finland has already given women equal suffrage with men.

The Craven local option bill, so called from the name of the Representative who introduced it, was referred to the House Law and Order Committee. This bill provides that an election shall be held every three years in every county in Penna., at the time of the spring election. If a majority of the citizens vote against license then no license shall be granted in that county for three years. When the majority in the county vote in favor of license, if any township or borough in that county, or any ward in a city, has a majority against license, then no licenses shall be granted in such township, borough or ward. Bills similar to this are in operation in Oregon, Texas, Arkansas, Mississippi and Kentucky. Whether or not this bill, as it is, or with modifications, will be enacted at this session of the Legislature, depends largely upon the interest manifested in its passage by the constituents of the legislators.

It has been decided that the National Educational Association will hold its meeting next summer in Los Angeles, Cal. It was to have met last year in San Francisco, but owing to the earthquake no meeting was held. The Association was organized in Philadelphia in 1857 and it was desired that its fiftieth anniversary meeting should be held in that city. Dr. N. C. Schaeffer, the president elect of the Association, and Supt. M. C. Brumbaugh, of Philadelphia, were untiring in their efforts to bring this to pass, but were unable to do so because the eastern railroads refused to grant the necessary extension of time upon the excursion tickets. The California terminal lines have guaranteed a rate of one fare for the round trip from Chicago westward.

DUANESBURG HALF-YEARLY MEETING.

Duanesburg Half-Yearly Meeting was held in Albany, Second month 17th and 18th. The meeting on First-day morning was well attended considering the unfavorable weather, and that meetings for worship have not been regularly held. Our Friends La Vergne F. Gardner and wife from Poughkeepsie were with us, bringing added cheer and encouragement. The message to us, so full of earnest desires for all best things in the development of the true life, and for consecrated effort along the lines of love and service, could not fail to be helpful and inspiring.

An appointment was made for a meeting on First-day evening in Rensselaer (a town just across the river from Albany) through a Friend living there—which opportunity Friend Gardner gladly accepted, as an open door through which the Friendly faith might be promulgated. He was

very kindly received and the Truth no doubt found a lodgement, and gave food for thought in many minds.

The meeting at 10 a. m. on Second-day was small, but several Friends from out of town were present, who could not be with us on the previous day. The heart to heart talk to the little group of concerned Friends, telling of the peace that is dearer than joy, and the ever rich reward for individual faithfulness, regardless of numbers, or outward circumstances, we believe will prove to be seed sown in good ground.

In the business meeting which followed, reports were received and read from our two executive meetings regarding the state of society and were combined and rearranged to forward to New York Yearly Meeting. Some work along temperance lines was reported and some help extended to the Mount Pleasant School for colored children. Statistical reports were read, and the Property Committee reported their work completed, and were released.

Grateful for the overshadowing of Divine love, and the heart-felt ministrations of our Friend, we adjourned to meet in Quaker Street, in Eighth month next. M. J. H.

WHITEWATER QUARTERLY MEETING.

Whitewater Quarterly Meeting was held at Duck Creek, near Greensboro, Ind., Third month 2d, 1907. The new method of answering the queries proved to be very interesting, a very profitable discussion following each paper. A committee of three was appointed to send a protest to the proper authorities, against the proposed naval display to be given at the coming Jamestown Exposition. Mary G. Smith, a member of Illinois Yearly Meeting was present and favored us with much helpful advice and counsel, delivering a powerful sermon on First-day morning.

Members of other religious denominations met with us, the whole session being held in a very helpful spirit of unity. On First-day evening, Edith and Alice Winder gave a most interesting talk on their recent trip to England, and their stay at Woodbrooke. The meeting was held at the regular time of Christian Endeavour at the Orthodox Friends' Church and was largely attended, much interest being manifested.

A TEMPERANCE DAY AT PENDLETON.

The Anti-Saloon League of Indiana set apart the 24th of Second month for our Sabbath schools to observe as Temperance Day. As our citizens are much pleased with Judge Artman's decision that to license a person to sell liquor is unconstitutional, we invited Wilson S. Doan and Charles Newlin, of Indianapolis, both of whom took an active part in this great work, to address us.

Wilson commenced to speak at ten o'clock, following in full the lines of work and ending with a very hopeful view that the decision would be sustained by our Supreme Court. Charles followed with a few remarks on the temperance work and then read an essay entitled, "The Message of the Society of Friends to the Twentieth Century." It was largely the history of the Society from the time George Fox began to preach in 1643 to the present time. It was an admirable essay, full of interest, and took one hour to read.

Immediately at the close of the reading all dropped into that grand silence so characteristic of the Society of Friends. It was not long until Wilson spoke, using the instance when King David watched so long at the window, waiting for a messenger to tell the progress of the battle, and when the messenger arrived he knew but little. From this he drew the hope that we as a Society, or as individuals, may have a grand message—a great work to do on our journey in life. Charles followed with an acceptable message, and thus ended a two hours' session of close work. Notwithstanding the unfavorable weather there was a large and appreciative audience.

Both speakers were invited by the minister of the Christian Church to speak in Pendleton at an appointed meeting at 3 p.m., which they did.

JOHN L. THOMAS.

ROARING CREEK.

Roaring Creek meeting house stands on a hill looking out over one of the deep valleys that lies between the mountainous ridges in Columbia County, Pennsylvania. On a wintry day the view across, in the direction of Bear Gap, seems bare and wild enough to make one look for faces of Indians to peep out of the brush. The meeting house is a quaint little wooden structure set up among the trees. In days gone by quite a company of Friends used to drive from their farms to attend this meeting, but now there is only one Friends' family left in the immediate neighborhood. They are the "Last of the Mohicans," as one of them pleasantly said. But even this little group—a father and two daughters, one of whom is away most of the time since she teaches school over the mountains in a little Dutch community; and an uncle and brother, who is crippled so that he cannot get about as much as he would like, but who has made up what he has been deprived of in some directions by the companionship of the masterpieces of ancient literature, having learned Latin and Greek

by himself—even this little group are not a despairing group. They are earnest in their belief in Friends' principles and have held a meeting every First-day at 11 o'clock, part of the time in their home. But they are anxious to make the meeting house take a place in the community life and this winter, at the request of some in the neighborhood, a Union Sabbath School has been held in the meeting house. One of the Friends is superintendent, and the other two, teachers, but the teachers were chosen by ballot by the classes. The people come into the Sabbath school in good numbers and a very warm feeling of friendliness seems to prevail. It rather looks as though the way might open for holding a Friends' meeting either after or before the Sabbath school as some have expressed the belief that it would help the school. If any Friends are near this neighborhood they would find it a most interesting place to visit and the people of the neighborhood would come into any meetings. Paxinos on the Shamokin branch of the Reading is the nearest station. W. U. John is the Friend with whom to communicate.

ELEANOR WOOD.

FRIENDS' GROVE UNION SUNDAY SCHOOL.

The prosperous opening of the Friends' Grove Union Sunday School in the Friends' Meeting house, near Bear Gap, was an event of more than passing interest in the community; and this is proved by the continued effort to keep it going, in spite of winter and stormy weather. The attendance though not so great as in the summer, is still respectable. Those regularly in their places, indicate by word and deed, a loyal support of the cause in which we are engaged. In the election of officers, William U. John was unanimously chosen Superintendent of the school for the ensuing year, and the other members of our family have been called upon to aid in the work. This throws a greater responsibility upon us, and increases the desire that nothing be lacking in effort to promote the welfare of the school and neighborhood.

We were favored recently with two lectures by Eleanor Wood. The first one, "On how the Bible came down to us," was delivered at the meeting house on the evening of Second month 23rd. About one hundred persons were present. We succeeded in reaching the meeting house next day, through a wintry storm, and found a company of twenty-five awaiting our arrival. After getting through the exercises of the school, Eleanor filled her second appointment. Both lectures were highly interesting. The subject in each case, was presented in a way new to many, but was made so attractive that it held the close attention of the hearers, who were carried along by the thoughts of the speaker to experience a mental uplift into a clear atmosphere, whence an extended view was opened out before them of the origin and development of Biblical literature, and its transmission down through the centuries to our time. Besides, she showed that subjecting the Bible to the light of modern scrutiny, and separating the different elements that enter into its composition, and making each stand apart and distinct by itself, does not lesson but greatly enhances its value to us.

G. J.

Elysburg, Pa.

JOHN J. CORNELL'S BOOK.

[From the *Baltimore Methodist.*]

Autobiography of John J. Cornell, containing an account of his religious experience and travels in the ministry. Mr. Cornell is a minister in the Society of Friends, who began his work as a minister in 1856. Prior to that he passed through some very remarkable experiences in deciding upon his life work, but the path was made clear to him from time to time by providential interpositions and leadings, and he found himself at peace, because he moved only as his judgment and conscience, supplemented by prayer to God for guidance, dictated. Being very observant, he soon found methods to stand firmly by his principles, and yet show such a respect for others' opinions as not to excite hostility or opposition. Being by nature controversially inclined, he found that this spirit must be curbed and controlled for the sake of the best interests of his work. His gentle spirit, his firm adherence to principle, his indifference to non-essentials in religion, and his fine common sense, opened pulpits to him everywhere, and in all cases he sought to deliver a message that would further the work of the Kingdom of God. Some thirty years ago or more, he became interested in the temperance work, and has been a stalwart and unflinching friend of the work ever since. He is now one of the leading members of the Maryland Anti-Saloon League, in which his fine judgment, his wise counsel and his intelligent apprehension of the work make him one of the most prompt and useful members. But it is as a Christian and a minister with vivid, and often wonderful experiences that the reader will find the most interesting and delightful reminiscences; for they show the mysterious guidance of God under strange and trying circumstances. All these are told in a style of ingenuous simplicity, so natural, so unaffected as to charm one on from chapter to chapter with increasing interest. This

is characteristic of the man. Those who have the privilege to know him, honor him and love him for his candor, his open-hearted and guileless simplicity of manner, and his undisguised purity of life. The book he has written is an undissembled reflection of the man. It relates, of course, many incidents in which he was a leading actor, but they are told in a manner so unaffected and so remote from egotistic assertiveness, that one feels the truth and the force of them without even a suggestion of simulation or exaggeration. It is the life of a man nobly sincere, and the story is told in a manner that is in exact keeping with the character of the man. The book is large, neatly bound, and handsomely printed and illustrated. The work was done by The Lord Baltimore Press.

BOOKS AND READING.

Interest in the charm of the Old South will lead many readers to take up "Charleston: the Place and the People," written by the local annalist Mrs. St. Julien Ravenel (Macmillan). The old city is written of by a loving hand, and episodes of its life from two centuries are presented. The book throws much light on Owen Wister's recent fine story "Lady Baltimore." Of the negroes the author has this to say:—

"Generations of kind treatment and wise training bore fruit; the Negroes behaved admirably. Few, indeed, were the instances where this was not so. At first, some —generally mechanics—went off to the enemy; but of house servants and plantation hands by far the greater number kept their own way, faithful, steady and kind. A man leaving wife and children, perhaps forever, would say to his butler, 'Scipio, keep the house straight and the boys in order; help your mistress, and don't let the people trouble her.' And Scipio, a trifle more consequential than usual, assumed the trust. To 'Mauma' it was not necessary to speak; she guarded her charges (including her mistress) with a fierce devotion. The instances are innumerable. The field-hands worked steadily, and made the crops, with a boy of sixteen or a man of seventy as sole overseer. Servants who went to the army with officers behaved most faithfully. Many brought home the bodies of their dead masters; others came back with horses whose riders would need them no more. All performed prodigies of ingenious cooking and catering. Yet when General Sherman passed through the country, many of these same people abandoned their homes, beguiled by the vision of wealth, and wandered off, many to die by the roadside of want and hardship. Others, however, remained trusted friends and servants, faithful and affectionate, to the end of life."

The various illustrations of old mansions, sleepy thoroughfares, and dreamy gardens, give the reader a desire to visit this southern haunt of ancient peace.

We need the eternal truths restated to us in the speech of our own time. Even Emerson must be made over anew by living disciples. That explains the vogue of such a book as "The Simple Life;" it is Emerson restated. Similarly, a work just issued, "The Steps of Life: Further Essays on Happiness," by Carl Hilty, a Swiss professor, translated by Melvin Brandow of Lancaster, Pa., (Macmillans), is a set of uplifting essays on a vital subject. Prof. Peabody of Harvard says in his introduction to the book, that our instincts of idealism create in great numbers of thinking people today a profound dissatisfaction with the popular commercial standards of happiness and right living. Prof. Hilty's eight essays deal with sin, sorrow, comfort, knowledge of men, culture, noble souls, hope, and the like. He well defines culture as "the healthy and vigorous development of every man's personality into a full and rounded human life, inwardly at peace." This sentence is a typical one from a most thoughtful and friendly book.

The translation has been made with such sympathy that we seem to be reading the original.

J. R. H.

THE POET AND HIS SONGS.

As the birds come in the Spring,
We know not from where;
As stars come at evening
From depths of the air;

As the rain comes from the cloud,
And the brook from the ground;
As suddenly, low or loud,
Out of silence a sound;

As the grape comes to the vine,
The fruit to the tree;
As the wind comes to the pine,
And the tide to the sea;

As come the white sails of ships
O'er the ocean's verge;
As comes the smile to the lips,
The foam to the surge;

So come to the Poet his songs,
All hitherward blown
From the misty realm, that belongs
To the vast Unknown.

His, and not his, are the lays
He sings; and their fame
Is his, and not his; and the praise
And the pride of a name.

For voices pursue him by day,
And haunt him by night,
And he listens, and needs must obey,
When the Angel says: "Write."

—*H. W. Longfellow.*

BIRTHS.

AMBLER.—In Phila., Pa., Second month 3d, 1907, to Charles Melville and Margaret G. Ambler, a son, Charles Melville Ambler, Jr.

ENGLE.—At Wilkinsburg, Pa., First month 8th, 1907, to James G. and Ruth W. (Peaslee) Engle, a daughter, who is named Emma Peaslee Engle.

KIRK.—Near Rising Sun, Md., Twelfth month 21st, 1906, to Edwin F. and Cassandra Clement Kirk, a daughter, who is named Gulielma Clement.

VAUGHAN.—Third month 5th, 1907, at Riverton, N. J., to David Lawrence and Rebecca L. Thomas Vaughan, a daughter, whose name is Elizabeth.

MARRIAGES.

DURBOROW—SHINN.—At the Friends' Meeting house, Fifteenth and Race Sts., Phila., on Third month 6th, 1907, under the care of the Monthly Meeting of Friends, Charles Barrington Durborow, son of the late John M. and Jeanette H. Durborow, to Louisa Hill, daughter of Howard G. and Henrietta B. Shinn, all of Philadelphia.

EYRE—MOORE.—In West LaFayette, Indiana, at the home of the bride's parents, Second month 23d, 1907, under the care of Makefield Monthly Meeting of Friends, Bucks Co., Pa., Thomas Taylor Eyre and Lora Alice Moore.

PACKER—TONKIN.—In presence of Mayor Ellis, Camden, N. J., Second month 28th, 1907, by Friends' ceremony, Emma E., daughter of George C. and the late Mary B. Tonkin, of Mullica Hill, N. J., and Tullis R. L., son of Caroline and the late Restore Packer, of Mickleton, N. J.

TUFTS—LEA.—At Methuen, Mass., Second month 23d, 1907, Anna Parker, daughter of Henry Tyson and Helen Bentley Lea, to Irving Etting Tufts of New York, son of Prof. J. A. and E. L. Tufts of Exeter, N. H.

DEATHS.

COOPER.—In Philadelphia, Pa., on Third month 1st, 1907, Edward P. Cooper, husband of Elizabeth Comfort Cooper, formerly of Langhorne, in his 83d year.

ELY.—In Doylestown, Pa., Second month 6th, 1907, of tuberculosis, following a lengthy period of typhoid fever, Hannah S., wife of Warren S. Ely, aged 52 years. She was the youngest daughter of Hugh and Sarah (Betts) Michener. Her sister Ruth A. Roberts passed away two months before, and her only brother, Simpson B. Michener, a week afterward. As she lay in her last sleep the beautiful serenity and purity of her face typified her life.

EADIE.—At Flushing, L. I., on Fifth-day, Second month 28th, 1907, in his 55th year, James S. beloved husband of Margaret A. W. Eadie and son-in-law of Jordon Wright. Besides his wife he leaves two children, James S. and Amelia W.

Although he never became a member of the Society of Friends, he was a regular and interested attender with his family and will be greatly missed in our meetings both for worship and discipline.

ENGLE.—Ann, widow of Robert Engle, departed this life Second month 2d, 1907, at her late residence in Waynesville, Ohio, aged 97 years, 2 months, 4 days. A member of Miami Monthly Meeting. She was born in Bucks County, Pa., but was brought to Ohio when one year old by her parents, Silas and Mary Wharton. Her sweet gentle spirit, her purity of thought, distinguished her to the last. Her life was comparable to the massive oak left standing alone while many years had flown since its companions had fallen.

HALLOCK.—At her home, Peekskill, Westchester Co., N. Y., Third month 6th, 1907, Julia Ann, widow of Wright Hallock, in the 83d year of her age. Funeral at the house, First-day the 10th.

HEALD.—Entered into rest Second month 25th, 1907, Joseph S. Heald, in his 75th year. Born in Kennett Square, Chester Co., Pa., the greater part of his early manhood was spent in Delaware; ten years in the book-store of his uncle, Joshua T. Heald, of Wilmington, and four years in the Postal Service under Dr. Grimshaw, who was also his colonel in the 4th Delaware Regiment during two years and a half prior to the close of the Civil War.

Genial and kindly, with a strong sense of honor, his word was as his bond, and no man asked twice for that which was honestly his due. Of a refined and sensitive nature, he turned instinctively to that which was noble and true in men, in art, and in literature. His library was a constant source of pleasure. A life-long member of the Society of Friends, he resigned his right before enlisting, saying that while he was truly conscientious in the step he was about to take, he would not bring upon his Society the reproach of a measure so at variance with its testimony, and the key-note of his humble faith was in the sentence, "I firmly believe that here or hereafter, for every action of my life, I shall be accountable to a just Judge." In later life he returned, with his wife, to Kennett Square, and was buried from their home on State Street, Second month 28th. The worn body was laid to rest in Union Hill Cemetery.

MICHENER.—At the University Hospital, Philadelphia, after an operation for obstruction of the bowels, Second month 11th, 1907, Simpson Betts Michener, only son of Hugh and Sarah (Betts) Michener, aged 60 years. Interment in Solebury Friends' graveyard.

His neighbors trusted and loved him.

SHOENBERGER.—On Second month 7th, 1907, at her late residence, Melrose, Montgomery Co., Pa., Margaret Longstreth, widow of Edwin F. Shoenberger. The funeral was held in Friends' Meeting house, Schoolhouse Lane, Germantown, on Third-day, Second month 19th. Interment in North Laurel Hill.

SHOEMAKER.—At her home in Norristown, Second month 19th, 1907, Ellen C. Shoemaker, aged 71 years; a valued member, and overseer of Gwynedd Monthly Meeting.

THOMAS.—At his home in Phillipsburg, New Jersey, Second month 15th, 1907, Samuel Thomas, in his 71st year. He was a member of Byberry Monthly Meeting.

WHITSON.—At Christiana, Pa., Third month 25th, 1905, Elizabeth, wife of George Whitson, in her 83d year; a member of Sadsbury Monthly Meeting.

WHITSON.—In Christiana, Pa., Tenth month 27th, 1906, George Whitson, aged 87 years; a member of Sadsbury Monthly Meeting.

WOOLLEY.—In Wilmington, Del., on Third month 1st, 1907, Frank Woolley, son of the late John R. and Susan H. Woolley.

WILDMAN.—At the home of her son-in-law, Edward Comly, in Byberry, Philadelphia, on Third month 5th, 1907, Hannah J. Wildman, widow of Joshua Wildman, in her 84th year.

NOTES AND ANNOUNCEMENTS.

Abby D. Munro writes that the *Laing School Visitor* has been irregular because, when at work upon the December number she was suddenly called home by the illness of her sister, who passed quietly away after a few weeks of suffering. On her return she found that teachers and workers had done their best in both the school and home. She regrets that funds have come in slowly, but trusts that when the friends of the school know why the usual personal appeals have not been made they will send in contributions liberally.

Elizabeth B. Moore writes from Waynesville, Ohio: "We have lost by death within the last six months three of our oldest members, all over 94 years of age."

The Committee of Philadelphia Monthly Meeting on the Best Interests of Its Members has appointed the following sub-committee to extend sympathy and attention to any members of the meeting who would be glad to receive it: Hannah R. Grubb, Edgar Kirby, Elizabeth Y. Webb, Wm. S. Ingram, Clara B. Windle, Anna J. Bean, William Webster, Jr., Annie E. Ingram. This committee asks that the names of Friends deprived of attending meeting be forwarded to any one of them.

The following concerning card-playing, is from a personal letter, but is printed by permission:

"Thee condemns the instrument rather than the deed. The gambling spirit is what thee means to condemn and what should be condemned. Thee can't keep temptation away from thy boy; he must be taught what is right and what is wrong, what is use and what is abuse, what is vice and what is harmless amusement, then training will determine his choice. Don't teach your children that it is wrong to play cards—it isn't. Teach them that it is wrong to gamble—it is. Then if you have endowed them with will-power they will never be hurt by euchre, not so much even as they might be by krokonole. Those who condemn cards because it leads to gaming, to be consistent must condemn dancing because it leads to wantonness, music because of the chorus girl, imagination because of the liar, accomplishment in speech because of the demagogue. Every physical, mental, or spiritual power or accomplishment can be abused; only its misuse should be condemned. He who believes that all games and pastimes are a detriment and a hindrance in the proper development of mankind can consistently object to card-playing, and none other, is my way of thinking."

Illinois. —C. W. M., in the *Mills Round Robin.*

Sarah B. Flitcraft, of Chester, Pa., writes: "I have just received a letter from an isolated member of Chester Monthly Meeting in reply to my usual annual letter to him. He says, 'I assure thee that I value my connection with the Society of Friends very highly. We have several different churches here and I go and listen to their manufactured sermons sometimes. They all work for pay and want big pay too. Now I may be wrong, but it does seem to me that there is not much sincerity in that kind of ministry.' Another testimony was expressed in my adult class recently by one not a member of Friends who said he was attending our meeting because he believed in the free ministry of the Gospel and could not give support to the churches on this account. These are welcome expressions in behalf of one of our essential testimonies and I think worthy of note in your valued paper."

William Littleboy and Mrs. Littleboy who have been Wardens of Woodbrooke (England) Friends' School of Religious and Social Service for some time, and have for warm friends all Americans who have studied at Woodbrooke in recent years, expect to be in America this spring and summer. They will arrive in Philadelphia by the steamer Haverford about Fifth month 12th.

At a meeting under the care of the Young Friends' Association of West Chester, Pa., in the High Street Meeting house, Third month 22d, at 7.30 p.m., Eleanor Wood of Bryn Mawr, will speak on "The Development of the Idea of God in the Old and New Testaments."

Altho the day was stormy an interested and satisfactory gathering greeted our friend Nathaniel Richardson, of Byberry, at West Philadelphia Meeting, on First-day, Third month 10th. His message, 2nd Samuel 22-31, "The word of the Lord is tried," found reception and lodgment in the willing hearts of his hearers. The gem thought of his interesting discourse was the question "How far has the Spirit of Christ entered into our life?"

The West Philadelphia Membership Committee are now arranging for a social gathering to be given at 35th and Lancaster Ave., on Sixth-day evening, Fourth month 12th, at 8 p.m., at which Francis H. Green, of West Chester, will lecture on "Wanderings in Westminster Abbey." A pleasant and profitable time is expected..

Caroline Washburn and her daughter, Jane C. Washburn, formerly of Chappaqua, N. Y., expect to sail for Naples on the 23d of next month. They have planned to join Dr. Howard Paine's long summer tour through Europe and then take the tour through Norway and Sweden. Before returning home they will spend a few weeks quietly in the English Lake Region.

A Schofield School old scholar writes:

"I am a graduate of The Schofield Normal and Industrial School of Aiken, S. C., and I can honestly say that the training that I received at that school has made a lasting impression on my thoughts and actions. The spirit of usefulness and unselfishness that pervades the lives of the teachers at that school instill the same traits in the minds and desires of the graduates.

After my graduation from Schofield I was so filled with the desire to be of service to other people that I took the full medical course at The Woman's Medical College of Penn., and returned to South Carolina and for the last few years have been endeavoring to run a charitable hospital for the sick and afflicted of my people in the city of Columbia, S. C. It is a trying and self-sacrificing work but it is a work that my heart and soul delight to be engaged in.

Schofield School has always exercised a wholesome and uplifting influence among the colored people and the moral and religious training that the students receive at Schofield School are reflectd in their useful and elevating lives after their graduation. Schofield School is the only school in South Carolina which has endeavored to reach the farmers of the state and interest them in the moral and religious training of the youth of the colored race. Its Annual Farmers' Conference has been an untold blessing to thousands of farmers throughout the entire state and has opened the eyes of the farmers to the fact that honesty, temperance, godliness and character are the vital principles of existence." M. A. E.

PUBLIC MEETING AT RACE STREET.

The meeting in the Meeting house at 15th and Race streets, Philadelphia, on Sixth-day, the 15th, at 8 p. m., will be addressed by Dr. Robert Ellis Thompson, Principal of the Boys' High School; subject: "Friends' Influence, Social and Political;" and by Henry W. Wilbur, Secretary General Conference Committee for the Advancement of Friends' Principles; subject: "The Forward Look."

Friends are cordially invited, and are also earnestly requested to assist the Committee by extending the invitation to any whom they may feel will be interested. The Committee is particulary desirous for the attendance of interested persons who are not members of the Society.

MEMBERSHIP COM. RACE ST. SEC.

FRIENDS' ASSOCIATIONS.

COLDSTREAM, CAN.—The Young Friends' Association held a very interesting union meeting at the time of our Pelham Half-Yearly Meeting on Second month 23d. The president opened the meeting with the usual silence, followed by the Scripture lesson read by Rena Marsh. About forty responded with sentiments to roll call.

"Finding Time," was the subject for the evening. The president gave a few opening remarks which were followed by two carefully prepared papers by Samuel P. Brown and Ella Zavitz. These brought forth much discussion. "The most of us can find time to do that which pleases us; should we not try to perform duties not so pleasing? There is always time to do things if we only take time." Louisa Pound read a poem, followed by a reading by Minnie Brown. Elston E. Willson gave a recitation entitled "A Mother's Prayer." "Do Thy Work" was read by Clara J. Zavitz. Florence A. Hamacher contributed interesting Current Topics. The Association adjourned to meet in two weeks, at the home of Howard V. Zavitz and wife.

QUAKERTOWN, PA.—The Friends' Association met Second month 21st, at the home of Hannah M. Penrose. The president, Frank Ball, opened the exercises by reading the 5th Chapter of Paul's Epistle to the Galatians. Higginson's "Life of Whittier" was concluded upon as the next book to be taken up in our regular course of reading. It was also decided that four socials should be held during the year. Isaac Reeder then read, "The Golden Rule," by J. J. Cornell, followed by a recitaiton by Blanche Willets. A reading by Annie B. Roberts, entitled "The King's Motto," was much enjoyed. Mary Travilla, who was our guest for the evening, then gave an address which widened our horizon and gave us fresh courage. She urged that we work for some definite end—have some definite purpose to accomplish along the lines of philanthropy, in actual service to our meeting and our neighborhood. After sentiments from Longfellow and a moment of silence, we adjourned to the third Fifth-day in the Third month to meet at the home of Jane M. Foulke.

HORSHAM.—The meeting held Second month 24th, 1907, was called to order by the president Isaac Warner. Scripture reading by Dr. Franklin Watson. Elizabeth Wood recited "The Night Express." Marie Jarrett read a selection entitled, "The Call of the Christian." Henry Wilbur, of Swarthmore, read a paper on "Whittier, his Person, his Principles, and his Poetry." Next meeting Third month 31st.

NEWTOWN, PA.—The regular meeting was held at the Meeting house on the 13th. Sarah F. Cary read a paper on the Buddhist Religion. Martha C. Wilson read a paper upon Prison Reform. Lettie W. Eyre read a paper by Abigail Jackson, on "What our Meetings Most Need." published in Friends' Intelligencer of First month 19th. Robert Kenderdine read from the Discipline on children and parents. Current Topics were presented by Sarah W. Hicks. A committee was appointed to aid the Junior Friends in their Annual Charity Supper. Next meeting Third month 13th. S. J. R.

NEW YORK AND BROOKLYN. –At a Meeting of the Young Friends' Association held Second month 24th, the address of the evening was given by Hollingsworth Wood, on the subject of Parliamentary Government. He first gave a sketch of ancient governments, showing that until Feudalism arose there was no government that bound closely together the parts of a nation. With feudalism the independence of vassals, barons, earls, and kings held them united. In England under the Saxons, there was more popular participation in the government and the method of representation had been somewhat developed. Though this advance toward democracy was interrupted by the Norman conquest and feudalism, the local courts were retained and Saxon influence was still felt. Soon the King was obliged to appeal to the people for aid against the barons and Parliament was established with a representation from the burgesses, chiefly that through them money might be collected for the crown. The burgesses did not at first enjoy this privilege, for atten c ‹ at Parliament only meant that they would consent to go home and raise more money; but they realized later that it was in their power to refuse to increase taxes, and the powers of Parliament came finally to include "everything not naturally impossible." Then the choosing of a representative became a most important responsibiilty; bosses have at all times arisen when the people have neglected their duty. For our encouragement we are told that in the early days graft was flagrant even in England; members were sitting in Parliament and holding high office who were even in the pay of the French government. As a result of his study the speaker was impressed especially by the need that each man realize his individual responsibility as a citizen, and that we Friends should realize this doubly, as democracy is fundamental in our religion. We have always used democratic methods in our meetings and should be doubly prepared to do our duty in the political field.

In the discussion that followed, it was shown that our own government is not by any means adequately representative, and some suggestions for improving this condition were made, so that at least the smaller parties might have some representative. In this connection the referendum would be an advantage,—the referring to the people for approval or disapproval, laws that have been framed by the legislators. We were told of the good work of the People's Lobby, which investigates all bills brought up and reports to the people those of interest to them. The effectiveness of writing our representatives about questions under discussion was emphasized, and we were reminded that politics need a really religious devotion. As a result of the consideration of this subject, it was decided to appoint a Vigilance Committee to call our attention to proposed legislation on which we might desire to express our opinions to our representatives.

LONDON GROVE, PA.—The regular meeting of the London Grove Friends' Association was held at the home of Joseph G. and Ellen H. Roberts, on Second month 24th. The meeting was opened by the reading of the 8th chapter of Proverbs. Current Events were read by Edward A. Pennock. The subject "Peace" was then taken under consideration.

"What is the Basis of Peace?" was the first paper, read by Mary S. Bartram. She opened with a poem entitled "Woman and War," by Ella Wheeler Wilcox. She said that even from the very earliest years the parent must guide the little ones aright and teach them that by self-denial, by patience, by gentleness, and by love is the better way of living in peace, not only in the home but in the ruling of nations too.

The second paper on, "Is Non-resistance Practical?" was very ably dealt with by Mary R. Hicks. When we have learned the art of living as taught by Christ, the writer thought, non-resistance would be practical, not only in the home, and between our neighbors and ourselves, but between nations as well. In the general discussion of the

foregoing papers the same trend of thought, that love and righteousness are the basis of peace and that non-resistance is practical, seemed to be the expression of the meeting. After a few minutes of impressive silence the meeting adjourned. E. H. R.

LINCOLN, VA.—The Friends' Association held its regular meeting Third month 3d, in the Fraternity Building, there being over 20 in attendance. The program was opened by the reading of the Scripture lesson by the president, followed by the Lord's Prayer repeated in concert; then after a brief silence a selection from the *Friends' Intelligencer*, "Studying the Bible" was read by Jacob Shotwell and another "Work, Play and Pastime," read by Margaret Brinton. Ruth Dryden favored us with two songs and Martha Garlock with a reading. A communication from the secretary of the General Conference of Friends' Associations asking us to unite with them, was read by the secretary. After some discussion concerning it, it was decided by the Association that it be left over until the next meeting. Then adjourned to meet Fourth month 7th.

MOORE'S MILLS, N. Y.—The Friends' Association met at the home of Phebe Patterson, Second month 24th. The meeting was opened by James W. Skidmore, who read the seventh chapter of Matthew. The following memorial tribute was presented by request by Alfred H. Moore, concerning the death of James Barmore.

"In the removal by death of this aged friend, we feel the Association has lost, not only a wise counselor and supporter, but one who was fully in sympathy with every movement for the betterment of the conditions around us. His cheerful demeanor socially at our gatherings will be long remembered as a ray of sunshine."

Edward Barmore read Samuel Janney's views of "Right Religion." A poem by Ella Wheeler Wilcox, entitled "Here and Now," was read by request of Josephine Barmore. Mattie E. Alley read a short article from Sabbath Reading, entitled "Gentleness." Alfred H. Moore read an editorial from *Friends' Intelligencer* in relation to the study of the Bible. After a brief silence adjournment was made to Third month 31st. M. E. A.

CALENDAR OF MEETINGS, ETC.

[In sending in notices for the Calendar they should be put in the usual form, so that they need not be rewritten. They must be in not later than Third-day morning.]

FIRST-DAY MEETINGS.

Philadelphia.—

Fifteenth and Race Streets, 10.30 a.m.; First-day School, at 11.45 a.m.

Thirty-fifth Street and Lancaster Avenue, 11 a.m.; First-day School, at 10 a.m.

Fourth and Green Streets, 10.30 a. m.

Germantown, 10.30 a.m.; First-day School, at 9.30 a.m.

Fairhill, Germantown Avenue and Cambria Street, 3.30 p.m.; First-day School, at 2.30 p.m.

Frankford, 10.30 a. m.; First-day School, at 9.15 a. m.

Seventeenth Street and Girard Avenue, 11 a.m. First-day School, at 9.45 a.m.

Camden, N. J.—

Market and Cooper Streets, between Seventh and Eighth, 10 a.m. (Mid-week meeting, Fourth-day, at 7.30 p.m.)

New York City.—

East Fifteenth Street and Rutherfurd Place (between Second and Third Avenue), at 11 a.m.

Brooklyn.—

Schermerhorn Street (between Smith Street and Boerum Place), at 11 a.m.

Washington City.—

1811 I Street, Northwest, at 11 a. m.

Chicago.—

Athenæum Building (26 Van Buren Street, near Wabash Avenue), at 10.45 a.m.; First-day School, at 11.30 a.m.

3rd mo. 15th (6th day).—Langhorne, Pa., Friends' Association.

3rd mo. 15th (6th-day).—Meeting under care of Best Interests Committee, Philadelphia Monthly Meeting, at Race St. Meeting House, at 8 p.m. Speakers: Dr. Robert Ellis Thompson, President of the Central High School, and Henry W. Wilbur. Subject: Influence of Friends, Social and Political.

3rd mo. 15th (6th-day).—Swarthmore College Lecture Course, at the College, at 8.15. Reading by Ruth McEnery Stuart.

3rd mo. 16th.—(7th day).—Friend's Seminary Lecture, in the meeting-house, 15th St. and Rutherfurd Place, New York City, at 8 p.m. James B. Carrington on "American Illustrators."

3rd mo. 16th and 17th.—Eleanor Wood will lecture at the new Sadsbury Meeting House, Christiana, Pa. Seventh-day Evening Meeting, at 7.30; subject: "How the Bible Came Down to Us." During First-day School hour, First-day Morning, at 11 o'clock; subject: "How to Study the Bible."

3rd mo. 17th (1st-day).—Race Street Conference Class, 11.45 a.m. Isaiah's messages to foreign nations.

3rd mo. 17th (1st-day).—Swarthmore College, Lecture on Quakerism, at 7.30 p.m., in the College Assembly Room. Dr. Joseph S. Walton on "Quaker Worship." The following lecture will be by Dr. Walton, on the Rise of Discipline Among Friends, 3rd month 24th.

3rd mo. 17th (1st day).—Conference under care of Concord Quarterly Meeting's Philanthropic Committee, in the Meeting House at West Chester, at 2.30 p.m. Dr. Jesse H. Holmes will speak on a present-day phase of the drink problem.

3rd mo. 17th (1st-day).—"The Manliness of Jesus" will be the subject at the Junior Conference, at Girard Avenue and 17th Street, Philadelphia, at 9.45 a.m.

3rd mo. 17th (1st-day).—West Philadelphia (35th and Lancaster Avenue,) will be visited by Rachel M. Lippincott, of Mullica Hill, N. J., at 11 a.m. First-day School and Conference Class at 10 a.m.

3rd mo. 17th (1st-day).—Merchantville, N. J., Bible Study Class, in Collins and Pancoasts' Hall, at 3 p.m.

3rd mo. 17th (1st-day).—Friends of Girard Avenue, Philadelphia, expect to have Elizabeth Lloyd with them, at 11 a.m. First-day School, and Junior and Senior Conferences, at 9.45,

3rd mo. 20th (4th-day).—Monthly Meeting of Friends of Philadelphia, at Race Street, at 7.30 p.m.

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3rd mo. 21st (5th-day).—Monthly Meeting of Friends, at Green Street, at 7.30 p.m.

3rd mo. 21st (5th-day).—Quakertown, Pa., Friends' Association, at the home of Jane M. Foulke.

3rd mo. 22nd (6th-day).—Meeting of Young Friends' Association of West Chester, Pa., at High Street Friends' Meeting House. Lecture by Eleanor Wood; subject: "The Development of the Idea of God in the Old Testament."

3rd mo. 23rd (7th-day).—Baltimore Friends' School; lecture, by Ian McLaren, on "The Humor of the Scot," at Park Avenue Meeting House (corner Laurens Street), at 8 p.m.

3rd mo. 24th (1st-day).—Frankford Meeting (Unity and Waln Streets,) Philadelphia, at 10.30 a.m., attended by members of the Quarterly Meeting's Committee, as follows: Dr. John L. and Cora H. Carver, Arthur C. Jackson, Sarah T. and Aquila J. Linnill, Leslie Griscom, Daniel F. Moore.

3rd mo. 24th (1st-day).—Swarthmore College, Lecture on Quakerism, at 7.30 p.m., in the College Auditorium: "The Rise of Discipline Among Friends," by Dr. Jos. S. Walton, of George School. The following lecture, on the 14th, will be by Albert Cook Myers on "Quaker Migration to and in America."

3rd mo. 24th (1st-day).—Young Friends' Association of New York and Brooklyn, at Schermerhorn Street Meeting House, Brooklyn, at 8 p.m. "Great World Movements and their Enduring Influence—Spread of Democracy," paper by Andrew Mayer, Jr. General discussion.

3rd mo. 24th (1st-day).—Conference under care of Haddonfield Quarterly Meeting's Committee on Philanthropic Labor, in the Meeting House, at Medford, N. J., at 3 p.m. Henry W. Wilbur will speak on "Purity."

3rd mo. 24th (1st-day).—Meeting of Friends at White Plains, N. Y., at home of Wm. Moore, 78 Fisher Ave., at 11 a.m.

FRIENDS TEACHERS' AGENCY.

A Teachers' Agency for Friends has been organized by the Board of Education of the Five Years Meeting. This Agency will assist teachers seeking positions and employers seeking teachers. There will be no charge for services rendered except that teachers who join the Agency will pay a fee of $2.00 to cover cost of clerical work and postage. Communications should be addressed to Robert L. Kelly, president, Earlham College, Richmond, Ind.

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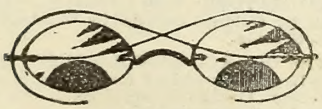
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FRIENDS' INTELLIGENCER

Established 1844. The Journal 1873. Young Friends' Review 1886. | PHILADELPHIA, THIRD MONTH 23, 1907. | Volume LXIV. Number 12.

GOOD WORDS VIII.

We shall not taste the worth of the Spirit's baptism by occasionally ascending to view heavenly things; we must make our home there.

—EVAN ROBERTS.

DO WE FORGET?

Do we forget when winter snows lie deep
Above the beds where our beloved sleep,
And we no longer wildly weep—
Do we forget?

Because, when comes the holy Christmas tide,
And love and joy are scattered far and wide,
We check our sighs and strive our tears to hide—
Do we forget?

Do we forget, because, with mute lips pressed
To fading pictures, all our love unguessed
Lies locked secure within our patient breast—
Do we forget?

Because, across the widening gulf of years,
There comes no loving word to quell our fears,
No watchful hand to brush away our tears—
Do we forget?

Do we forget? Nay, in each heart there lies
A secret place, where hid from mortal eyes,
Dwells, strong and true, a love that never dies,
Nor can forget!

—*S. O'H. Dickson.*

"NEWER IDEALS OF PEACE."

The Macmillan Company, New York, is issuing a series of volumes entitled "The Citizens' Library of Economics, Politics, and Sociology," edited by Richard T. Ely, Professor of Political Economy, University of Wisconsin. The twenty-fifth volume of this series is by Jane Addams, the well known social worker of Chicago, and treats of "Newer Ideals of Peace."

In her introduction the writer assumes that international lawyers will continue to formulate into codes the growing moral sense of nations, and says that it will be her endeavor to show the development of those newer social forces which she believes will prove a "sovereign intervention" by extinguishing the possibliity of battle at its very source.

In the first chapter our attention is called to the survivals of militarism in civil government. Although we call ours a government of the people, we have taken for our prototype the English law, "whose very root is in the relation between sovereign and subject, between lawmaker and those whom the law restrains." In early days the king used his soldiers to fight against the growing power of the barons; when the barons had established themselves they used their arms against the encroachments of the merchants; now the merchants are calling upon the militia for aid against the growing power of the proletariat.

The second and third chapters treat of immigration and of the absurdity of making the ability to read the Constitution a test of citizenship in a city that has to deal almost entirely with industrial conditions that did not exist when the Constitution was framed. "If the politician nearest to him were really interested in the immigrant and were to work out a scheme of naturalization fitted to the situation, the immigrant would proceed from the street-cleaning and sewer-digging in which he first engages, to an understanding of the relation of these simple offices to the city government. Through them he would understand the obligation of his alderman to secure cleanliness for the streets in which his children play and for the tenement in which he lives. The notion of representative government could be made quite clear and concrete to him. He could demand his rights and use his vote to secure them."

The fourth chapter treats of the development of trades unions and the way in which they are learning that the less they resort to violence the more they are able to do for the well-being of their members. Incidentally the Chicago strikes are mentioned, and the resort to arms by the government deplored, for the writer believes that all the questions at issue might have been settled in the courts.

The chapter on "Group Morality" regrets that so little has been done to develop in the workers in the factory the team spirit that is so effective in schools. After speaking of the disgraceful attitude which trades unionists have sometimes taken against the introduction of improved machinery it goes on to say: "If the wonderful inventions of machinery, as they came along during the last century, could have been regarded as in some sense social possessions, the worst evils attending the factory systems of production—starvation wages, exhausting hours, unnecessary monotony, child labor, and all the rest of the wretched list—might have been avoided in the interest of society itself. All this would have come about had human welfare

been earlier regarded as a legitmate object of social interest. But no such ethics had been developed at the beginning of this century. Society regarded machinery as the absolute possession of the man who owned it at the moment it became a finished product, quite irrespective of the long line of inventors and workmen who represented its gradual growth and development."

The chapter on the protection of children repeats the often told story of America's disgrace in having 2,000,000 children under sixteen years of age working for wages, the South being sixty-two years behind England in caring for the children of the textile industries. We boast of our common school system, but the very people who cheerfully pay taxes for education "oppose the most moderate attempts to guard the children from useless exploitation after they have left school and entered industry." The need of children for play and the educational value of play are emphasized, and American cities are asked to put, instead of the parade ground of European cities, "a playing-field as the training-place of mature citizenship." The needs of women and children under existing conditions make it evident to the author that women have duties in connection with government which they have no right to ignore.

The closing chapter treats of the passing of the war virtues and the evolution of new standards of morality, in spite of a temporary reversion to "the outworn methods of battleships and defended harbors." The writer points out that unjust wars do not necessarily spring from the selfish ambition of rulers, for a whole people may be demoralized by the glorification of worldly success. "Immoderate and uncontrolled desires are at the root of most national as well as of most individual crimes, and a large number of persons may be moved by unworthy ambitions quite as easily as a few. If the electorate of a democracy accustom themselves to take the commercial view of life, to consider the extension of trade as the test of a national prosperity, it becomes comparatively easy for more extension of commercial opportunity to assume a moral aspect and to receive the moral sanction. Unrestricted commercialism is an excellent preparation for governmental aggression. The nation which is accustomed to condone the questionable business methods of a rich man because of his success, will find no difficulty in obscuring the moral issues involved in any undertaking that is successful. It becomes easy to deny the moral basis of self-government and to substitute militarism."

The possibilitiy is discussed of wars being brought to an end by an international organization of working men. Open rebellions would be futile, for the governments possess the cannon and the grape shot. But passive resistance cannot be overcome by cannon balls. If workers generally should refuse to take up arms, and persist in their refusal, governments would be compelled to acquiesce. Passive resistance such as this requires a higher type of courage than was ever displayed on the battle field. The whole teaching of the book is that industrial and international peace will be brought about, not by keeping quietly aloof from the worlds' turmoil, but by finding newer and higher fields for the display of strength and courage and self-sacrifice.

ELIZABETH LLOYD.

SOME STEPS FOR HUMANITY.

[An address at the Annual Banquet of the Commercial Club, of Springfield, O., by Charles. B. Murray, Editor of the Cincinnati *Price Current*, at whose home, on Mt. Auburn, the Cincinnati Friends' Association often meets].

When and how man secured his place among earthly creatures we do not know, but we have reason for giving him credit for being tyrannical in nature in a way that is suggestive that the first man must have been endowed with this characteristic, and we have some reason for accepting the suggestion that at the end of the career of the human family the last man may be found kicking the last dog.

The strifes of men are known as covering the limit of history and of tradition, in matters of territorial possession, of form and manner of government, of contention for power over fellowmen, of enforcement of religious doctrines and observances, and punishment to the limit of brutality of the weaker by the stronger. No other creature on earth has excelled man in brutality toward fellow creatures.

It is pleasant to think, and to believe, that the world has made progress in features of civilization that mean a higher degree of toleration among members of the human family. That which we most wish to believe in such matters is the easiest for us to think. But while we are encouraging the thought that the world has grown better and is now growing better in these particulars, we have but to cast a glance upon the evidences in view of what man is doing to-day in construction for securing effective destruction, to find occasion for questioning the existence of a better state of affairs governing the different branches of the human family in plans for more peaceful relations with other branches of the family.

But whatever may be lacking in the evidences of important attainments for modification of the evils of tyranny, of intolerance, of brutality, of warfare, in these later days of civilization, there has been much accomplished in the cause of human-

ity, within the lifetime of persons now present. In our own country the abolition of human slavery was a great achievement, and while eventually promoted by military exigences affecting the civil affairs of our people, the event was made possible by the brave and intelligent and aggressive labors of persistent agitators for relief from such evil, covering many years of effort previous to that event. Thirty years prior to the act of emancipation for American slaves there assembled at Philadelphia a band of sixty-three of the country's noblest spirits in the cause of humanity to discuss measures pertinent to securing removal of the curse of human slavery. Those good men have passed from earth. Among those conspicuous in such active efforts was the parent of the speaker, and but three others of the sixty-three briefly survived him—among them, the illustrious John G. Whittier. The labors of these reformers were eminently influential for good in the cause of humanity.

I propose to introduce here something of the story of efforts on other lines, in our country, and in our day, by other men, and particularly with reference to the leadership of one man. We know how the American Indian, the occupant of unsurveyed territory on this continent, was forced by steps of conflict and aggression from his rightful grounds, until the remnants of his race became subjects of governmental provision—and as such became subjected to more or less of abuse, imposition and mistreatment, from those in power.

In 1869, on the suggestion of General Grant, Congress created a Board of Indian Commissioners, consisting of ten persons, to be men eminent for their intelligence and philanthropy, and to serve without compensation, having co-ordinate power with the Secretary of the Interior over Indian affairs. One of these Commissioners, appointed by President Hayes in 1879, was Albert K. Smiley, a Quaker, who had been prominently identified with educational work in New England. In attendance upon a special meeting of the Indian Commissioners at Washington, in 1882, Mr. Smiley observed great difference of opinion as to proper treatment of Indians, existing in the associations represented by fellow members of the Board. It occurred to him that more thoughtful consideration should be given to questions involved than was possible at the Washington meeting, and that there should be a conference incident to presence of public officials and representatives of private organizations, concerning these affairs. The wife of Mr. Smiley, in full sympathy with his humanitarian efforts, encouraged him to invite a large number of persons to such a conference, to be held at their mountain home, a notable summer resort, at Lake Mohonk, situated nearly a hundred miles northward from New York. The first conference was held there in October, 1883, some sixty persons responding to the invitations of Mr. and Mrs. Smiley, and who were their guests during the several days of their presence.

That was the beginning of Lake Mohonk Conferences, which have been maintained yearly for twenty-four years, with greatly increased attendance, and continued under the invitation and leadership of Mr. Smiley, the visitors on all such occasions being his guests. The deliberations at these Conferences have been highly influential in creation of public opinion and promotion of measures serving an important purpose relative to the condition of the remaining few of a passing race. In the later years these meetings have been known as the Lake Mohonk Conference of Friends of the Indian and Other Dependent Peoples—giving consideration to questions other than political affecting the peoples of the Philippines, Porto Rico and Hawaii.

A broader field of work in the service of humanity opened up to the view of Mr. Smiley, in what he observed as opportunity for labors for promotion of the world's peace, and the avoidance of the sufferings and wastages of warfare. In 1895 he introduced the Lake Mohonk Conference on International Arbitration, the purpose of which has been to aid in securing agreements for adjustment of international differences by arbitration. Peace and war are not recognized as subjects for discussion. There have been twelve of these yearly conferences, representing in each instance gatherings of persons of eminence in callings which serve the welfare interests of our people—including philanthropists, government officials, jurists, educators, clergymen, officers of the army and navy, editors, business men, diplomats, and others. From about half a hundred in attendance at the beginning of these meetings they have increased to more than three hundreds of men and women, interested in a work which stands as one of the most notable efforts in the world's history in the cause of humanity.

This reference to the Lake Mohonk Conferences would not be as complete as it should be without some allusions to the personality of Albert K. Smiley, and of the characteristics of the Lake Mohonk locality. Mr. Smiley will end his 79th year the coming month. His powers are well preserved. At the Conferences he is the distinguished leader—calling into chairmanship some prominent and able personage. Six sessions are held, in the three days—forenoons and evenings—the afternoons being devoted to recreation. Carriages are furnished by Mr. Smiley, for some

hours of riding in the afternoon over portions of his fifty miles of splendid driveways, within the territory of his estate of five or six thousands of acres, chiefly mountainous, and embracing characteristics of scenery and of picturesque charm, challenging the admiration of the privileged observer, who in the way of comparison can recall no other known spot more entitled to recognition as akin to paradise. Painters go to Mohonk to paint the scenery there in its striking grandeur, and to draw inspiration for their work at home. On this spur of a mountain range in close relation to the Catskills is Lake Mohonk, more than twelve hundred feet higher than the Hudson River, a few miles eastward. The valleys of the Rondout northward, and of the Wallkill southward, afford panoramic views of the productive and peaceful surroundings which never cease to give a sense of delight to the observer. Upon the border of this peculiar body of deep water, half a mile in length, without visible inlet or outlet, is the Lake Mohonk Mountain House, with accommodations for 500 guests, or more. Mr. Smiley, true to genuine Quaker instincts, made his house from the beginning one of temperance, and of observance of the Sabbath day. He provided high class accommodations, placed his charges accordingly, and has not been able to meet the demand upon his facilities. He has acquired wealth and has used it in the interest of humanity. The moral element pervades Mohonk in all of its features. A few months ago an eminent divine made the declaration that those whom the world most delights to honor are those who treat their possessions of wealth or of brain as a trust to be applied according to the exigencies of the general situation. No man in our day or in any other time is known to have more generously, more wisely, more effectively, applied his possessions of wealth and of brain in the cause of humanity, for all the spheres of civilization.

Neither Mr. Smiley nor those whom he has brought into these conferences are governed by visionary views, but they reflect fullness of earnest co-operation in a work distinguished for its application to the present as well as the future welfare of people throughout the world, untinged by religious sectarianism, political preference, or ambition for power over the affairs of fellowmen. The purpose of these conferences is to intelligently and broadly discuss questions of international arbitration, and to disseminate information as to its possibilities as a substitute for war. A classification of those present at the Conference in 1905 shows that they include twenty-seven noted educators, twelve diplomats, congressmen and government officials, twelve jurists of State and National Supreme Courts, twenty-five lawyers, twenty clergymen, fifteen editors, and more than sixty business men. The work of the Conference is made effective by maintenance of a permanent secretary, the publication and distribution of reports of proceedings and addresses, and the supplying of information to individuals, organizations and the press. In recent years the co-operation of commercial organizations has been enlisted, many of which have appointed special committees on international arbitration.

In the Mohonk Conference work Mr. Smiley is more of an organizer and leader than a participant in discussion. He opens the sessions with appropriate and significant expressions. In manner his bearing is unostentatious, reflecting a combination of modesty and of force of character. The spirit of Quakerism attends him—minus the conventional garb of the sect, universally worn by its adherents in former days, and now mostly discarded. When worn it served as a sort of label, indicating that its possessor was one governed by the Quaker precepts —and none have had higher claims from the moral standpoint than the Quakers. The wearer of the Quaker garb was liable to be the subject of wanton proceedings by others, taking advantage of the known sentiments of non-resistance governing the attitude of Quakers. Sometimes there has been revolt. The great-grandfather of the Quaker wife of the speaker, who was a conspicuous character where he was located in Warren county, was repeatedly the subject of abusive attacks by one who took advantage of his Quaker proclivities, until forbearance ceased to be a recognized virtue, and not wanting to disgrace the good name of the Society of Friends he removed his coat, remarking, "Now lie thee there, Quaker, while I chastise this man" —and his performance was effective and corrective in a thoroughly orthodox manner.

To-day there is no work of man, in State or Church or otherwise, which more strongly appeals to the respect of men, which stands on a higher plane of usefulness and effectiveness in the cause of morality and true humanity, than is the work and influence of the Mohonk Conferences under the leadership and inspiration of Albert K. Smiley.

Blessed are they that enter far into inward things, and endeavor to prepare themselves, more and more by daily exercises, for the receiving of heavenly secrets.—*Thomas a Kempis.*

Friends have a special mission to those who through intellectual or moral difficulties are unable to accept the interpretation of Christianity presented to them by the other churches.

—*E. Richard Cross in The Friend (London.)*

A LETTER FROM ILLINOIS.

Jamestown and Militarism.

I was glad to see in the issue of First month 12th, the article on "The Splendors of War," being a protest against the proposed military features of the Jamestown Exposition, by several members of its advisory board, eminent names, too, and glad also, to see the protest occupy so conspicuous a place in the paper. When first I saw, weeks ago, in a Chicago secular paper, a notice of this suggested change in the original program, I felt much stirred, and hoped some available means could be devised to keep the Exposition within the limits first given. It seemed to me, too, that here was a fine field for our Society to proclaim to the world its long-cherished testimony against war, by sending to leading newspapers throughout the United States an endorsement of this protest, or one of our own. I have waited, since first seeing the protest, in hopes some one, more influential than myself, more gifted with tongue and pen, better acquainted with the proper manner of procedure in such cases, would propose some action, some concerted action, by which this military display could be prevented, and such enormous appropriations stopped for the future even if those already made cannot be withdrawn by a rescinding of the special act granting them.

Lately I have noticed with satisfaction that the subject is being more and more agitated, and that this agitation is having effect, is shown by the assurance given by the authorities of the Exposition, as told in our last *Intelligencer*, that in addition to these "imposing military and naval demonstrations, particular attention will be given to exhibits of a religious, educational, and historical character." This is evidence of the power of public sentiment, when brought to bear strongly in any special direction. The "Peace Association of Orthodox Friends of Philadelphia" has taken a decided step by sending its protest to those having the Exposition in charge, and I earnestly wish our branch would do likewise.

Altho the two bodies of Friends differ widely on many points, (some of them very non-essential) yet on our fundamental principles of peace and opposition to war, we are a unit, and it would be a fitting tribute to this unity, if ignoring these slight barriers of difference, we could unite in a common protest.

While our country will be gathering, with other nations, in an "International Peace Conference" at The Hague this coming fall, does it not savor of inconsistency for us to be making such a wonderful military display, advocating, or encouraging, in this manner, a farther education in the arts of war, thus building up with one hand and tearing down with the other, time and results showing later, which process will be the more successful?

Let us hope that the efforts of the Hague Conference will gain the ascendency.

The Policy of our Friends' Paper.

The appearance of the aforesaid protest on the first page of our paper, leads to the conclusion that the editors are in hearty accord with it, and consider it of sufficient importance to be placed prominently before its readers. Shall we consider it a sign of approval of another article, the first one on "Amusements, etc.," that it was given the same conspicuous place in the paper? I think I hear, mentally, many readers say, as I have heard some with my outward ear, "I hope not," yet I am suprised that any true Friend, the name being a synonym for free thought and discussion, should be so hurt by its publication, as to wish to discontinue the paper. Why, if we all thought alike on every subject, what a monotonous world we would have, and what a bar it would be to all progress. Discussion, criticism, stir up the oft-times sluggish thought, and often surprise us by finding we are in closer sympathy with one another than we had imagined, and sometimes gives us entirely new ideas of some things. Truth need never fear criticism or discussion. It is only error that needs tremble to be unmasked.

I was not surprised at the indignation expressed by E. B. Thatcher, in a little note in the issue of First month 26th. I wish all who unite on this topic (and indeed on others) would feel free to sign their names. We like to know whose sentiments we are reading, as when we see a straggling verse we wonder who is the author, especially if the verse appeals to our inmost consciousness.

Amusements.

The writer of the article under consideration comes out very honestly in the commencement, saying, "I am glad it falls to my lot to be a champion for card-playing, dancing and theatre-going only in reference to the true Friend," and it is only with this class that we should have any thing to say regarding amusements, and even with the Friend, we can not, must not be arbitrary or dictatorial, for that would be in opposition to the Friendly spirit.

I find it difficult, sometimes, and doubtless there are others who do, to distinguish clearly between early education and veneration for the assumed authority of such, and the real conviction of later years following serious and impartial consideration, for we are greatly the creatures of education and environment, and it might be added, of prejudice. While not condemming these three particularized amusements so strongly as I would have

done in former years, I would very much dislike, by any thing I may say in this communication, to be considered a "champion" of any one of them, for a "true Friend," or any other person. I was brought up with an unreasoning and unreasonable prejudice (I can give it no other name now) against card-playing, especially, which prejudice I held well along past middle age, and even yet, it lingers with me. But from observation, not from experience, for one card is the same to me as another, never having played a game, the conclusion has been reached, that in itself, card-playing is not, cannot be a harmful amusement. But the uses to which it is degraded by people in so many conditions of life, cultured and ignorant, rich and poor, church-members and those who are not, render it one of the most baneful of pastimes, an indulgence in which, for these debasing ends, can not be too strongly censured. There are other much higher, much more rational pleasures, to which, as intelligent, immortal beings, we can profitably give our attention. An occasional game for those whose tastes run in that direction, in one's own parlor, with a few friends, for an hour or two, as a little relaxation from business and household cares, which in this busy work-a-day world is often sorely needed, can not be objectionable, if it would stop at that; but there is a fascination in cards, or card-playing, which leads one on and on, even strong minds, if persisted in, to the neglect of higher, soul-lifting pleasures, and oft-times of business interests, to say nothing of the gambling that may come later, for money; an evil, the consequences of which language is hardly strong enough to depict. One phase of this evil is that of getting something for nothing, the perniciousness of which thought lies at the very root of much wrongdoing. This sometimes begins with young schoolchildren, playing "heads or points" with pins, or playing marbles for "keeps," and perhaps others.

If parents and teachers, cognizant of the nature of these games which their little folks enjoy, innocently, of course at first, would not sternly prohibit them, but kindly and reasonably explain to them (and there is scarcely a child who is not amenable to reason and kindness) in terms they can understand, the intrinsic wrong of the principle governing such seemingly harmless amusements, showing them how an indulgence in such, will inevitably lead to dire results, at the same time providing higher sorts of recreation, would there be so many devotees of the card and gambling tables, so much playing for prizes, for what is that but a refined (?) gambling? Having once acquired a taste for something better, their mental and moral appetites will not be satisfied with such innutritious pabulum, but will continually seek something higher, something more really nourishing.

As to dancing, the same arguments can be used for and against it, that would apply to card-playing. In moderation, in one's home, or in the home of a friend, it might be perfectly allowable, occasionally, but the public dance is a menace to virtue, and should be avoided and frowned down upon by all good people. Many a girl can trace her downfall to her first public ball attended, perhaps, against the counsel of her parents. I think it is a poor excuse, or reason for dancing that it gives one a graceful carriage and a needed exercise; how many would practice it for either of these reasons alone, or with those of their own sex, apart from all excitement? But the glamour of the ballroom, with its beautiful furnishings and lights, late hours, improper company, all tend to work mischief.

The often too-much-despised homely practices of household duties, such as bedmaking, sweeping, washing and ironing, bring into play so many and different muscles, in such various ways, that one can get all needed exercise in these duties, unmixed with moral harm. So do not let us plead for dancing, or condone it, on the ground that it is necessary for physical development and strength.

Never having attended a theatre I can not speak from experience of either the good or bad effects of attendance, but if one advantage to be gained by either actor or witness, is "to be able to lose one's own identity, and be swayed by the joys and sorrows of those whose parts one plays," why not try it in real life, and endeavor to feel the joys and sorrows of our fortunate and unfortunate fellow-beings, the latter of whom often so need our sympathy, as well as our material aid. There is so wide a field for the exercise of this talent of losing one's self and one's identity, and putting ourselves in the other ones' places, that we will have neither time nor inclination to shed tears or waste sympathy on the characters depicted on the stage. This is not saying that there are no good, uplifting presentations given in theatres, neither would I thus infer that all stage actors are immoral. On the contrary I believe many of them are pure in thought and character, spotless in reputation, and are capable of doing much good. But the moral tone of the theatre, generally, needs to be raised before it can become an elevating influence, or amusement, in the lives of the masses.

Holder, Ill. ELIZABETH H. COALE.

Blessed, indeed, are those ears which listen not after the voice which is sounding without, but for the truth teaching within.—*Thomas a Kempis.*

RALPH DIXON.

[From a small booklet on "The Changed Warfare; Soldiers who laid aside the Outward Sword and became Soldiers of the Cross"; published by Friends' Tract Association, London, 15 Devonshire St., E. C., 2s. 8d. per 100.]

Ralph Dixon, who was born at Staindrop, County, Durham, about 1786, was a sergeant in the 31st regiment of foot, which joined the army under the command of Sir Arthur Wellesley (afterwards Duke of Wellington). He was severely wounded in the Battle of Talavera (in which battle the killed and wounded numbered 13,000), and with difficulty got to the hospital at Lisbon.

Twelve months after his arrival in England he was discharged from service, and allowed a pension of one shilling a day. Shortly after his return he was convicted of sin as one who was forgetting God, but he soon found forgiveness and peace through the Lord Jesus Christ. At first he with his wife joined the Methodists, but was led to examine the principles of Friends, and became convinced of their accordance with the Scriptures of truth.

Here, however, a difficulty arose. He wished to join Friends, but felt it would be inconsistent for him to draw his pension, received as it were for his service in war, which now he saw to be contrary to the precepts of the Gospel. A severe inward struggle resulted in his writing and surrendering this pension, after which he applied, in 1830, for admission into the Society of Friends.

ONE SERVICE OF SOCIALISM.

[From *The Atlantic Monthly.*]

We do not start fair with the socialists. . . . Their complaint is frequent and bitter that they always have to begin with a perverted statement of their faith and principles. "In the capitalistic press," says one of them, "we are handicapped by opponents who insist upon identifying what we want with what they think will happen if we get it." This is especially true of the socialist attitude toward private property. It is one of the great services of this school to show how powerfully the process of wealthmaking influences our entire social life; our religion, politics, education, customs, and manners. Every phase of our life has been influenced by the forms of business into which our greatest strength has gone. For example, the economic struggle to organize monopoly privilege has almost exclusively determined the character of our politics. That we have now learned this belated lesson is perhaps our surest hope of reform. This view does not exclude other influences. It insists that the economic forces have been immeasurably stronger over us than we have been willing to admit. It is for this reason that socialists seem always to be dealing with questions of property and its distribution. For this reason, unfair censors will have it that they are "mere materialists," when the most obvious of facts is that no world movement now carries with it a more impressive idealism.—*John Graham Brooks.*

There is no logical reason to restrict the term mystic to those who have pushed mysticism to extreme manifestations.—*Silvanus P. Thompson.*

CLASS MOTTOES OF SWARTHMORE FIRST-DAY SCHOOL

The secretary of Swarthmore First-day School sends, as suggestive to other schools, the names of the classes and their mottoes, which are given as a general exercise on the first First-day in each month. There is in addition a class of college students taught by Jesse H. Holmes, which is not included in the following list.

THE SUNBEAMS:—
Who shall ascend into the hill of the Lord, or who shall stand in his holy place? He that hath clean hands and a pure heart.

LITTLE HELPERS:—
True worth is in being, not seeming,
In doing each day that goes by
Some little good, not in dreaming
Of great things to do by and by.

THE LITTLE KNIGHTS:—
Not what we give, but what we share,
For the gift, without the giver is bare.

FOLLOWERS OF TRUTH:—
Ye shall know the truth, and the truth shall make you free.

GOLDEN RULE:—
Whatsoever ye would that men should do unto you, do ye even so unto them, for this is the law and the prophets.

LEND-A-HAND:—
Kind hearts are the gardens,
Kind thoughts are the roots,
Kind words are the flowers,
Kind deeds are the fruits.

PEACEMAKERS:—
Now the God of peace . . . make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight.

REVERENCE:—
Let knowledge grow from more to more
But more of reverence in us dwell.

BIBLE CLASS:—
For as many as are led by the spirit of God, they are the sons of God.

ADULT CLASS:—
A new commandment I give unto you, that ye love one another.

FRIENDS' INTELLIGENCER.

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News items for insertion the same week, must reach us not later than Third-day morning; longer articles as much earlier than that as possible.

Address all correspondence to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

PHILADELPHIA, THIRD MONTH 23, 1907.

WOMAN'S POSITION AND HUMAN PROGRESS.

In an article written for a German paper, Dr. Albert Reibmayr endeavors to show from a biological standpoint that the movement for the emancipation of women is a menace to human progress. He says: "It is clear that the biological menace in the woman's rights movement lies in the loss of the finer sensibilities. These will be stifled and effaced. We know to-day that this priceless inheritance is entirely dependent on the intensive culture of the mother feelings. These feelings have heretofore been highly developed by the woman, undisturbed by the struggle for existence, protected by the man, and relieved of the greater part of the material cares of the family. And by constant culture and development throughout the course of generations these deep sensibilities have become a grand inheritance."

One wonders on reading these lines whether they are meant to apply to the average family or only to the favored few. Let us take the actual condition of the great mass of the people of the United States a century ago. The man was nominally the bread winner, for he plowed the fields, cut down the trees, built the houses, and carried on the various trades. But while he was doing this the woman made the flour into bread, spun the flax and the wool, wove the cloth, made most of the clothing, and thus had her full share of "the material cares of the family." At that time the work done by the woman was done in the home, and the children learned from their mothers how to do things that developed their brains as well as their emotions.

In the course of a hundred years a great change has come over the family life of the masses. Men have invented machines, one after another, that have taken woman's work out of the home and put it into the factory. It has been found that the men who used these machines, after paying a profit to those who owned the machinery and the factories, could not earn enough to maintain their families in comfort. Besides, while they were doing the work that had been done by women, the women were comparative idlers and were no longer doing their share. It therefore became necessary for an increasing number of women to leave their homes and work in the factories. What opportunity have mothers for "the intensive culture of the mother feelings," who are obliged by the conditions that have developed to be away from their homes twelve hours a day?

But this is not the worst. With the mother no longer in the home to teach her daughters the arts that women ought to be skilled in, these daughters were growing up in idleness. Besides, it was discovered that the machines could be worked by children as well as by adults, by girls as well as by boys. And so, all over our country, in those precious years when daughters are changing from girlhood to womanhood, hundreds of them are shut up in ill-ventilated factories, performing hour after hour monotonous tasks that stunt the brain and the emotions as well as the body. What kind of mothers will these girls make when they marry, as most of them will, and what is to prevent many of their children from becoming degenerates?

Dr. Reibmayr speaks of "the serious change that must take place in the conservation and expression of the emotions the moment woman enters the arena and begins to take a real part in the struggle for existence." He ignores the fact that woman has already been forced into this struggle by the industrial conditions that have grown up under governments dominated by men, and that this is one of the reasons why women with large hearts are asking that an opportunity be given them to add their influence toward shaping these conditions for the best interests of the community.

However it may be on the other side of the water, the women in this country who are neglecting their duties and degenerating emotionally, are the ones who live in luxurious homes, leave their children in the care of nurses and give their days to a succession of so-called pleasures. By far the greater number of those who are asking that women be given a share in the making of laws are faithful wives and loving mothers. Because of the fulness of their mother love their hearts ache for those other mothers who live in factories instead of homes, and for the factory children who are virtually both homeless and motherless, since they live in the mill and the shop and merely sleep in the poor place that is far from being what a real home ought to be.

It is entirely probable that too much participation in public affairs might lead to "an abnormal growth of woman's intellect, and to the inevitable

exhaustion of the brain through social strife." But while women and children are obliged to work in groups away from their homes, it is imperative that the welfare of these women and children shall not be left entirely to the sex that is emotionally deficient, but shall be looked after also by their more fortunate sisters who have heads clear enough to see the injustice of existing conditions, and hearts warm enough to feel a living concern for other homes than their own.

THE BOY AND THE MAN.

The past of this Colossus [E. H. Harriman] does not differ from that of the average successful American. He began young, he began poor, and he has worked; an intensive adverb might be attached to each of these phrases. He has worked very hard, he began very young. He was 14 years old when he quit school to go into a Wall Street broker's office. His first salary went to his father; he never got a dollar of it.

The father was an Episcopal clergyman, and the family was large. At the time of Mr. Harriman's birth the Rev. Orlando Harriman was rector of the little parish of St. George's, at Hempstead, Long Island. The family was English of origin. The Harriman who came over along in 1800 must have been very well to do, if he was not rich. He drove a four-in-hand, and certainly four-in-hands were rare enough in that day. He had a large family, his sons and daughters had large families, and so it is that the tribe of Harrimans is numerous. An uncle, Oliver Harriman, came to be one of the best known merchants of New York.

Afterward, the Rev. Orlando Harriman had charge of two small parishes in Jersey City. A photograph represents him as a large-headed, square-shouldered, deep-chested sort of a man, with heavy, beetling brows and strong jaws,—a kind of Charles Darwin sort of a head, as you see it in Darwin's earlier portraits, bulldog English all over,—as little the ministerial type as anything you can well imagine. Nevertheless, he was something of a classical scholar; at Columbia won medals and honors, and of those medals and honors it was interesting to find his son, not in the least a classical scholar, extremely proud.

His family was large; there were four sons and two daughters. "Henry," as E. H. Harriman was known as a boy, was the third son and the fourth child. He was by all accounts very much the father of the man; he was a "scrapper," and a day begun without a shindy was not begun properly. An associate of his school days described him as "the worst little devil in his class, and always at the top of it." He was generally at the top of things, —but sports and organizations much more than studies. He did not like to study, he says. When the war broke out he organized a company of youngsters of his own age into a troup of zouaves; they met the regiments of soldiery that passed through Jersey City and had a royal time.

For a time Mr. Harriman and his brothers attended Trinity School, in New York. To do this they got up before daylight, got their own breakfasts, tramped two miles to the ferry, and then another mile to the school. Perhaps the boy did not much mind when he exchanged this for a place in a Wall Street office.—*From "Harriman: 'Colossus of Roads,'" by Carl Snyder, in the American Monthly Review of Reviews.*

WEEK-END CONFERENCE AT SANDY SPRING.

Owing to the efforts of a recently appointed committee for the "Advancement of Friends' Principles," Sandy Spring has just enjoyed a very interesting Week-End Conference, held on the second and third of this month.

The exercises began with a meeting on Seventh-day afternoon, at which two excellent papers were read. The first by Ida Palmer Stabler on "Religious Instruction of Children" and the second, written by Dorothy Brooke and read by Corrie M. Brooke on "The Supervision of Literature for the Young." These papers brought forth some discussion on these important subjects, and then Dr. Jesse H. Holmes of Swarthmore College, made a thoughtful and inspiring address upon the question "Are Friends' Principles Adapted to Present Needs?"

At 7.30 the same evening, many interested Friends, from both branches of the Society, and some from other denominations, met at Belmont, the home of Edward P. Thomas, and a very live interest was manifested in a question box presided over by Sarah T. Miller. Dr. Holmes, Mr. Cary of Baltimore, Miss Bertie Wilson of Washington, and many others, made informal addresses and there were excellent papers by Cornelia H. Bentley and Allen Farquhar. At the meeting house on First-day morning, the regular meeting for worship was much larger than usual and all listened with the deepest interest to a fine sermon by Dr. Holmes. Many Friends have expressed the hope that, as this conference has proved so successful, others equally helpful may become periodical occurrences.

M. M. Thomas.

Christ will come to thee, and show thee his own consolation, if thou prepare for him a worthy mansion within thee.—*Thomas a Kempis.*

SALEM QUARTERLY MEETING.

Salem Quarterly Meeting was held at Woodstown, N. J., Third month 7th, 1907. The morning was cold, but bright and sunny. The limited trains reaching Woodstown at a convenient hour, were taxed to their seating capacity by the earnest Friends on their way to the meeting. As the hour of gathering approached, the grand old and comfortably equipped meeting house was completely filled on the first floor, with a goodly number in the upper galleries.

A living silence early overspread the meeting, broken as a voice went up, "Lord thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting thou art God."

We might search all modern and all ancient literature, and find no more concise expression than this. Men may suppose and propose, that out of the dust of the stars the mountains had been brought forth, and from the simple cell of protoplasm had life been formed; scientists may sum up all the knowledge and all the wisdom to be gathered in the long lanes of life; it all turns to ashes in an attempt to account for the phenomena of creation. The great cataclysm will occur, thousands of human lives be snuffed out as a candle; no man can tell why. It is not for us to understand all of God's mysteries, but we may be assured the laws of God are right.

The business meeting opened at 12 o'clock. The representatives from the monthly meetings were all present except two, for whose absence reasons were given. The queries, with answers from each of the four meetings, were read and a summary answer prepared for the yearly meeting.

More than usual interest was taken in the answers, and on several points there was earnest discussion. An inquiry was made as to what were harmful diversions, and answered, that the Discipline mentioned amusements that were harmful. A further explanation was made; that as Friends professed to be guided by the inward light, there should be no difficulty in each deciding for themselves what for them, other than those proscribed, would be harmful.

A committee was appointed to prepare a protest against making the Jamestown Tri-centennial Celebration a military and naval pageant. They were authorized to sign it on behalf of the meeting and forward it.

The statistical report showed 911 members in the Quarterly Meeting. The clerk of the meeting who had served ably and well for many years, was released at his own request and a new clerk appointed. Visiting friends were present from Haddonfield, Abington, Burlington, Western and New York Quarterly Meetings. Their company was very much appreciated. The meeting, a very helpful and satisfactory one, was brought to close at 1.30 o'clock.

A bountiful collation partaken of by all, was served in the dining room, and the opportunity for social mingling was largely enjoyed by the friends until time to take the trains for home.

C. D. L.

MEMBERSHIP MEETING AT RACE STREET

An audience, mostly composed of Friends, nearly filled the body of the Race Street Meeting House Phila., on Sixth-day evening last, when the Membership Committee held another one of its successful propaganda meetings. Frank M. Bartram presided with easy grace and tact. The first speaker was Dr. Robert Ellis Thompson, principal of the Central High School, who had for his topic, "Friends' Influence, Social and Political."

Dr. Thompson's address was an appreciation of the Society, quite up to the level of its deserts. He praised Friends for the contributions they had made to the social, business, and political life of the community and the commonwealth, and gave them credit for having established certain characteristics of the city of Philadelphia and the state of Pennsylvania. He thought it was the Quaker influence that gave to Philadelphia its homelikeness, and its original neighborliness. The city's thrift was classed as an absorbed Quaker virtue and its practicality, it was considered, came from the same source. He referred to the time when the Friends controlled the commonwealth, and the possibly later time when in making political nominations it was necessary to find out how the Friends would be impressed, before the candidates could be selected. It was intimated that a relatively like influence was within the reach of the Society and its members to-day, and their concerned activity could but redound to the good of municipal and state government. The fact that Philadelphia did not energetically advertise her accomplishments, or adequately mark her historic places, was also charged to Quaker modesty, and considered an unfortunate illustration of the fact that neither men nor communities can escape the results of their characteristics.

Henry W. Wilbur explained some of the causes as shown in the evolution of the discipline, which led the Society to withdraw from active participation in civic affairs. He did not think that action was entirely due to the one cause, an unwillingness to become an active part of a government resting on force. It was partly due to the habit of aloofness, advised in the discipline, and the consciouso

unconscious attempt to build what Thomas Wentworth Higginson calls a spiritual aristocracy. The exhortation of the discipline of 1770, which advised against "mixing with those who are not convinced of our religious principles," tended to keep Friends out of touch with wide world movements. The development of a traditional and purely disciplinary Quakerism, helped to promote this aloofness. For the present and the future he argued for the application of the genuine Quaker spirit of quietness and concerned care in the study of our great problems; urged a broader faith in man, as the necessary foundation for a rational faith in God; considered that the need of the time was to teach men to think of our problems not in terms of race, and sex and class, but in terms of humanness, and brotherhood. The need of the collective concern to supplement the individual concern with organized and efficient action was emphasized. This is necessary in order that there may be continuity in the order and progress of our individual light and leading. Individual Friends have opened the way for a multitude of reforms, social and otherwise, and the Society has either let them die, or pass over to the care and keeping of others, for the want of the collective spirit. Meetings and neighborhoods may have calls and concerns as well as individuals, and when the two concerns meet a divine circuit is established, potent for the world's betterment. Under the spirit of the new leadership of service, with the increased opportunities for equipment for labor, he thought the members of the Society, and the concerned people not now in it, could find the Quaker fold the widest and most rational opportunity for helping the world.

A GIFT TO SWARTHMORE

It is announced that Senator William C. Sproul, of Chester, Pa., has given to Swarthmore College a sum of money sufficient to provide it with one of the largest telescopes on the Atlantic Coast. This is the large gift which President Swain referred to at the recent Annual Dinner of the Swarthmore Club of Philadelphia.

The exact amount of the gift is not announced. Senator Sproul is a graduate of the College, Class of 1891, and is a member of the Board of Managers. He has been actively interested in every phase of the work of the College since his graduation, and has been a generous contributor to its endowments. The Sproul Scholarships at Swarthmore College, which are awarded annually to the graduates of the Chester High School, are among the many practical methods Senator Sproul has adopted to advance the interest of his *alma mater*. Senator Sproul enjoys the distinction of being the youngest alumnus to endow a department in the College, and is one of the most successful graduates of the institution. In 1896 he was elected to the Senate of Pennsylvania, re-elected in 1900 and 1904, and for some years he was President *pro tempore*. He occupies an influential position in the present session of the Senate. He is president of the Seaboard Steel Casting Company, of Chester, and is one of the proprietors of the *Chester Times*. He is president of a number of railway enterprises in West Virginia, and is a director in several banks, railroads and other corporations.

The new telescope will be in charge of Dr. John A. Miller, Professor of Mathematics and Astronomy. Dr. Miller came to Swarthmore after several years of successful experience at Leland Stanford Jr. University and Indiana University. He is well known as a teacher and astronomer and has published the results of his research in all the important astronomical journals. In 1905 he conducted an expedition to Spain to observe the solar eclipse of the sun, the results of which are now appearing in published form. Dr. Miller's long and successful experience as teacher and investigator along astronomical lines eminently fits him to direct the work of one of the large observatories of the country.

Swarthmore College has at present an observatory especially well equipped for purposes of instruction. It contains a six-inch telescope, provided with a spectroscope, micrometer and the other usual accessories; a transit telescope, sidereal and meantime clocks. The latest instrument added to the equipment is a seismograph of the most approved construction—presented by Joseph Wharton. The Sproul equipment will therefore be devoted more particularly to astronomical research, both visual and photographic. In a general way the work of a modern observatory may be classed under four heads: visual work with large telescopes, star-gazing, so to speak; spectroscopic work; photography and the astronomy of position. The equipment of this observatory will be limited for the present to the first and third types. And in these lines it is the purpose of the authorities to choose an equipment which is modern and of such a size and quality that research work may be prosecuted in a most effective manner.

The largest telescopes in the world are in the western part of the United States; one at Lick Observatory, Mount Hamilton, California, the property of the University of California; the other at Yerkes Observatory at Williams Bay, Wisconsin, the property of the University of Chicago. On the Atlantic Coast the largest telescopes are: a telescope of 26 inch aperture at Washington, the prop-

erty of the United States Goverment; another of 26 inch aperture at Charlottesville, the property of the University of Virginia, and one of 23 inch aperture at Princeton, New Jersey, the property of Princeton University. The Sproul telescope at Swarthmore will be as efficient as the largest of these.

BOOKS AND READING.

The "Cameos from the Life of George Fox," by Ernest E. Taylor, just published in neat cover by Headley Brothers, (London), deserves a warm welcome. The series of "Episodes" which appeared in these columns were an attractive feature of *The Friend* a year ago. Though there has been no attempt to write the life of Fox, the "Cameos" exhibit a due sense of proportion in the incidents and characteristics selected for description, and the story is told in such a way as to make the reader hunger for more, with the result, we cannot but think, to send him in many cases to the Journal itself.

Though the Journal of Fox is a religious classic which no student of religious life in England in the seventeenth century can afford to neglect, it is not a book to be lightly taken up and skimmed. The appetite must be whetted and the mind somewhat prepared for the study which will so richly repay the earnest student. The book before us is just such an introducer and interpreter, enabling the reader to enter into the spirit of the times, and to follow up for himself the study thus opened out.—*The Friend, (London.)*

Among the classics of Oriental travel is Kinglake's "Eothen." It has seen many editions; a new one from the Oxford University Press, in a graceful and artistic binding, is as attractive a book as one could desire. The liveliness and wit of Kinglake's narrative, and his original way of seeing things, easily explain the continued popularity of "Eothen." Mrs. Browning thought it "a work of genius;" and Caroline Fox found it "full of careless, easy, masterly sketches, biting satire, and proud superiority to common report." Kinglake's frequent incredulity in the Holy Land seems like the attitude of some modern American traveler who beholds ancient legendary shrines with amused irreverence. J. R. H.

The same publishers issue in a like attractive edition the "Theological Essays of the late Benjamin Jewett." The clear powers of exposition of the famous Oxford teacher give his essays a persuasive tone. Especially helpful is he in his pen-portrait of the character of St. Paul. He does away with much of our vague thinking about the Apostle, and portrays St. Paul as "an image of true wisdom, and nobleness, and affection. . . . an affection which seemed to be as strong and as individual towards all mankind, as other men are capable of feeling towards a singlep erson." This book will interest all who care to inquire into the liberal religion which Jowett helped to bring into the most conservative of English universities. There is an illuminating introduction by Prof. Lewis Campbell. J. R. H.

A copy of "Jefferson's Germantown Letters," edited by Charles F. Jenkins, has been presented by the editor to the Friends' Library, Fifteenth and Cherry Sts., Philadelphia. While Philadelphia was the capital of the United States an epidemic of yellow fever broke out and all who could conveniently do so fled from the city. When the officers of Washington's cabinet returned they went to Germantown for a time. These letters, 68 in number, were written during Jefferson's sojourn there in Eleventh month, 1793, and only 13 of them have been in print before. Of this interesting volume but 500 copies have been printed by William J. Campbell, 1218 Walnut St., the price being $2.50. "Washington in Germantown," a larger volume by Charles F. Jenkins, issued a few years ago and sold at $3.50, now brings from $7.00 to $9.00 when a volume is offered for sale. E. L.

A NEW HEAVEN AND A NEW EARTH.

Marches of victory—man disenthral'd—the conqueror at last.
Hymns to the Universal God from universal man—all joy.
A re-born race appears—a perfect world, all joy!
Women and men in wisdom, innocence and health—all joy!
War, sorrow, suffering gone—the earth purg'd—nothing but joy left.
The ocean fill'd with joy—the atmosphere all joy—
Joy, joy in freedom, worship, love! joy in the ecstacy of life!
Enough to merely be! enough to breathe!

—*Walt Whitman.*

THE SPIRIT OF THE GIFT.

'Tis not the weight of jewel or plate,
Or the fondle of silk and fur;
'Tis the spirit in which the gift is rich
As the gifts of the wise ones were;
And we are not told whose gift was gold,
Or whose was the gift of myrrh.

—*Edmund Vance Cook.*

BIRTHS.

IRISH.—At Yorktown Heights, N. J., Third month 9th, 1907, to David J. and Viola K. Irish, a son, who is named J. Rufus Irish.

SMITH.—At Wycombe, Pa , on Third month 3d, 1907, to Clarence H. and Alice Woodman Smith, a son, who is named Russell Eastburn.

MARRIAGES.

BICKNELL—TROUT.—At the home of the bride's parents, Second month 20th, 1907, by the Rev. J. D. C. Hanna, Clarence W., son of William W. and Sarah A. Bicknell, to Emma E., daughter of David H. and Elizabeth Trout, all of Philadelphia, Pa.

DEATHS.

LEWIS.—At Mendota, Ill., Second month 9th, 1907, Lydia A. Lewis, in her 82d year. She was the second daughter of Nathan and Elizabeth Newport, and was born in Belmont County, Ohio. She was reared and schooled under strict Quaker discipline and always continued her allegiance to the Friends' Society. In her early womanhood she was a successful teacher. In 1852 she married James Lewis, a resident of the same county. In 1857 they moved to a farm a few miles north of Mendota, where James Lewis died in 1897. For several years before her death Lydia Lewis was president of the Ladies' Cemetery Improvement Association of Mendota, and took an active interest in caring for the graves of those who had passed on before. [Abridged from the Mendota *Bulletin*].

MACY.—Suddenly at the home of Thomas Stringham, Salt Point, N. Y., on Second-day, Third month 4th, Isaac H. Macy, in the 67th year of his age; son of the late John and Deborah Macy of Hudson, N. Y. He is survived by four sisters and one brother. He was a member of New York Monthly Meeting.

PALMER.—Charles Palmer died at his late residence, 216 Carlton Avenue, Brooklyn, of pneumonia on Third month 11th, 1907, after a short illness. He was born in Philadelphia, Eleventh month 9th, 1824. His father was Jonathan Palmer, born in Fallsington, Pa., and his mother, Sarah Tatum Hopper (daughter of Isaac T. Hopper), born in Philadelphia, Pa. In 1848 he married Harriet Martineau Jackson, of Boston, who was a daughter of Francis Jackson, a prominent anti-slavery worker of New York. His widow, a son, Francis Jackson Palmer, and a daughter, Rosalie Hopper Coleman, survive him.

WEBSTER.—On Second month 27th, 1907, Clarkson L. Webster, son of Lukens and Elizabeth H. Webster. The funeral was held at the home of his parents, 3504 N. 16th St., Philadelphia, Third month 4th. Interment in Laurel Hill Cemetery.

NOTES AND ANNOUNCEMENTS.

As Conference suggestions are now in order we quote the following from a private letter to Anna M. Jackson: "I wish we might have our next Conference at Asbury Park. It is quite as central as any place, and was not our impression upon the world in general quite as good as any, unless we except Toronto? I have the set of Conference books complete, including several of the very first. They are an object lesson in progress; and in viewing them, in my small judgment Toronto stands first in worth and interest, Asbury Park next, Swarthmore and Chautauqua not far behind."

A meeting, arranged by the Philanthropic Committee of Salem Quarterly Meeting, was held in the Meeting House at Woodstown, N. J., on Fourth day evening, Third month 6th, (evening before the Quarterly Meeting).

Joel Borton presided and introduced Henry W. Wilbur of Swarthmore, who delivered an address, on "What shall the Citizen do with his Citizenship?" Our friend spoke in his usual forceful manner, and impressed on all voters the necessity of always casting their ballot. He gave largely of statistics showing that most of reforms undertaken had been defeated by those citizens, who failed, through indifference, to cast their ballot. The address was listened to with the closest attention, and an interesting discussion was entered into by a number in the audience.

Jacob M. Troth, a Friend who is a member of the Ministers' Union of Fresno, Cal., writes us that the ministers composing that Union are doing aggressive temperance work. He sends us a copy of the Los Angeles *Times* containing the address of Dr. Ervin S. Chapman, which it is claimed was the origin of the present movement to carry the question of granting liquor licenses to the Supreme Court of the United States. Friend Troth adds: "I am intensely interested in *Friends' Intelligencer* and read it all, especially as it records a revival among Friends and the interest shown by the young Friends. Here the Y. M. C. A. has 532 members, and the Y. W. C. A. 350. I frequently attend the religious meetings of the former."

We hope Friends will be well represented at the great National Peace Congress which meets in Carnegie Hall, New York City, the 14th to 17th of next month. Judging from the information sent to this office, the program promises to be a good one.—*American Friend.*

The "Meeting for Sufferings," of Philadelphia Yearly Meeting (Arch St.) has published a pamphlet, entitled, "An Invitation to attend Meetings for Worship of the Society of Friends, with a Few Particulars of the Manner of Holding Them." It will be handed to visitors at regular appointed meetings or to possible visitors, and explains the rather "unusual mode of worship."

—*American Friend.*

There is one small error in my article, "Fall of Man" in to-days' *Intelligencer*. At end of 18th line the words "the literal meaning above," should read "the literal meaning alone". I doubt not the fault was mine in not writing more plainly.

LYDIA P. MOSHER

In order to enter her protest in tangible form against being deprived of the Parliamentary franchise, Alice Clark, of Street, daughter of William S. and Helen Bright Clark, and grand-daughter of John Bright, has declined to pay income tax. In a letter to the collector of Inland Revenue she says: "A Parliament in which no women are represented has no right to levy taxes upon women without their consent. After most careful consideration, I have come to the conclusion, therefore, that it will not be right for me to pay any such tax."—*The Friend, (London).*

Emily Wilbur of Friends' Neighborhood Guild, 151 Fairmount Avenue, Phila., knows of several boys who would like to go to the country to work. Any one wanting a boy will confer a favor by communicating with her.

There was a large attendance at West Philadelphia Meeting last First-day. The gallery was comfortably filled with ministering Friends. Rachel M. Lippincott, of Mullica Hill, N. J., spoke very acceptably. Some of her helpful thoughts were: "God provides work for every one." "No life of inactivity for any of us." "Our measure of faithfulness is gauged by our willingness to perform." "Creeds are being supplemented by a simpler faith—faith in a divine guidance suited to the individual

child of the Father." Others who had vocal service were Matilda E. Janney and William Webster, Jr.

One of our subscribers writes: "I am very thankful that the "oldest equal rights society in the world," through its official organ, gives its readers the best news of the suffrage movement, and keeps them intelligently posted.

[We reminded this reader that the Society of Friends has no "official organ."]

Dr. Edward H. Magill's autobiography, "Sixty-five Years in the Life of a Teacher" has come from the press, and will be reviewed at once in *The Intelligencer*.

A meeting of the First-day School Union of Philadelphia Quarterly Meeting will be held, Sixth-day, Third month 29th, at 8 p.m., in Room No. 1, at 15th and Race Sts. All interested are invited to attend.

One of our subscribers living west of the Mississippi insisted on paying two dollars for his *Intelligencer*. He writes: "I see no reason why I should benefit by any special geographical exemption, although I note that such a privilege is allowed in your subscription rates. I deem the *Intelligencer* to be worth its full price anywhere. It is so to me."

TO FRIENDS' ASSOCIATIONS.

The meeting of the Friends' Association Conference to be held in Philadelphia during Yearly Meeting week, has been put under the care of the Committee for the Advancement of Friends' Associations. It is expected that we make known at this meeting the information gained by our recent letter of inquiry to the individual associations. Less than half of the associations have answered as yet, and we feel that our information will be valueless unless it represents the whole Friends' Association field. For the sake of this meeting and the associations in general, we hope that all the answers may be received within the following four weeks. The chairman would willingly correspond with any association which does not understand the purport of the questions.

GEORGE A. WALTON, *Chairman.*
72 W. 108th St., New York.

SWARTHMORE COLLEGE NOTES.

The Annual College Reception will be held on Seventh-day evening, Third month 23d, in the boys' gymnasium. The committee in charge, headed by Spencer L. Coxe, is making active preparations for entertainment of the friends of the college who will be invited.

The young women's glee club gives its annual concert in Parrish Hall on Sixth-day evening of this week. An admission fee of fifty cents will be charged. On Sixth-day evening the 15th, we were favored by an excellent number of the lecture course in the form of an evening with Ruth McEnery Stuart. Mrs. Stuart read from her own works and completely fascinated the large audience which was in attendance. On account of pressing business in the Thaw trial, District Attorney Jerome, of New York, will be unable to fulfil his engagement in the course. In his place has been secured ex-governor Pennypacker, who will lecture in Parrish Hall on Fourth month 25th.

The extemporaneous speaking contests for both the young men and the young women have been held recently. The contest among the young women was won by Lizzie L. James, of Philadelphia, with Ethel H. Brewster, second, and Louise W. Hornor, third. The three places in the young men's contest were captured respectively by Amos J. Peaslee, of Clarksboro, N. J., George G. Dillworth, and George M. Henrie.

Much satisfaction is felt over the recent victory of Swarthmore over Dickinson in the dual oratorical contest held on Sixth-day evening, Third month 8th. The victory acts somewhat as a balm for the defeat administered by Dickinson earlier in the year in the Intercollegiate Debate. It is to be hoped that this oratorical contest will become an annual affair between the two colleges.

A fire company has been organized among the students with Superintendent Roberts as chief. Drills will be held at regular intervals to acquaint members with the use of the hose and ladders.

Rufus M. Jones, of Haverford, will attend meeting next First-day morning at the usual time, 10.30 o'clock.

Dr. Joseph S. Walton presented the tenth lecture of the course on "Early Quakerism," at Young Friends' Association last First-day evening. But a few more lectures of the course remain, and all who can embrace the opportunity to attend them should do so.

An astronomy club and a mathematical club have recently been organized under the direction of Professor Miller. Much interest is being taken in them and they are doing good work. A. J. P.

FRIENDS' ASSOCIATIONS.

FAIR HILL, PHILA.—About 50 members attended the meeting of the Association on Second-day evening the 25th ult. This was the first meeting under direction of the new officers: Dr. Evan Worthington Michener, president; Amy W. Michener, vice-president; Elizabeth Morris, secretary, and N. P. Werner, treasurer. The birthday of Longfellow afforded an interesting program: Blanche Jorden read an able paper on the life of the "American Laureate;" Eleanor A. Graves recited "The Children's Hour," and "The Garden at Mount Vernon." May S. Lukert read an essay on "Hiawatha;" Clare A. Baeuerle gave a medley from Longfellow which called forth a lively contest. David A. Graves presented a novelty in a number of large crayon sketches, entitled "Odd Nooks in Our Neighborhood;" this was given with reminiscences by Stuart S. Graves.

The Association agreed to publish a paper to be read at each meeting to be called "The Fair Hill Forum;" Blanche Jorden was elected editor and Evelyn Smith assistant editor. The next meeting of the association will be held at the meeting house, Germantown Avenue and Cambria streets, on Third month 25th, at which agreeable surprises may be expected.

PASADENA, CAL.—A regular meeting of the Young Friends' Association was held First month 27th, at the home of Susanna Yeo. Over thirty Friends were present and we were glad to have with us again Edward Coale and his wife. The silence was broken by Edward Coale who spoke to us on the personal manifestation of God to each one of his people. The early conception of God was an austere ruler watching over the actions of men and women everywhere. A later conception is that of a loving father and present helper in every need. Levi Benson led in supplication. In the absence of the clerk, Anna M. Vaughan, Charles Lewis read Psalm 33. Sara Griest read "The Religion of the Future," from the Outlook. Levi Benson told how we may come into the

presence of God so that we may know that He is. Lesson XXIV. was discussed. Pearl Rall spoke of Buddha as a 20th century Quaker. Susan Janney expressed her sympathy with the remarks of Pearl Rall in that many of the so-called pagans have come very near to Christ. The executive committee reported that they had discussed the advisability of holding a Friends' Meeting every four weeks and a Young Friends' Association Meeting every four weeks. Some one in the meeting suggested that we were now ready to hold a Friends' meeting every First-day. The question was not decided, but the Friends were earnestly requested to consider the matter and to express themselves at the next meeting. Sentiments were given and after a brief silence the meeting adjourned.

MARY S. HOWELL, *Assistant Clerk.*

CHESTER, PA.—After a period of silence Alice B. Stevenson read from the New Testament the Parable of the Prodigal Son. A communication from Henry W. Wilbur was read indicating his intention of being with us Fourth month 12th, the subject of his talk to be, "Whittier, His Life and Works." Chas. Palmer read a paper on "Daniel," showing great research and familiarity with the subject. An interesting paper on "Current Events among Friends" was read by Laura C. James, which aroused much comment. Dora A. Gilbert read from the prose works of Paul Laurence Dunbar a selection "Jimsella." Lewis Palmer defined the position of an elder in the religious Society of Friends which he defined as "a silent minister, counseling the ministers." After a period of silence the meeting concluded.

KATHARINE M. STEVENSON, *Clerk for the day.*

NEWTOWN, PA.—A regular meeting of the Newtown Junior Friends' Association was held Third month 3d, 1907. The president, Russell Richardson, read Woodrow Wilson's description of the days following the Civil War. Then the negro was kept in constant fear and subjection by such influences as the Ku Klux and had no opportunity to grow and assert himself, either in civic or educational activities.

Julia Eyre's paper dealt with the early efforts to give the colored people the advantages of learning. The Freedman's Bureau did much toward inaugurating a system of education for the negro children. Outgrowths of this movement are Fisk University, Hampton Institute and Howard University. Hannah Smith read selections from an article by Anna M. Jackson, describing the growth of the public school system. She says that considering her circumstances financially, the South has made greater sacrifices than the North in order to educate its youth.

A paper prepared by Lloyd R. Wilson was read by Martha Wilson. This told of the various colored schools under the care of religious organizations. The Catholic rank first in this line of Missionary work, while the Society of Friends is second.

MARGARETTA PACKER, *Secretary.*

TRENTON, N. J.—The Friends' Association was held Second month 25th, 1907. The meeting was opened by the president, Florence Tittensor. It was decided to have a lecture from Eleanor Wood as soon in Fourth month as possible. Mary Anna Ely read a paper which was read at Christiana Conference. "Has the absence of social visiting lessened the interest in the meeting?" was answered very ably by Samuel S. De Cou. He thought social visiting had a great deal to do with the interest taken in the meeting. The lack of visiting he attributed to the easy access to newspapers, magazines, and all leading thoughts of the day. "Why Men Prosper" was the subject of a paper by Ella Boger. She said every man is the architect of his fortune. The mere getting of money is not prosperity. It is the acts of kindness, consideration for others, a love for humanity, which wins us prosperity. Profitable discussion followed the reading of each paper; truly we had a feast of reason.

LOUISA H. DUNN, *Secretary pro tem.*

MANSFIELD, N. J.—The Young Friends' Association held its regular meeting at the home of Elizabeth A. Scott, Second month 16th, 1907. Twenty-six members responded to roll-call. After the reading of a short chapter from the Bible, the literary exercises were opened by Anna Bunting, who read a selection from the report of the Conference. The biography of Burns was given by Joanna Shreve. Mabelle E. Harvey and Howard Rogers favored the association with interesting and well-chosen selections from Burns. These were followed by a recitation, "Grandma's Valentine," by Charles Deacon; a pretty selection and one appropriate to the season.

A reading from Conference Report on "Citizenship," by Thomas S. Gibbs completed the exercises.

The next meeting will be held at the home of William Biddle, Fourth month 6th. Poet chosen for evening study, "Robert Browning."

MARY A. HARVEY, *Secretary.*

HOPEWELL, VA.—The regular meeting of our Young Friends' Association, which had been postponed a week on account of inclement weather, was held at Hopewell on the 3d. Daniel Lupton, president, opened the meeting by reading a selection from the Scriptures. Jonathan W. Branson read quite an interesting version of the story concerning George Washington's hatchet. Rachel W. Robinson read a selection entitled "Know Thyself." Susan T. Pidgeon presented a well arranged list of "Current Topics." As a voluntary a selection from the "Simple Life" was read by our oldest member Daniel T. Wood and very much appreciated by the Association.

BESSIE J. ROBINSON, *Secretary.*

RISING SUN, MD.—West Nottingham Young Friends' Association met on the afternoon of the 3d inst., with a good attendance when the following subjects were discussed: "Prevalence of Friendly Thought in the Religious World To-day," paper prepared by Albert L. Buffington. "What is to be the Religion of the Future?" was the subject of a paper prepared by Brinton P. Nichols. Both papers were filled with good food for thought. "The return trip from Palestine," given by Edwin R. Buffington in a fifteen minutes' talk proved most interesting. The subjects in hand called forth quite a little discussion by those present.

MICKLETON, N. J.—At the regular meeting of the Young Friends' Association held at the meeting house Third month 2d, 1907, the president read as opening exercise from *Friends' Intelligencer* "The Policy of Our Friends' Paper" by Wm. M. Jackson. "Things We can Never Get Over," from "Glimpses Through Life's Windows" was read by Mabel B. Haines. Elmer Bradshaw read a portion of the life of Isaac T. Hopper, followed by an epistle of Philadelphia Yearly Meeting to the Baltimore Yearly Meeting, read by Annie W. Heritage. Benjamin C. Heritage then gave us an interesting account of his trip through Mexico. The Association adjourned to meet Fourth month 6th, 1907. Number present 28.

MOORESTOWN, N. J.—The regular monthly meeting of the Y. F. A., was held Third month 8th, at 8 p.m. in the Assembly Room of Friends' High School, the president, Elwood Griscom, Jr., in the chair. About eighty people were present. The executive committee announced for Fourth month 12th, a debate with Phila. Young Friends'

Association—Resolved "that the discriminations by Friends against music and the theatre have been narrowing in their tendencies; and be it further resolved that a religion to progress must recognize advancement in philanthropy, art and science;" Phila. to take the affirmative. Officers were elected for the ensuing year: Elwood Hollingshead, president, and Elizabeth R. Lippincott, secretary. Mabel Ballinger gave a recitation. Mary H. Whitson of Phila., read a paper on "Friends' Opportunities"; the same that she had given at Woodstown Conference. As one of our members truly said, those who listened to it before might well listen to it again; that it was a paper to ponder over, and should be had in permanent form. Harry Walton gave us some beautiful violin music.

It was the general request of those present that all regular Association meetings should hereafter be reported in the *Friends Intelligencer.*

HELENA DECOU, *Sec'y.*

NORRISTOWN, PA.—The Friends' Association held its regular meeting Third month 17th, 1907, in the meeting house. The president being absent William L. Ambler, the vice-president, presided; he opened the meeting by reading part of the 19th chapter of St. Matthew.

Margaret L. Blackfan very ably answered the questions "What is the relation of the monthly meeting to other meetings?" "Name the things a monthly meeting can do that others cannot."

Reading, "Life's Music" Caroline P. Jaminson; Current Topics, Alfred W. Wright; William P. Livezey, of Plymouth, read an interesting paper, "Boyhood Reminiscences of Plymouth Meeting," which was enjoyed. The question "Do Friends still bear a testimony in favor of moderation and simplicity?" was answered in two papers prepared by Elizabeth F. Hilles and Isaac Richards.

After a short silence the meeting concluded to meet Fourth month 21st, 1907.

BERTHA SLINGLUFF HARRY, *Sec'y.*

CALENDAR OF MEETINGS, ETC.

[In sending in notices for the Calendar they should be put in the usual form, so that they need not be rewritten. They must be in not later than Third-day morning.]

3rd mo. 22nd (6th-day).—Meeting of Young Friends' Association of West Chester, Pa., at High Street Friends' Meeting House. Lecture by Eleanor Wood; subject: "The Development of the Idea of God in the Old Testament."

3rd mo. 23rd (7th-day).—Baltimore Friends' School; lecture, by Ian McLaren, on "The Humor of the Scot," at Park Avenue Meeting House (corner Laurens Street), at 8 p.m.

3d mo. 23d (7th-day).—Eleanor Wood will lecture in the Lansdowne Friends' meeting house, at 8 p.m. on "The Bible in the First-day school."

3d mo. 24th (1st-day).—Eleanor Wood lectures at Byberry meeting house at 2.30 p.m. under the auspices of the Friends' Association.

3rd mo. 24th (1st-day).—Frankford Meeting (Unity and Waln Streets,) Philadelphia, at 10.30 a.m., attended by members of the Quarterly Meeting's Committee, as follows: Dr. John L. and Cora H. Carver, Arthur C. Jackson, Sarah T. and Aquila J. Linnill, Leslie Griscom, Daniel F. Moore.

3rd mo. 24th (1st-day).—Swarthmore College, Lecture on Quakerism, at 7.30 p.m., in the College Auditorium: "The Rise of Discipline Among Friends," by Dr. Jos. S. Walton, of George School. The following lecture, on the 14th, will be by Albert Cook Myers on "Quaker Migration to and in America."

3rd mo. 24th (1st-day).—Young Friends' Association of New York and Brooklyn, at Schermerhorn Street Meeting House, Brooklyn, at 8 p.m. "Great World Movements and their Enduring Influence—Spread of Democracy," paper by Andrew Mayer, Jr. General discussion.

3rd mo. 24th (1st-day).—Conference under care of Haddonfield Quarterly Meeting's Committee on Philanthropic Labor, in the Meeting House, at Medford, N. J., at 2.30 p.m. Henry W. Wilbur will speak on "Purity and Temperance."

3rd mo. 24th (1st-day).—Meeting of Friends at White Plains, N. Y., at home of Wm. Moore, 78 Fisher Ave., at 11 a.m.

3rd mo. 24th (1st-day).—The Committee for the Advancement of Christian Work will attend the Meeting at Salem, at 10 o'clock a.m.

3rd mo. 24th (1st-day).—Race Street Conference, 11.45 a.m. The summing up of Isaiah's work, by Eleanor Wood.

3rd mo. 24th (1st-day).—In their course of study on the life of Jesus, Girard Avenue Junior Conference (at 9.45 a.m.) will have for their topic: "Asking for a Sign." (Matt. 12: 38-42; Luke 11; 29-31).

3rd mo. 24th (1st-day).—West Philadelphia Meeting, attended by Evan T. Worthington, of Newtown, Pa., at 11 a.m. First-day School and Conference Class at 10 a.m.

3d mo. 29th (6th-day).—Rufus M. Jones will address a public meeting in Lansdowne Friends' meeting house, at 8 p.m. Subject: "The Development of Professional Ministry in the Early Church."

3rd mo. 29th (6th-day).—Meeting of the First-day School Union of Philadelphia Quarterly Meeting, in Room No. 1, at Race Street Meeting House.

3rd mo. 31st (1st-day).—Horsham, Pa., Friends' Association, at the Meeting House, at 2 p.m.

3rd mo. 31st (1st-day). — Moore's Mills, N. Y., Friends' Association.

4th mo. 5th (6th-day). — Philadelphia Friends' Central School; lecture in the Meeting House, at Race Street, at 1 p.m.; Jacob Riis on "The Battle with the Slums."

4th mo. 6th (7th-day)—New York Friends' Seminary; lecture by Prof. J. P. Gordy on "Thomas Jefferson," at 16th and Rutherfurd Place, New York, at 8 p.m.

4th mo. 7th (1st-day).— Merion Meeting, attended (at 10.30 a.m.) by Sarah Griscom, Mary M. Kaler, Sarah C. Pennypacker, Frank M. Bartram, Anna L. Levick and Samuel H. Hibberd of the Visiting Committee of Philadelphia Quarterly Meeting. Take train from Broad Street, for Narberth, at 9.45 a.m.

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The General Conference Committee for the Advancement of Friends' Principles has on hand the following literature for distribution, which it will furnish for the actual cost of printing.

One cent for each pamphlet. Postage, one cent each, or four cents for ten pamphlets.

"Religious Views of the Society of Friends," 24 pages, prepared by Howard M. Jenkins for the World's Congress of Religions.

"The Teacher as a Missionary of Peace," 34 pages, prepared by Prof. Andrew Stevenson for the Toronto Conference. Should be widely circulated among teachers, especially in the public schools.

"The Friend and His Message," 16 pages, by John William Graham. Desirable to circulate among inquirers and those only nominally interested in our principles.

"Fellowship in Religion," 16 pages, by Henry W. Wilbur. Adapted for circulation in Friends' neighborhoods an an incentive to the social side in religion.

"The Meeting for Worship in the Religious Society of Friends," 12 pages, by Howard M. Jenkins.

"Opportunities of Young Friends of the Present Day," 16 pages, written by Bertha L. Broomell for the Toronto Conference.

"Naval and Military Expansion," 8 pages, by Jesse H. Holmes.

"Higher Education and Peace," 8 pages, by David Ferris.

"The Song of the Twentieth Century," by Elizabeth Lloyd; 25 copies, postpaid, ten cents.

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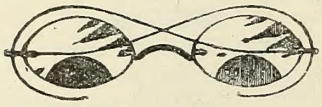
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Continued on page iii.

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Extra efforts are to be made at Buck Hill this summer to find occupations for the children, so that they may be happily engaged during the day without in any way interfering with the rights and privileges of the older guests of the Inn and settlement.

A base-ball ground for the older boys is to be built.

The summer out-door kindergarten work will be resumed. This is to be under the care of an experienced teacher, at a small nominal charge, so that it will be appreciated.

Susan Holton, who has made a great reputation as a teller of stories for children, will be at the Inn for three weeks and form classes as well as give three entertainments for grown folks and little ones.

Every evening the out-door kindergartner will take the younger children to some quiet corner for a "sunset story," from 7 to 7.30.

The horse-back riding lessons are to be continued during the season.

Charles Palmer, an out-door nature enthusiast, will be at Buck Hill during the season, he is a young man—a graduate of Cornell—devoted to ornithology, botany, geology, etc. He will make tramping and exploring expeditions every morning, give frequent talks to those interested in nature work, etc. In addition, he will aid the older boys in planning amusements and carrying them out.

This list does not complete the plans the management has in mind for the summer's outing.

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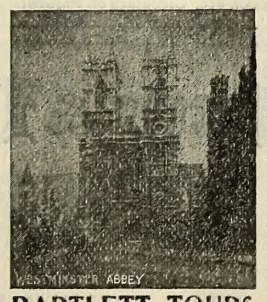
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Friends' Schools

We spoke, last week, of special rates to Friends' Schools. We wish to say, once for all, that there can be no reason why every school within fifty miles of Philadelphia should not buy all their supplies of stationery, books, blackboards, paper, ink, desks, etc., at this shop. We already supply many; we sell paper under contract to the Philadelphia Board of Education. We carry all standard goods, at the lowest possible prices. As a Friendly institution, we claim the trade of every Friends' School.

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FRIENDS' INTELLIGENCER

Established 1844. The Journal 1873. Young Friends' Review 1886. | PHILADELPHIA, THIRD MONTH 30, 1907. | Volume LXIV. Number 13.

GOOD WORDS IX.

We have lately been taught that it is a crime to make the child sit in a class as a means of exploiting the teacher. So it must be a sacrilege to use public worship as a means of exploiting a preacher.

—*The Friend (Phila).*

A SERMON IN THE LEAF.

By all the winds of heaven
The homeless leaves are driven,
Like chaff from winnowed grain,
Till, sodden by the rain,
They lie with seasons old
That knit the forest-mould—
Ten autumns all in one
Their use is never done,
But only now begun;
For they must shield the grass
When frost and sleet-wind pass;
And they must house the seeds
In the rich woods and meads,
And fold the violet
In a warm coverlet,
And keep back forward flowers
Till seasonable hours,
When gleams from April sky
Are shed through clouds on high.

—*Edith M. Thomas.*

A PIONEER FRIENDLY EDUCATOR.

John Milton declared that "A good book is the precious life-blood of a master-spirit, embalmed and treasured up on purpose to a life beyond life." As the blind poet, pamphleteer and statesman made many books of this kind, his claim may be accepted regarding every book which has a real man behind it, and a true life portrayed in the story of its pages. At any rate Milton has properly characterized the book now under consideration.*

The number of good men and great, whose youth was nurtured at the bosom of mother earth is legion. In fact the farm is still about the best place in the world for the development of a boy, in the initial process in the making of a man. No fairer or more fruitful fields are to be found east of the Allegheny mountains, than may be seen in the upland region of Bucks County, Pennsylvania, and in this county the hills and valleys of Solebury township are second to none. No stranger who has ridden over them in the budding and blossoming spring time has ever failed to pay homage to their beauty, and as the eye takes in the valley of the Delaware, and the Jersey hills beyond, he is sure that for the day his lot has been cast in pleasant places.

Amid scenes like this, Edward Hicks Magill, oldest son of Jonathan Paxson and Mary Watson Magill, was born the 24th of Ninth month, 1825. It was a world of work in which the flaxen-haired youth found himself. But it was work with and for growing and living things, which always brings to a healthy boy the combined sense of joy and usefulness. The lad's primary education came in the primitive way that was so common in Friendly households three-quarters of a century ago. In this case it came amid the concerned care of the home, and this continued until the age of twelve, when the public school of the neighborhood opened to him. Boys and girls in these days would find themselves bordering on rebellion were they consigned to the hard benches and uninviting school-room environment, not to mention the unscientific methods, which characterized school houses and school teaching the first half of the nineteenth century. But blood is not only thicker than water, but it will also tell against every besetment that normally tends to curb capacity and cripple genius. We must not, however, linger longer in the juvenile atmosphere, but hasten to the initial forceful and promising period in the life of the best-known educator in our branch of the Society of Friends.

Almost before reaching his teens Edward had become interested in a debating society at Buckingham, and had shown a strong mathematical bent of mind. At fourteen he was sent to that famous and "ancient" Friendly boarding school at Westtown, where he remained for about two years, and in the autumn of 1841, when just past sixteen, he began his work as a teacher. His first school-room was in the loft of his father's wagon-house, and surely the surroundings were not strikingly scholastic. It was the era of quill pens, of old-fashioned slates, when mathematics were arithmetic, and demonstrating problems was plain "doing sums." Yet here were begun some of those improved methods of instruction which have helped revolutionize educational methods, and to which Dr.

*"Sixty-five Years in the Life of a Teacher: 1841-1906," by Edward Hicks Magill, ex-President of Swarthmore College. Boston, Houghton, Mifflin and Co., $1.50, postage 15 cents extra. May be had through Friends' Book Association, 15th and Race Streets, Philadelphia.

Magill has made not a few contributions. At this early date this pioneer teacher began to learn that the quickest way to a boy's responsiveness to good order, was through his heart, and not by the ferule on the hand or the cuff on the ear. It is not surprising that the young teacher thus early discounted corporal punishment. In the winters of 1843-44, the school at the Solebury meeting house, four miles from his father's home was taught. It must be remembered that in those times the average man teacher farmed it in the summer, and taught the young idea in the winter, when tilling the soil was out of the question.

On nearing his majority we find the developing young man sympathetically interested in the anti-slavery movement, like father like son in this case being a truism. In the fall of 1844, Edward was offered and accepted the management of the Abington Friends' School. His family and most intimate friends were feeling disappointed at the backward and sometimes hostile attitude of a considerable, and in some places a dominant, element in the Society, on the anti-slavery question. He was already on the borderland of alienation from the Society on this account. As head of the Abington school he expressed an unwillingness for his pupils to attend the mid-week meeting, because of the indifferent if not wrong attitude of the Society touching this vital matter. His resignation was asked for and was promptly forthcoming. Thus thrown overboard, some Friends rallied around him, and a neighborhood school was organized and taught by Edward for the remainder of the season.

It may be said in passing, if not in parenthesis, that it is probable that at that time there were few if any Friends, who really defended the iniquitous institution of slavery; but there were many who objected to doing anything about it, and who considered that Friends who mixed up with the abolition movement were pestiferous people, of whom the Society might well be rid, and in some cases aggressive abolitionists were made to walk the disownment highway with small ceremony.

From 1844 to 1847 we find Edward teaching in the Clermont Academy, near Frankford, or at White Hall, near Bristol, ending in the Friends' Central School then at Fifth and Cherry. During these experiences he admits that he was being taught quite as much as he taught, and remarks: "I am sure that during the first year in a large city school I studied harder, and burned more midnight oil than any student in my class." In the fall of 1848 he became an assistant in Benjamin Hallowell's boys' school at Alexandria.

During all of this time the desire for a college education was a dominant thought in the mind of the young teacher. Ending his engagement in Alexandria he took a preparatory course at the Williston Seminary at Easthampton, Mass. Here the most painstaking economy was practiced, as he had to work his way to eke out his savings. He split wood in his landlady's cellar, and kept his weekly expenses down to about fifty cents. In Ninth month, 1850, he was matriculated at Yale and entered the Freshman class, taking the first prize in mathematics. The stay at Yale was but a year. Francis Wayland, then President of Brown University, explorer and discoverer of new educational methods, was just back from Europe, and published his book on "The New College System." This appealed not only to the need, but to the spirit of progress latent in President Magill. There was a way to get through college on merit, as well as on time, and we soon find him enrolled as a student at Brown. Graduating in 1852 he became principal of the Providence Classical High School, where he remained seven years, and only left to go up higher as sub-master of the Boston Public Latin School. There he had continuous service for eight years.

It was in the spring of 1867 that Swarthmore's first President, Edward Parrish, tendered to Dr. Magill the principalship of the preparatory school which was to be part of the college. The offer was accepted, and the Doctor, his wife and oldest daughter prepared to spend the larger part of two years in an educational trip through Europe. The absence from home was shortened by half on account of the death of Jonathan Paxson Magill. The remaining year before the opening of the college was spent in formative work preparatory to that event. The institution was begun under difficulties, which are detailed in this autobiography, accompanied by appreciative sketches of the early professors at Swarthmore. In 1871, following the resignation of Edward Parrish, Dr. Magill became Swarthmore's President.

The task before him was larger and more difficult than the mere management of an instituition which should conduct its students through the mazes of a college course. Not a few of the leading and influential men in the Society, whose wealth and position made their co-operation with the institution vital, had to be educated and led by tactful treatment, to furnish the means to equip a school that could in fact be an exponent of higher education. There were men of force and exalted character who insisted that the Doctor drive his educational team tandem; that Swarthmore should be a good deal of a preparatory school, and a little bit of a college. But the separation of the two features of education was necessary to the growth of the institution, and with phenomenal patience this re-

sult was secured. Looking at the college to-day with its growing equipment and standing, one is able to appreciate the debt of gratitude which the friends of higher education owe to Dr. Magill. Yet he tells his story utterly without bitterness, and with words of kindly appreciation for the men who did not help, but really hindered in his work.

It is not the purpose of this review to give even a digest of the incidents and events that may be found in Dr. Magill's autobiography, but simply to hint at its collection of good things that the book may itself secure a wide reading among Friends. Many who know the Doctor in his educational sphere are not aware of the wide range of his activity. He is the author of many books, as well as an educator; has translated French plays and poems, and has helped organize associations and formulate methods for the better promotion of education, and at eighty-two is as interested and sympathetic as he ever was in the world's progress, and in the promotion of the interests and influences that will advance the good of men.

His long experience outside of the Society of Friends undoubtedly broadened both his outlook and his sympathies, as it strengthened the character of his service when he returned to spend his maturer years in connection with the Society's religious, educational and philanthropic activities.

Neither Friends nor others have yet reached the goal of the truly educational ambition. While the learning of the schools is bound to continue a potent equipment in the mere struggle for material existence, and while knowledge cannot but intensify that cunning which makes men victorious in mere carnal conflict, real education, broad and inclusive, means more than that. Its highest aim is towards producing the clear single vision which makes its possessor hunger after the things that make for righteousness. Failure to see in education a handmaid of the Spirit, leads to that semi-theological ands uperstitious belittling of learning which had its place in the world's yesterday, among more than one type of religious people. It was this lack of the broad vision which caused the Society of Friends to hesitate to accept the gift, when John Dickinson, member of the Continental Congress, skillful politician, whilom soldier and quasi-Quaker proposed to help endow a seminary of learning. The reason given for this backwardness was that "while knowledge might come religion would linger."

Dr. Magill's life story is told with pardonable modesty, and at points one rather wishes that he had more openly worn his heart upon his sleeve; yet in that case the story would not have been so true to the thought and life of the writer. The reader of this autobiography will find a sweet taste lingering in his mind and memory, as in it there is the incentive to good work and royal living among men. As we began with a Miltonian extract, so may we end: "I shall detain you no longer in the demonstration of what we should not do, but straight conduct ye to a hillside, where I will point ye out the right path of a virtuous and noble education; laborious indeed at the first ascent, but else smooth, so green, so full of godly prospect and melodious sounds on every side that the harp of Orpheus were not more charming." That "right path," with the story of one who has followed it for more than three-fourths of a century, will be found in "Sixty-five Years in the Life of a Teacher."

HENRY W. WILBUR.

GENERAL CONFERENCE PHILANTHROPIC ACTIVITY.

[At the last meeting of the Committee on Philanthropic Labor it was decided to ask all superintendents for suggestions that may be of use throughout the seven Yearly Meetings in arousing a wider interest and a greater activity in the work of the several departments. These suggestions are now sent to all our constituent meetings in the hope that they will be carefully considered and acted upon wherever it is practicable to do so. We are told of one Monthly Meeting that was too small to be divided into sub-committees on one subject and another, so after attending to routine business the meeting resolved itself into a Philanthropic Committee and made its influence felt in the community.—*Charles F. Underhill, Secretary, 510 Willoughby Avenue, Brooklyn, N. Y.*]

DEATH PENALTY PROPAGANDA.

1. Whenever and wherever the death penalty is imposed, let monthly meetings and individual Friends petition for a commutation of the sentence to life imprisonment.

2. Help to widely arrest thought on the subject. Send a two cent stamp to Henry W. Wilbur, 140 N. 15th Street, Philadelphia, Pa., for a package of leaflets entitled "Why Abolish the Death Penalty?" Circulate them freely. They will slip easily into an envelope. Send them in letters and otherwise.

3. When the Queries and Advices are under consideration, and the subject of the death penalty is reached, discuss the question in monthly meeting. Have an occasional public meeting under the auspices of the philanthropic committee, at which the subject may be discussed pro and con. In short, let Friends act themselves as if they believed their own testimonies.

A TEMPERANCE PROPAGANDA.

1. In every possible way, by making and circulating literature on the subject, help convince the individual conscience and judgment regarding the economic drain and the physical and moral danger

there is in even social and so-called moderate drinking. In short, help increase the total abstinence practice.

2. In every wise way show the moral enormity of the license system, and place the sanctioned sale of liquor on a level with the state regulation of every other vice.

3. Paragraph three under the Death Penalty applies to the Temperance question, and to every one of the testimonies mentioned in the Queries and Advices. In many cases monthly meetings which are now dry and uninteresting could be made lively and attractive, by taking hold of the present application of our testimonies to current conditions in the social and political world.

Tobacco.

1. Let the young know that the use of tobacco injures the health of the body. With this purpose let each Friendly center during the next biennial secure the service of a strong, pure minded physician to speak on the physiological effects of tobacco on the human mind and body.

2. Let Friends urge law makers in cities and towns to prohibit the use of tobacco to boys under eighteen.

Decatur, Ill. Albert T. Mills, *Supt.*

Prison Reform.

Friends can as individuals, or in co-operation with other organizations, or better still whenever practicable as a Monthly Meeting, be influential in promoting a more enlightened public opinion on the subject of the prevention of crime, the reformation of criminals and the improvement of our penal systems and conditions.

It is recommended that these subjects be considered in conferences and meetings of Friends, that Friends keep themselves informed as to the conditions existing in their several communities as well as throughout the state, and be vigilant in protesting against abuses and petitioning officials and legislative bodies in favor of reforms. Of paramount importance is the promotion of preventive measures. Every effort should be made to improve physical and moral conditions in all our communities; multiply Kindergartens, Play Grounds, Schools for Manual Training, and work for every form of social betterment; for the forces which develop virtue are more potent in reducing crime than the forces which suppress vice.

The probation laws, indeterminate sentences and juvenile courts should be extended and strengthened. In these fields there is great opportunity for devoted volunteers to reinforce the paid workers. Friends should exert their influence in every community to entirely separate prison management from party politics; should see that the county jails are only places of detention for those awaiting trial and that those who have been convicted have every opportunity permissible under the probation laws; and after this has been exhausted they be sent to state institutions where they can be employed in remunerative labor, part of the proceeds of which should be available for their families if needed.

Another phase of our prison system which should be entirely abolished is the payment to sheriffs of so much per diem for every one kept in their custody. This should be replaced by the salary system.

Hempstead, N. Y. John Wm. Hutchinson, *Supt.*

Mission Work among Women and Children.

The superintendent suggests that in country neighborhoods Friends join together in sewing societies and make garments to be distributed through the larger agencies in the cities where need is greatest. This brings them in touch with the philanthropic work of the day and is helpful to all.

The Plaza, Baltimore, Md. Bertha Janney, *Supt.*

Work among Colored People.

1. Try to have every member of the meeting asked for a contribution for the Laing and Schofield Schools.

2. Have sewing meetings and other social gatherings at which the interests of the Schools can be furthered.

3. Have an oversight over the colored people in your own neighborhood. Make conditions such that they shall progress and not retrograde in character and material prosperity.

4. Induce your local papers to print statistics as to what the colored race has accomplished in the forty years of freedom. They have acquired $300,000,000 worth of property. They have spent $3,000,000 for their own education. They have engaged in every occupation and every profession, and have made a creditable showing in each.

215 E. 15th St., N. Y. Anna M. Jackson, *Supt.*

Equal Rights for Women.

The superintendent urges the formation of a suffrage department and the appointment of a superintendent in every meeting where this has not already been done. Friends should be willing to "stand up and be counted" on the side of principles our Society has so long endorsed. It is hoped all thus enrolled may be willing to contribute ten cents each to be forwarded to the National Suffrage Association. This will give us the privilege of representation at suffrage conventions. We desire that each Yearly Meeting may be entitled to at least one delegate.

None are expected to join the Friends' Equal Rights Association who already belong to a similar organization, but there are many among us who have never been enrolled and to these we appeal for aid to hasten the day of woman's enfranchisement.

Friends should be on the alert to use every local opportunity for disseminating suffrage ideas and literature. The entering wedge in county, state and national legislation may be a petition for more sanitary school houses; for better paid women teachers; for a police matron; a truant officer or a juvenile court. Despising not the day of small things, we must watch for larger opportunities and be satisfied, with nothing less than equal rights for all women everywhere.

Ednor, Md. MARY BENTLEY THOMAS, *Supt.*

PEACE AND ARBITRATION.

First: Work with the schools.—This is first not only because it is the most tangible but because it lays the foundation for all future successful work. All teaching should be permeated by the peace spirit and it is the duty of Friends to see to it that not only their teachers but the teachers of the country show an interest in peace instruction in the schools. The American Peace Society a year ago appointed a committee to investigate "the teaching of history in the public schools with reference to peace and war" and from the statistics gathered it was discovered that while text books published between 1843 and 1885, devoted almost forty per cent. of the entire book to the details of wars, those published between 1890 and 1904, averaged less than twenty-seven per cent. Look at the date of your children's books. Are they interested in the peaceful industries rather than the details of war? Feeling the importance of this it has been deemed advisable to circulate the address of Andrew Stevenson before the Toronto Conference in 1904, "The Teacher as a Missionary of Peace."

Let this subject be a vital concern to each monthly meeting.

Second: Work with the Press.—It is through the press that most people are reached and it is only too often true that of which we as a people should be most ashamed is given the most prominence. Nevertheless a carefully prepared editorial on the subject of international arbitration, or the value of arbitration in labor difficulties, would not only be eagerly accepted by editors but would be eagerly read by the public. As a people we are interested in these things; as a Society it is our duty to bring them into prominence.

Third: Work through business men.—It is in the commercial and economic world that our home missionary work is crying to be done. As long as there are capital and labor, so long will there exist differences of opinion. This is neither a menace nor an unhealthy condition if handled in a sane, just way, *i. e.* by arbitration. If Friends would throw the preponderance of their influence in this direction in each community and wait patiently for results much might be accomplished.

Fourth: Work through Clubs.—Not only through the Young Friends' Association, but through other clubs and societies educative results may be obtained. See that a proposition is brought before the clubs of your community to devote one session to a lecture or debate on a peace topic. There is abundance of material for such debates and suggestions will gladly be furnished by the Superintendent.

Fifth: Work through public opinion.—Public opinion can be moulded by a few interested individuals. Talk about the subject of Peace and Arbitration with your friends. Ask the opinion of others—they will probably not confess their ignorance, but look up some ideas for the next time. Create an interest in your locality by asking the librarian of your Public Library to post a bulletin giving the library's resources on this subject.

Sixth: Keep in touch with the movement.—For successful work along any line there must be co-operation. Let us throw ourselves heartily into the work; inform ourselves of organizations already existing through the American Peace Society; join these or form little nuclei of our own that the time may come when "He shall judge between many peoples and shall reprove strong nations afar off; and they shall beat their swords into plow-shares and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more."

EDNA HOPKINS, *Supt.*
4233 Langland St., Cincinnati, O.

PURITY.

The superintendent suggests that parents, teachers and school committees confer together in order to find out the best way to give the proper education concerning the vital relation of the sexes. A very useful pamphlet on this subject is entitled "Purity in Schools," by Ada Wallace Unruh. In a large normal school talks have been given, the boys and girls being addressed separately, and this was followed by distribution of appropriate literature. There are many factors that make for purity and we would encourage all to take a broad view of the subject, and to be alert where the legal side of the purity movement is concerned. The work of the purity department will be directed towards sustaining the American Purity Alliance in its special effort to break up the white slave traffic by means of the newly appointed National Vigilance Committee.

Hold meetings where intelligent, thoughtful consideration may be given. A very successful means of reaching large numbers of home-makers is found in Mothers' Meetings or Round Tables, conducted by a clear-headed, clear-hearted experienced teacher, either man or woman.

West Chester, Pa. MARY TRAVILLA, *Supt.*

DEMORALIZING PUBLICATIONS.

The superintendent suggests that wherever possible we ally ourselves with clubs or societies which have for their object the elimination of all forms of vulgar and improper printing, whether it takes the shape of posters, postal cards, newspaper pictures and advertisements, the penny moving pictures or any other printed matter calculated to thwart the best development of character. Where no such club exists we might form one. We should individually feel the great need of keeping good literature within reach of the young, and of exercising great care in the selection of amusements. When a taste for the best in art and literature is once formed nothing but repugnance is felt for low forms of publications.

Trenton, N. J. FLORENCE H. TITTENSOR.

WHAT AMERICA NEEDS.

What America needs more than railway extension, and Western irrigation, and a low tariff, and a bigger wheat crop, and a merchant marine and a new navy is a revival of piety, the kind mother and father used to have—piety that counted it good business to stop for daily family prayers before breakfast, right in the middle of the harvest; that quit work a half hour earlier Thursday night so as to get the chores done and go to prayer meeting; that borrowed money to pay the preacher's salary and prayed fervently in secret for the salvation of the rich man who looked with scorn on such unbusinesslike behavior. That's what we need now to clean this country of the filth of graft, and of greed, petty and big; of worship of fine houses and big lands and high office and grand social functions. What is this thing which we are worshipping but a vain repetition of what decayed nations fell down and worshipped just before their light went out? Read the history of Rome in decay and you'll find luxury there that could lay a big dollar over our little doughnut that looks so large to us. Great wealth never made a nation substantial nor honorable. There is nothing on earth that looks good that is so dangerous for a man or a nation to handle as quick, easy, big money. If you do resist its deadly influence the chances are that it will get your son. It takes greater and finer heroism to dare to be poor in America than to charge an earthworks in Manchuria.—*Wall Street Journal.*

WAR IN TIMES OF PEACE.

One of the exhibits in the Paris Exposition of 1900 presented a contrast between a mediaeval drawing of a castle towering above the hamlets of its protected serfs, and a modern photograph of the same hill covered with a huge factory which overlooked the villages of its dependent workmen. The two pictures of the same hill and the same plain bore more than a geographic resemblance. This suggestion of modern exploitation would be impossible had we learned the first lessons which an enlarged industrialism might teach us. Class and group divisions with their divergent moralities become most dangerous when their members believe that the inferior group or class cannot be appealed to by reason and fair dealing, but must be treated upon a lower plane. Terrorism is considered necessary and legitimate that they may be inhibited by fear from committing certain acts. So far as employers exhibit this spirit toward workmen, or trades unionists toward non-unionists, they inevitably revert to the use of brute force—to the methods of warfare.

—*Jane Addams in "Newer Ideals of Peace."*

THE OLDEST LIVES OF JESUS.

THE SYNOPTIC PROBLEM.

[By Eleanor Wood. An extract from advance sheets of one of her Lessons on the Life of Jesus, for Younger Classes, published in the quarterly issues of Friends' Graded Course for First-day Schools.]

We have to get our story of the life of Jesus out of four books. The account we have been studying of Jesus' life we have found sometimes in Mark, sometimes in Matthew, sometimes in Luke, sometimes in Matthew and Luke, and sometimes in all three. There is also another writer who tells part of the life of Jesus—the book of John. In fact, not one of these books tells all of Jesus' life. If we want to know all we can about Jesus' life and teaching we must study all of these accounts together. Mark is the oldest of the stories of Jesus. Mark was a young man who lived in Jerusalem, who had seen Jesus and his disciples and who afterwards traveled with Peter. In our book of Mark he wrote the account of Jesus which he had heard Peter tell. He does not give much of the teaching of Jesus. Mark tells us what Jesus did and what the people thought of him.

Matthew did not write all of the book of Matthew. He wrote a book called, "The Sayings of Jesus," then someone else added to this book more about the life of Jesus and made our book of Matthew. Matthew was the tax-collector, who had helped Jesus give a dinner for sinners. Matthew tells us chiefly about the teachings of Jesus.

Luke was a physician who had never seen Jesus but who learned about him from others and read all the books he could get about him and then wrote a book into which he put all he had learned. He also wrote the book of Acts. Luke tells us about both the doings and the teachings of Jesus.

John was the beloved disciple of Jesus. We do not know whether he wrote all of the book of John or not. At least, he did not write it until he was an old man. The book of John tells us more about how the writer loved and honored Jesus than it does about the actual facts of his life.

"INTERNATIONAL" TEXT STUDY

1907. Lesson No. 14. Fourth month 7th.

JACOB'S VISION AND GOD'S PROMISE.

GOLDEN TEXT.—Behold, I am with thee, and will keep thee in all places whither thou goest.—Gen. 28: 15.

THE SCRIPTURE of the Lesson is Genesis 28 :1-5; 10-22.

In our lesson for Third month 17th, we learned that Jacob deceived his aged father in order to receive his blessing, and that his brother Esau hated him because of his deceit. Rebecca was afraid that in his anger Esau might kill Jacob, so she planned to send the latter away for a time. In order that Isaac might be willing for Jacob to go, Rebecca told him that she did not wish their younger son to marry some heathen woman among the daughters of Heth, as Esau had done. Esau's marriage had been a great grief to Isaac, so he readily consented that Jacob should go to Mesopotamia, where his Uncle Laban lived, and seek a wife among his kindred.

Paddan-aram means "plain of Aram,"—that is, Syria. It extended from the Lebanon mountains to beyond the Euphrates, and from the river Sagur on the north to Damascus and beyond on the south. It derives its name from "Aram,"a people supposed to be descended from Shem.

Haran was a commercial center of Mesopotamia, north of Nineveh and north-east of Damascus. The family of Nahor, a brother of Abraham, settled in this place.

At the place where Jacob slept the rough stones of the mountain have the shape of a vast staircase. The Hebrew word translated "ladder" occurs only in this one passage and many scholars think that it meant stairway rather than ladder.

In the morning after his dream Jacob had a strong sense of the nearness of God. He therefore called the place Bethel, which means "house of God." He set up for a pillar the stone upon which his head had rested during the night, and poured oil on it for the purpose of consecrating it as a memorial; he then vowed that if Jehovah would continue to care for him he would give in return a tenth of all he had.

The idea of climbing to heaven by means of a ladder or stairway has again and again been used by the poets. Many other men besides Jacob have found that after the important moment when they decide to give themselves to God they must strive long and earnestly before they can live daily in a heavenly condition. Tennyson's thought is that "we die daily" and that we may rise to higher levels by standing on what we have outgrown:

> " I held it truth with him who sings,
> To one clear harp in divers tones,
> That men may rise on stepping stones
> Of their dead selves to higher things."

Longfellow gives us a paraphrase of the thought of St. Augustine, that even our vices and our imperfections may help us to rise, if we learn to love virtue through its contrast with vice, and strive to avoid to-day the mistakes of yesterday.

> " Saint Augustine, well hast thou said,
> That of our vices we can frame
> A ladder, if we will but tread
> Beneath our feet each deed of shame."

Two poets have given us the idea of building a ladder on which to mount upward. Alice Cary says:

> " I hold that Christian grace abounds
> Where charity is seen ;
> That when we climb to heaven 'tis on the rounds
> Of love to men."

J. G. Holland brings out the thought that the overcoming of our faults and the acquiring of virtues is a gradual process, and that the rounds of the ladder are the good deeds that we do. But a ladder with nothing but rounds would not lift us upward; it must have sides also. To complete the poet's figure we have only to recall the teaching of the apostle that faith and works must go together. With faith in God for the sides and good works for the rounds, we have a ladder that will surely carry us heavenward:

> " Heaven is not gained at a single bound,
> But we build the ladder by which we rise
> From the lowly earth to the vaulted skies,
> And we mount to its summit round by round."

TOPICS FOR ADULT CLASSES. — The conditions of Jacob's vow. Are men who have overcome vices stronger than those who have always been virtuous?

QUESTIONS FOR INTERMEDIATE CLASSES. What other name have we had for "the daughter of Heth?" Locate on the map all the places mentioned in the lesson. What have we already learned about Beersheba? What promise did God make to Jacob in his dream? Why do you think Jacob was afraid of God? Are we afraid to feel that God is near us when we have done right? What is the meaning of Bethel?

FRIENDS' INTELLIGENCER.

EDITORS: R. BARCLAY SPICER,
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News items for insertion the same week, must reach us not later than Third-day morning; longer articles as much earlier than that as possible.

Address all correspondence to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

PHILADELPHIA, THIRD MONTH 30, 1907.

BEING CONSISTENT FRIENDS.

The Jews came to believe that the proper observance of feasts and sacrifices and the details of the temple service were the prime essentials of Jewish consistency. The Pharisee who said, "I fast twice in the week, I give tithes of all that I possess," and the young man in search of eternal life who had kept the commandments from his youth up are examples of this idea of consistency. There are Friends living to-day who place the emphasis of Friendly testimony upon the observance of the requirements and prohibitions of the discipline, and measure a Friends consistency by the attendance of meeting twice in the week, using the plain language and refusing support to a salaried ministry. Those who feel these things to be the vital tests of Quakerism may profit by a consideration of the rebuke of Jesus to the scribes and Pharisees, "These things ye ought to have done and not have left the other undone."

The first of these other things which Quakerism demands shall not be left undone is to accept and promulgate the belief in the constant life of God in the human soul, guiding each attentive mind to an understanding of truth. A consistent Friend does not hold this as an historic doctrine established by Fox and Barclay, but as a vital presence in his soul. The second principle is the application of the first, viz: that the Friend shall endeavor to live his life in business, at home, and among friends and enemies, under the guidance and inspiration of the Almighty, which we believe must result in right choice and action. A few rare souls seem to be able to walk with God upon the heights and to see clearly the things of God. Perfect vision is not the portion of most of us, but in a very practical way every consistent Friend must strive to realize guidance and direction in the strain and stress of life.

Adherence to the application of this one essential religious profession relieves us of controversy with ourselves or other people as to what we may consistently do. Does it help our spiritual life to go to meeting? Go, if it does. Do we find ourselves in accord with our own understanding of God's will in us when we bear a testimony against a salaried ministry? If we answer affirmatively, we will bear it. Are we hindered from being true to our highest convictions by certain diversions? The only course is to give them up. Are certain practices of the world of business, or the state, or polite society, at variance with the truth as we see it? We must maintain a testimony against them. But the strength and potency of each action depends upon the conviction of the individual back of it, and not upon formal adherence to rules or customs.

We find in every community of Friends, not only those who are liable to substitute the formal observance for the deeper meaning of Quakerism, but also those who discount the disciplinary code of advices and prohibitions, and, in becoming a law unto themselves, forget that the individual liberty of the Friends is the freedom of the spirit and not of the flesh. This tendency steadily gives rise to an inclination to defend or justify many things which our written law cautions us against. For example, we query whether a consistent Friend can play cards or go to the theatre. If we can find a basis for an affirmative answer, it is easy to infer that the discipline is in error.

As a matter of fact the ability to justify anything not contrary to moral law has no essential bearing upon the attitude of the Society of Friends as a whole, though it may be satisfactory and adequate for individuals. All civilized people condemn theft, murder, arson and a long list of acts classified as crimes. The Society of Friends sets up a more strenuous standard of conduct than the common law. If it did not, it could not help society in its evolution towards better laws and customs. It bears an active testimong against war, capital punishment, lotteries and gambling, and the use of intoxicants, because generations of Friends striving to walk in the light have agreed that evil always results from these practices. The Society cautions members against diversions not calculated to aid us in a consistent obedience to the higher law as we understand it. It does not, however, disown members who dance, attend theatres, read sensational books or seek questionable pleasure in other ways, unlesss these things are indulged in to the extent of becoming a reproach to the Society, or it is evident that the persons so engaged are so much out of harmony with the Friends' point of view as to make their membership of no benefit to them. These and many other usages which do not come under the

condemnation of established moral law, may all be justified by argument, and are wisely left to the conscience of the individual after an official expression of caution by the Society.

For the Society of Friends as a whole, or in any organized capacity, to express favorable judgment toward any of the amusements recently called in question, or a host of others, would be an attitude wholly at variance with the purpose for which religious bodies exist, viz: to develop the spiritual life of man. A society which is the exponent of ever-present divine illumination, which stands for the things that tend to develop the best and most useful kind of human lives, has no concern with these things. Logically it must leave to its members the largest liberty of individual action, while it holds up to its constituents and to the world a consistent standard of preference for occupying our time with things unquestionably helpful.

Individual Friends are consistent when they follow the clearest light which shines for them, and are constantly seeking a more extended vision of the truth, instead of resting content with what may be but a glimpse of it seen in false perspective.

Those who think that a Parliament of Nations is not practicable at this stage of the world's development fail to realize that world-sovereignty already exists. There are certain principles that are recognized as binding upon nations, and which no civilized nation would think of disregarding. There is no world-army to enforce compliance with these principles, but a nation could not afford to face the displeasure and contempt of the world that would follow its disregard of these principles. That there will be an extension of these principles at the coming Hague Conference is almost certain.

And the proposed world-sovereignty will not interfere with national sovereignty, any more than the sovereignty of the United States interferes with the local sovereignty of the states. World-sovereignty would not take cognizance of the affairs over which a nation exercises sovereignty, but would concern itself with international questions, and adjust them fairly and honorably without resorting to arms. As heretofore the losing nation has always abided by the decision of a court of arbitration, it is altogether reasonable to expect that no nation would refuse to accept the decision of a world court. Then instead of trying to convince people that it is wrong to go to war under any circumstances, let us work for the establishment of a world congress, for when that is once organized there will no longer be any excuse for resorting to war.

PROGRAM OF THE NATIONAL PEACE CONGRESS

In preparation for the National Peace Congress, Fourth month 14th to 17th, the New York Peace Society gave a dinner to the editors of New York City. One hundred and twenty guests were at the tables, nearly half of whom were editors. The *Outlook*, the *Independent*, *Leslie's Weekly*, most of the other leading weeklies, some monthlies, and a large number of the dailies were represented. John Bassett Moore, of Columbia University, spoke on the development of arbitration. Benjamin F. Trueblood gave the origin and purposes of the National Peace Congress in its relations to the Hague Conference; Dr. Lyman Abbott spoke of the ethical aspects of war; St. Clair McKelway, editor of the *Brooklyn Eagle*, talked for the New York editors, and Dr. Charles E. Jefferson, of the Broadway Tabernacle, told of the work and purposes of the New York Peace Society.

The following outline of the program of the National Peace Congress will give a fairly correct idea of the good things in store for those who attend. The meetings generally will be held in Carnegie Hall:

On First-day, Fourth month 14th, there will be meetings in the churches at the usual hour. In the evening a great musical consecration service will be conducted by Dr. Frank Damrosch, and brief addresses will be made by Bishop Potter, Archbishop Farley and Rabbi Hirsch. On Second-day morning Mayor McClellan and Governor Hughes are expected to deliver addresses of welcome. In the evening Andrew Carnegie will preside and addresses will be given by Ambassador James Bryce, W. T. Stead, Baron d' Estournelles de Constant, and Baron Descamps of Belgium.

Third-day morning Anna Garlin Spencer will preside and the speakers will be Jane Addams, Ellen M. Henrotin, Mary E. Wooly, and Lucia Ames Mead. In the afternoon there will be a meeting for school children, and in the evening a meeting for college students, with music from college glee clubs. It is expected that Presidents Butler of Columbia, Eliot of Harvard, Wilson of Princeton, Alderman of Virginia, and James of Illinois will take part in the speaking. On the same evening a meeting for wage-workers will be held in Cooper Union.

On Fourth-day afternoon the legislative and judicial aspects of the peace movement will be discussed by William Jennings Bryan, Richard Bartholdt, John Sharp Williams, Theodore E. Burton, Justice Brewer, Senator A. A. Bacon and others.

The Committee of Arrangements asks that delegates be sent from every organization in the nation interested in the movement,—universities, colleges, religious, civic and patriotic associations, women's clubs and societies, commercial and industrial or-

ganizations, labor unions, etc. Robert E. Ely, 23 W. 44th St., New York, is the secretary of the Executive Committee.

A MEETING HOUSE FOR FRIENDS IN PASADENA.

A small group of from thirty-five to fifty members of the Religious Society of Friends in Pasadena have for some months been meeting fortnightly on Sunday afternoon at each other's residences for a period of religious worship, followed by Bible reading and the reading and discussion of some selected article or sermon of recognized authority and value. A Friend living at Long Beach, who is a minister in the society attends quite regularly and other ministers, and interested persons visiting Pasadena from time to time lend their presence and aid to these very live little services which have grown to be indispensable but which have, also, outgrown the average home parlor. A general feeling prevails, therefore, that the time has come for them to provide a regular, adequate place of assembly, and a committee has been appointed to canvas the subject of selecting a suitable lot in some central location on which to erect a simple but substantial and attractive structure, such as becomes an unostentatious people, who stand for the simple life.

There are living in and about Pasadena quite a number of influential citizens who are descendants of the gentle Quaker, or who were members of this liberal branch of the society in the East and middle West, who will sympathize with the proposition to establish an up-to-date Friends' meeting in this community. It is understood that the movement has the interest and sanction of the large and active "Committee for the Advancement of Friends' Principles" in New York and Philadelphia.

This branch of liberal Friends, while holding to the custom of silent individual worship and an unpaid ministry, represents dynamic Quakerism. It has long since felt released from uniform dress and antiquated phraseology, and occupies a practical position in philanthropic movements in the East.

Certainly our community has a place for this peace-loving and helpful element, and welcomes it as an ally for good.—*Pasadena Daily News.*

WM. ALEXANDER COOTE'S VISIT TO AMERICA.

Pursuant to an invitation of the newly-formed National Vigilance Committee for the United States, William Alexander Coote, of London, secretary of the International Bureau for Abolition of the White Slave Traffic, arrived in New York on Jan. 20.

A day or two after, Mr. Coote held a conference with members of the National Vigilance Committee. The conditions in the United States were carefully considered and a plan of campaign decided on, the most important feature of which is to induce the government to sign the international treaty decided on by the Paris Congress in 1904. This conference was held at the home of Miss Grace H. Dodge in New York city.

On the afternoon of Jan. 22, an interview was had by appointment with Col. Bingham, police commissioner of the city of New York. Mr. Coote presented a letter to the commissioner from the chief of police in London. He was accompanied by Dr. O. Edward Janney, chairman of the National Vigilance Committee. The visitors were cordially received, and the mission of Mr. Coote explained. The commissioner acknowledged that there exists great need of the work of the Vigilance Committee, and promised all the assistance in his power. He was assured that the endeavor of the committee would be not to criticise the police, but to work in co-operation with them.

In the evening of that day an informal reception was held in the parlors of Professor and Mrs. Edward H. Magill, in New York. At this gathering representatives were present from the Travellers' Aid Association, the American Purity Alliance, the National Purity Federation, the Society of Friends, the Salvation Army, the American Society for Sanitary and Moral Prophylaxis, and other allied bodies, and to these Mr. Coote made an address, dealing with the situation abroad and the need of work in this country. An interesting discussion followed, and a resolution was adopted approving the work of the Vigilance Committee.

The next day there was a conference with members of the Travellers' Aid Association, and the day following Mr. Coote journeyed to Washington, D. C., where he was soon joined by Dr. Janney and Mr. James B. Reynolds, special commissioner of President Roosevelt. Earnest efforts were made to ascertain the disposition of the government towards the treaty. After interviews with the heads of the Department of State, Mr. Root and Mr. Bacon, and with Mr. Oscar Strauss of the Department of Commerce and Labor, and an incidental interview with President Roosevelt, it was found all these gentlemen appreciated the importance of the matter, and would gladly approve the treaty. There are some peculiarities incident to our form of government, however, which require that the whole situation must be carefully reviewed before final action can be taken. This review is now being made and the prospects for the United States joining European nations officially in a world-wide, concerted effort to suppress the white slave traffic is hopeful.

From Washington Mr. Coote travelled to Baltimore, where on the evening of Jan. 31, a parlor meeting was held at the home of Mrs. Edward A. Robinson. There were present a number of representative citizens, merchants, bankers, physicians and lawyers. Early in the evening Cardinal Gibbons called to greet Mr. Coote and to show his interest in the cause. A resolution was passed at this meeting approving the work of the Vigilance Committee, and urging the government to act favorably in the matter of the treaty.

On the next afternoon a public meeting had been arranged in Philadelphia in the hall of Holy Trinity Parish house, under the auspices of the local Social Purity Alliance, whose president, Floyd W. Tomkins, D. D., presided and spoke. Mr. Coote made an effective address, and was followed by Dr. Janney, both making an appeal to the audience to favor the movement to suppress the traffic and the evils connected with it.

The visit of Mr. Coote to this country was well timed, and the sacrifice made by him in coming is greatly appreciated. The results of this visit will be apparent in the near future. His long experience has enabled him to advise wisely and to assist in planning the work of the Vigilance Committee.

—*O. E. J. in Woman's Journal.*

"THE FALL OF MAN."

The spiritual lessons which the preachers of a former generation derived from the story of Adam and Eve, edifying as they doubtless were to those who heard them, are interesting to us chiefly because of their amazing ingenuity. In the legend itself there is no intimation that the character of our first parents had deteriorated because they had eaten the forbidden fruit. It is emphatically stated that they had "become as gods"; and Yahweh's anger appears to have been excited because of their mental and spiritual advancement. The ancient deities resented human progress as a presumptuous encroachment upon their own prerogatives. Prometheus was not punished because of theft so much as he was for bestowing the stolen fire upon mortals. "Superior" races have a similar feeling towards the "inferior" ones; there are communities where it would not be prudent for a negro to occupy so good a house or to drive so fine a horse as his white neighbors. The later writer who has added "the tree of life," to the flora of Eden comprehended the real meaning of the legend and in harmony with it he represents the man and woman as driven from the garden not because of anything they had already done, but lest they should presume further, and eating of this other forbidden fruit, should acquire immortality, another divine attribute. S. S. GREEN.

THE "FREE QUAKERS."

[From the Philadelphia *Public Ledger*.]

Occasionally, among the thousands who daily pass the junction of Fifth and Arch streets, a chance visitor in the neighborhood will discover a curious tablet in the walls of the old building at the southwest corner which appears to puzzle him. The tablet, which is of marble, is inserted in the Arch street wall just under the eaves, and bears the following inscription:

By General Subscription.
FOR THE FREE QUAKERS:
ERECTED IN THE YEAR OF OUR LORD 1783:
OF THE EMPIRE 8.

Two phrases in the entablature appear especially cryptogrammatic. The average man asks himself what is or was a "Free Quaker," and he likewise accuses his brain of somnolency in not immediately making plain to him why the word "Empire" was used. Readers of Doctor Mitchell's "Hugh Wynne" are not ignorant of the part played by the Free Quakers during the Revolution. The Free Quakers were also known as the "Fighting Quakers," for at the outbreak of the war for independence they resolved to side with the colonies in the conflict.

The members of the Society of Friends were, as a rule, loyal to the loyalist cause, or at least neutral. Many of the younger element insisted on throwing in their lot with that of the people. These, consequently, were visited with the disapprobation of the society, and were "read out of meeting." At the close of the struggle they demanded to be readmitted into the society, but were refused. They thereupon formed a society of their own, and purchased the lot at Fifth and Arch streets. The present structure was erected upon the site, and the society continued to meet there until about 1836. By that time the Free Quakers had dwindled in number. About a dozen years later the Apprentices' Library leased the property, continuing to occupy it until about ten years ago, when the library was removed to its present home at Broad and Brandywine streets.

Another echo of of the Free Quakers was recently awakened by the purchase of their old burying ground on Fifth street below Locust. The Legislature granted them this ground in 1786, and during the Civil War Union soldiers who died in army hospitals in this city were interred there. These remains have now been removed, and work will soon be begun on a new Jewish theatre which is to occupy the site.

The allusion to the United States as the "Empire" upon the tablet will be made clear when it is recalled that at the close of the revolution the

system of government to be adopted by the independent colonies was still a question. By the articles of confederation the country was virtually an empire without a ruler. In those days it was common to allude to it as such, but this tablet is perhaps the only record in which the term appears.

FRIENDS' RUSSIAN FAMINE RELIEF.

[A communication from Issac Sharp, Recording Clerk of London Quarterly Meeting.]

Many enquiries have reached me respecting the channels through which the Society of Friends is distributing the funds entrusted to its care for the relief of the starving peasants in Russia. These are being chiefly distributed through the Moscow Zemstvo Relief Committee, of which Prince G. Lvoff is the leading spirit. The Chairman of the Friends' Committee, Edmund Wright Brooks, who twice visited Russia fifteen years ago for the purpose of investigating the conditions of distress and also for the distribution of relief, has great confidence in Prince Lvoff and his colleagues, and this confidence is confirmed by a letter recently received in answer to an enquiry as to modes of distribution. Prince Lvoff writes:—

"Our organization is of an absolute private character, and has nothing to do with the Government. We receive contributions from charitably disposed persons:—the National Treasury also furnishes us with money which we deal with in the same manner as the private contributions. Our central relief organization, as also our local Committees, consist solely of private individuals, and there is no official intervention, only control by the public through the press. . . . . In conformity with your request, we can easily keep a separate account of the money that you will send us, and forward it to you. We would use it in a certain locality and send you periodical statements with the names of the villages and the manner in which your money has been spent. We should like to devote your money to feeding the inhabitants of the districts of Menzelinsk and of Belebey in the Province of Ufa, where the situation is most critical. The number of villages and of individuals cared for would depend on the amount sent and the date of its arrival. I may inform you that the cost of feeding one person will average about 3s. per month, consequently 1,000 pounds received before March would feed 1,300 persons for five months until next harvest time. The manner in which we feed the people is almost everywhere the same. They come into the kitchens to eat in common, or otherwise they receive rations in their cottages. The ration consists of ¾ lb. of bread and a soup of gruel or of potatoes. Millions of people are now fed in this way. We should like to extend our operations on behalf of children under two years of age, who become ill and die in great numbers. We give them milk soup with wheat flour gruel, from one glass to half a glass per child, which costs ¾d per day. . . . . .

The Relief Organization has now assumed large proportions, but is not uniform in its operations in all the famine stricken districts. In some districts it is more extensive, in others less so—this arises from the immensity of the area, and the want of means. The famine stricken people live only from day to day, and the least delay in the arrival of food brings real starvation.

We are profoundly touched by your sympathy for the suffering and your brotherly aid gives us new courage."

The Committee is also sending funds to the wife of Nicolai Shishkoff, who is doing everything in her power to look after children, especially in her own neighbourhood in the Province of Samara.

Devonshire House, London.

A FRIENDS' MISSION IN PUERTO RICO.

Many times during the last eight years, have I written to the *Intelligencer* from Puerto Rico, from the stand-point of the teacher; now I write again from the Mission, hoping hereby to interest our Friends in this work, which at the present time is supported entirely by the other branch. If there is any one place more than another where *all* Friends might meet on common ground it seems to me it is here in Puerto Rico, where suffering humanity is crying for aid in the support of a medical mission. We—Martha J. Woody, who was a pioneer in mission work in Cuba many years ago, and I—are located in Rio Grande, on the northeast coast of the island. We traveled all over the island, for a month, studying conditions and asking for light, to help us select the most needy section, etc. It was a difficult matter, the need was—oh, *so* great, in so many places. Our hearts were wrung with pity, and we wished we had money to build hospitals in a dozen towns and villages. At last it seemed to us this part was our starting-place. It is our great desire and hope to build a Friends' Hospital at Canovanas, about three miles from here. The ground has been given us, and plans for a building have gone to the States; now all that is lacking is funds to go on with the project. If you could only see the need as we do, I am sure from hundreds of Christian homes there would come a little from the store entrusted to them, that would aggregate a sum sufficient to build more than one medical mission. In the mountains surrounding us, are hundreds of families poor, anaemic, squalid, who have never had a doctor in all their lives, who expect nothing else but to see their loved ones die when suffering overtakes them. The town of Rio Grande, where we are living until our hoped-for building at Canovanas is a reality, is too poor to support a doctor, —that is, the municipality cannot hire one as is done in many places. We have been here but two days, yet already our doors have been besieged by poor specimens of humanity, sick, suffering, repulsive, yet created in His image, begging for medicine, for help in their afflictions. We need a doctor immediately. Can we preach Christ to people, hungry and suffering, and nothing more?

Must we not give them bread and minister to their bodies also? Send us a doctor, medicines, and your kindly sympathy. I gave up teaching a year ago, and have studied hospital work since, but I am only fit to help a doctor. Many who read the *Intelligencer* would like to help with the work I am sure. What difference to which branch of Friends we belong? Can we not work together in this great work for the poor and suffering? Every other denomination is doing something here for the uplift of the island for the raising of the poor and afflicted out of the bonds of ignorance, superstition and wrong living into the cleaner, purer heights of a Fathers' love and sunshine. Now that the Friends have joined the ranks of the workers may we not have the help and support of all calling themselves such?

Rio Grande, Puerto Rico. ANNETTA S. MALIN.

THE DAWN OF PEACE.

Put off, put off your mail, O kings,
And beat your brands to dust!
Your hands must learn a surer grasp,
Your hearts a better trust.

Oh, bend aback the lance's point,
And break the helmet bar;
A noise is in the morning wind
But not the note of war.

Upon the grassy mountain paths
The glittering hosts increase—
They come! They come! How fair their feet!
They come who publish peace.

And victory, fair victory,
Our enemies are ours!
For all the clouds are clasped in light,
And all the earth with flowers.

Aye, still depressed and dim with dew;
But wait a little while,
And with the radiant deathless rose
The wilderness shall smile.

And every tender, living thing
Shall feed by streams of rest;
Nor lamb shall from the flock be lost,
Nor nursling from the nest.

—*John Ruskin.*

BIRTHS.

BENJAMIN.—Near Bloomington, Ill., Second month 20th, 1907, to Arthur L. and Grace Eva Benjamin, a son, who is named William Arthur Benjamin.

HULL.—At Beechfield, Baltimore, on Third month 18th, 1907, to James Dixon and Mary Broomell Hull, a daughter, who is named Bertha Broomell Hull.

DEATHS.

FURMAN.—On Third month 15th, 1907, at his home, 3729 N. 16th St., Philadelphia, of general debility, Samuel Furman, in his 83d year. A member of Philadelphia Monthly Meeting held at Race St. He was the youngest and last surviving child of the late George M. and Margaret Furman, of Trenton, N. J., where he was born. He was a birthright member of our Society to whose principles he was greatly attached, and was a diligent and regular attendant of his meeting until failing health and strength prevented him; a quiet standard bearer in humility of spirit and strength in his principles of faith as well as a loving husband and father. Interment at Abington Friends' Ground.

GRIFFITH.—Lydia C., widow of George Griffith, departed this life Third month 5th, 1907, at her home near Mc.Nabb, Ill., in the 91st year of her age. She was born in Adams county, Pa., Eleventh month 24th, 1816. In the spring of 1841 she came with her parents, Samuel and Susanna Comly, to Putnam county, Ill. She was a life-long consistent member of the Society of Friends and an elder of Clear Creek Monthly Meeting for many years. She was of a retiring disposition, a devoted wife, an affectionate mother, a kind friend and neighbor.

HALLOWELL.—First month 30th, 1907, Elizabeth Hallowell, aged 18 years, daughter of H. Warner and Anna D. Hallowell of Warminster, Pa.

LUPTON.—At the home of his parents, Edward W. and M. Eva Lupton, near Martinsburg, W. Va., on Third month 23d, 1907, Dr. Edward Janney S. Lupton, in the thirtieth year of his age.

LOINES.—At Holland Patent, N. Y., March 18th, 1907, Walter Loines, son of the late John and Mary B. Loines, aged 57 years.

NOTES AND ANNOUNCEMENTS.

I would like to know in what poem of Whittier's the following lines occur, and if it is not asking too much I wish you would print the poem in the *Intelligencer*. Those lines are so beautiful the whole poem must be the same, I found them in one of the old Friends' Lesson Leaves.

"Know well my soul, God's hand controls
Whate'er thou fearest,
Round Him in calmest music rolls
Whate'er thou hearest.
What to thee is shadow to Him is day
And the end He knoweth,
And not a blind and aimless way
The spirit goeth."

Granville, N. Y. —LYDIA J. MOSHER.

I was much gratified to read Elizabeth Coale's letter in last *Intelligencer*. The almost universal reprobation of the extreme militarism proposed in the coming Jamestown Exposition is having its effect on the managers. I hope this protest will continue from all quarters and that our branch of Friends will do their full share as Salem Quarterly has done. I also hope that every effort will be made to have the Hague Court give its active influence "to arrest the increase of war armaments and to insure their proportionate reduction." This was the great object in calling the first Conference, and it was a great misfortune to the world that it was not considered. On another point I want to cordially unite with Elizabeth. It is a surprise that any Friend should drop the paper on account of the expression of the views of another. Freedom of discussion is the life of our paper. "Error may be tolerated where Truth is free to combat it." I gladly endorse the spirit of all of Elizabeth's essay, "Even with the Friend we cannot, must not be arbitrary, for that would be in opposition to the Friendly spirit."

D. FERRIS.

The committee appointed to consider the place of meeting of the Central Committee and receive invitations for the General Conference, met in Philadelphia this day (Eighth month 23d), and were united in calling a meeting of the Central Committee at Asbury Park, N. J., at the Park View Hotel, Sixth month 29th, at 2 p.m., to select the place of meeting and make arrangements for the General Conference of 1908, and transact other business of the Central and Sub-Committees; and also recommend that arrangements be then made for a meeting, and conference at Fishertown, Pa., Eighth month 31st, and Ninth month 1st.

JOHN WM. HUTCHINSON, *Chairman.*

Dr. Alfred Salter, Friend and Passive Register, (London) who has suffered imprisonment so many times for conscience sake, has happily survived the disaster which occurred to the Progressive Party at the recent London County Council Election. He sits for Bermondsey, and is a most earnest social worker. At Guy's Hospital he was commonly known as "Citizen Salter;" he joined Friends a few years ago. It should also be mentioned that F. Leverton Harris, of Westminister and Longford Monthly Meeting, is on the new Council. He gained a seat for the Moderates in the Stepney Division of the Tower Hamlets, with a majority of over 800. He sat for Tynemouth in the last Parliament. He is married to a daughter of the late John G. Richardson, of Moyallon and Bessbrook.

—*The Friend* (*London*).

The annual meeting of the Swarthmore Phi Beta Kappa, the non-secret, intercollegiate society, made up exclusively of graduates of the college who have attained distinguished rank in classical studies, will be held at Swarthmore, Fourth month 12th, at 4 p.m. The annual address will be given in the evening at 8 o'clock, by Franklin Spencer Edmonds. The Phi Beta Kappa poem will be by Elizabeth Powell Bond.

As delegates to the coming National Peace Congress to be held in New York City, the Executive Committee of the Conference of Friends' Associations has appointed George A. Walton, R. Barclay Spicer, and Harriett Cox McDowell.

Evan T. Worthington, of Newtown, Pa., attended West Philadelphia Meeting last First-day, and had an inspiring message from the text, "The Lord is in his holy temple." Among the seed thoughts dropped were these: The temple of the heart is the silent resting place of the best God gives us. The answer of Jesus of Nazareth to his parents, "Know ye not that I must be about my Father's business?" must appeal to and inspire the youngest of our membership in and to the value of a consecrated service. All labor is dignified by the Father. After a quiet season Alice P. Sellers was heard in helpful prayer.

"The Northern Association of the City and County of Philadelphia for the Relief and Employment of Poor Women" has been doing good unostentatiously for 62 years. Its headquarters is the House of Industry, 702 Green street. Sewing is done here for customers except in Seventh and Eighth months and ready-made garments are for sale at low prices. Contributions are always acceptable. Caroline S. Jackson, Oak Lane, is the president of the Association.

A matter of interest to the curious, in the election for the London County Council, which ended so disastrously for the forces of progress, is the fact that the two defeated Progressive candidates in East Finsbury—T. Edmund Harvey [a Friend, Head of Toynbee Hall, author of "The Rise of the Quakers."] and F. A. Harrison—polled precisely the same number of votes. This suggests that the organization in that division was remarkably complete and that there was not a single split vote on the Progressive side. But all through the constituencies the same sort of thing is evident, the difference between the votes secured by the two candidates—whether successful or unsuccessful—being in most cases remarkably small. On the retiring Council there were two Friends; on the new Council there are none. —*The Friend* (*London*).

School is large and flourishing. We have a larger number of country children than for several years. They are desirable pupils, bright and well-behaved, and desirous of improving their time. The very effort they make to attend school proves their earnestness. They are mostly boys.

Mt. Pleasant, N. C. —*Laing School Visitor.*

John T. Douglass has just been returned unopposed for the Eldon Division of the Durham [England] County Council. Ten years ago his family was the only one associated with the Society of Friends in the Close House district. Now there are seventy Friend families, and the mission hall built ten years ago is a veritable hive of religious activity. J. T. Douglass has been secretary to the Adult School since its commencement sixteen years ago. He began life in the mine, and by diligent application and persistent effort has worked himself into a successful business.—*The Friend,* (*London*).

In an advertisement, in the London *Friend,* of the London Yearly Meeting Guide for 1907, we note the following: "Following our usual plan, we shall post the Guide early in May to every household of the Society of Friends (Quakers) in Great Britian. We are thus able to guarantee advertisers a postal circulation of over 8,000 copies, in addition to the distribution of the hand-book during the time of the Yearly Meeting. That the Guide is looked forward to by the great body of Friends in all parts of the country is evident from the many letters we receive indicative of its value."

We have the following as to time and place of holding the General Conference in 1908:

I enclose the minute adopted by the committee to consider place of meeting of the Central Committee. The proposition of holding the General Conference in Sixth month which had been referred to the Committee, was considered, and the Committee were united that it was not practicable. The only place suggested for the General Conference, which seemed available, was Chautauqua, N. Y., where it could be held about the 27th of Eighth month. At other places where a suitable auditorium can be had, accommodations cannot be obtained until after Labor-day, which next year will be on the 7th of Ninth month, which many Friends, especially those connected with schools think is too late. On the other hand, next year Indiana Yearly Meeting assembles on the 24th of Eighth month, and Ohio a week later, the 31st, and concludes probably on the 3d of Ninth month, so that if the Conference is not to meet at the same time as a Yearly Meeting, which would be the case at Chautauqua, and cannot get accommodations elsewhere until after the 7th of Ninth month, it would seem that the only time to meet would be about the middle of Eighth month. In view of the above facts, I think the

note in this week's *Intelligencer* is timely for Friends must see that the Committee has a difficult problem to solve, and need all the aid Friends may feel like giving. Suggestions as to place and time, whether in the columns of the *Intelligencer* or sent direct to the Chairman of the Special Committee, will be carefully considered, investigated and placed before the Central Committee.

Hempstead, Long Island, N. Y. JOHN WM. HUTCHINSON.

FRIENDS' SEMINARY, NEW YORK.

The Alumni, also former pupils, teachers and trustees with their husbands, wives and friends, are invited to the annual Supper of the Alumni Association which will be held at the Seminary, 226 E. 16th St., Friday, April 5th, 1907. There will be an informal reception from 6.30 to 11, and supper will be served at 7. Men may come direct from business and not worry about their clothes.

Will you promptly advise the Committee that you will be there, also whether you will have with you some of your friends or family, so that places can be reserved?

Classes will be grouped at separate tables, and there will be hosts as shown below, so you will be sure to be with your friends. Please tell or write your friends that you are coming, so they will be sure to accept too.

The cost is $1.00 per cover, which also includes the annual dues to Alumni Association Those who cannot come may show their interest and desire to keep in touch with the Association by sending their dues of 50 cents to the Treasurer at 226 East 16th Street, N. Y. Will Walter Jackson, President; Eleanor Townsend, Secretary; B. Hermine Ehlers, Treasurer; Edward B. Rawson, Fred. J. Powell; Tilda Jellinghaus, Executive Committee,

Reunion Committee: Anna M. Jackson, '64; Caroline E. Carpenter, '86; F. L. J. McIntosh, '87; George D. Hilyard, '88; Amy S. Kinkead, '91. Jane C. VanEtten, '93; Eleanor Horn Goodale, '96; Anna H. Wurts, '98; Gertrude White, '98; Florence Westcott, '99; Tilda Jellinghaus, '00; Ethel Close '01; K. R. Broderick, '03; Alice D. Chase, '05; Hazel C. Bloom, '06; Gertrude Bryan, '06; Frances L. Weber, '06; Gertrude McManus, '06.

GEORGE SCHOOL NOTES.

Third month 9th, the last lecture of the course for 1906-07, "Panama in Picture and Prose" was given by Edward Burton McDowell. His lecture was accompanied by beautiful pictures which he had taken. He said that the question most frequently asked him was, "Will the Panama Canal ever be completed?" His reply was, emphatically, "Yes. The American people want it and what they want, they usually get."

A very interesting debate made a part of the program given at the regular meeting of the Penn Literary Society

CALENDAR OF MEETINGS, ETC.

[In sending in notices for the Calendar they should be put in the usual form, so that they need not be rewritten. They must be in not later than Third-day morning.]

3d mo. 29th (6th-day).—Rufus M. Jones will address a public meeting in Lansdowne Friends' meeting house, at 8 p.m. Subject: "The Development of Professional Ministry in the Early Church."

3rd mo. 29th (6th-day).—Meeting of the First-day School Union of Philadelphia Quarterly Meeting, in Room No. 1, at Race Street Meeting House.

3rd mo. 31st (1st-day).—Horsham, Pa., Friends' Association, at the Meeting House, at 2 p.m.

3rd mo. 31st (1st-day). — Moore's Mills, N. Y., Friends' Association.

3rd mo. 31st (1st-day).—Conference under care of Philanthropic Committees of Yearly and Quarterly Meetings, at Bristol, Bucks County, Pa., Meeting House, at 3.30 p.m. Address by Elizabeth Lloyd on the subject of temperance.

3rd mo. 31st (1st-day).—Race Street Conference Class, 11.45 a.m. Subject: the Book of Micah.

3rd mo. 31st (1st-day).—At Merchantville, N. J., at 3 p.m., Bible Study Class, in Collins and Pancoast's Hall.

3d mo. 31st (1st-day).—Conference on Purity at London Grove, Pa., at 2.30 p.m.; to be addressed by Mary Travilla.

3rd mo. 31st (1st-day).—West Philadelphia Meeting, attended by Florence H. Tittensor, of Trenton, N. J., at 11 a.m. First-day School and Conference Class at 10 a.m.

4th mo. 5th (6th-day). — Philadelphia Friends' Central School; lecture in the Meeting House, at Race Street, at 1 p.m.; Jacob Riis on "The Battle with the Slums."

4th mo. 6th (7th-day)—New York Friends' Seminary; lecture by Prof. J. P. Gordy on "Thomas Jefferson," at 16th and Rutherfurd Place, New York, at 8 p.m.

4th mo. 6th (7th-day).—Mansfield, N. J., Young Friends' Association.

4th mo. 7th (1st-day).— Merion Meeting, attended (at 10.30 a.m.) by Sarah Griscom, Mary M. Kaler, Sarah C. Pennypacker, Frank M. Bartram, Anna L. Levick and Samuel H. Hibberd of the Visiting Committee of Philadelphia Quarterly Meeting. Take train from Broad Street, for Narberth, at 9.45 a.m.

4th mo. 7th (1st-day). — Young Friends' Association of New Garden, Chester County, Pa., in the afternoon, at home of Anna M. Cooper, Avondale, Pa.

4th mo. 7th (1st-day).—at Providence, near Media, Delaware County, Pa., at 3 p.m., a Circular Meeting, under care of Concord Quarterly Meeting. Walnut Street Cars Philadelphia via Angora, for Providence Ave., Media — two blocks from Meeting House.

4th mo. 7th (1st-day).—Lincoln, Va., Friends' Association.

4th mo. 7th (1st-day).—Meeting of Friends at White Plains, N. Y., at home of Miss Annie Griffen, 39 S. Lexington Ave., at 11 am.

4th mo. 12th (3rd-day). — Annual Meeting of the Phi Beta Kappa Society, of Swarthmore College, at 4 p.m. At 8 p. m., annual address by Franklin Spencer Edmonds; poem by Elizabeth Powell Bond.

Home Made

Have your cake, muffins, and tea biscuit home-made. They will be fresher, cleaner, more tasty and wholesome.

Royal Baking Powder helps the house-wife to produce at home, quickly and economically, fine and tasty cake, the raised hot-biscuit, puddings, the frosted layer-cake, crisp cookies, crullers, crusts and muffins, with which the ready-made food found at the bake-shop or grocery does not compare.

Royal is the greatest of bake-day helps.

ROYAL BAKING POWDER CO., NEW YORK

Third month 16th. The question, "Resolved that a college education does not unfit a woman for her place in the home." The affirmative was upheld by Lydia Lippincott, Alice Brown, and Beulah Elliott; the negative by Russell Green, Walter Cox, and Douglas Falconer. The judges, Deborah F. Stubbs, Eleanor Hirst, and Bernard Walton, decided in favor of the affirmative. A piano duet was given by Margaret and Tacy Hough, and a solo by Mabel Nettling. The program closed with a farce, "Letters For Mr. Smith," in which Emma Eves, Eleanor Chandler, Katherine Eves, Hannah Kelly, Robert Stubbs, Algernon Cadwallader and Augustus Cadwallader took part.

The Annual Gymnastic Demonstration in which both girls and boys acquitted themselves most creditably was held in the gymnasium Third month 22d.

William Bayard Hale, A. M., L. L. D., managing editor of the New York *Times* and a University Extension lecturer, delivered a most interesting lecture on "Dickens," Third month 23d.

School will close Sixth-day, Third month 29th, for the usual Spring Vacation, opening again on Fourth month 8th.

H. B. K.

CHANGE IN SWARTHMORE COLLEGE LECTURE COURSE.

The Swarthmore College Lecture Committee announces that William Travers Jerome, District Attorney of New York City, will be unable to deliver the address scheduled for the Course for this year. The Committee has secured in his place, ex-Governor Samuel W. Pennypacker, who will give an address on the evening of Fifth-day, Fourth month 25th, at 8.15 P. M.

SWARTHMORE COLLEGE NOTES.

The Spring Holidays are now at hand and present a welcome recess from the long session of work since Christmas. College closes on Sixth-day, Third month 29th, at 4.00 p.m. to reopen on Fourth month 8th.

Quite an important measure was passed at a recent meeting of the Faculty, relative to the subject of exempting students from final examinations. The following extract from the minutes explains itself: "It was voted to be discretionary with the heads of departments to excuse from final examinations students who have received a grade of A for work of the semester, provided that such mark be based upon preliminary examinations as well as daily class work."

The Annual College Reception passed off with much success last Seventh-day evening. The young men's gymnasium in which it was held was tastefully decorated and much credit is due to the committee in charge.

Doctor Joseph Walton presented his final lecture in the course, on Early Quakerism, before the Young Friends' Association last First-day evening, his particular subject at this time being "The Rise of the Discipline among Friends." A full attendance enjoyed the meeting very much.

We were favored with the company of Rufus M. Jones at meeting on last First-day morning.

The Annual Freshman-Sophomore Oratorical Contest is scheduled for Fourth month 26th. Teams composed of five students from each class will compete for the honors on that date.

The following young women are eligible for the Lucretia Mott Fellowship this year: Ethel H. Brewster, Jeannette Curtis, Edith S. Gibbs, Louise W. Hornor, Mary E. North, and Helen Price.

PENNSYLVANIA RAILROAD

Bulletin.

A TOUR TO SEE AMERICA.

May is a particulary delightful month for travel. Spring is well on with all its refreshing aspects, and nature is never more attractive. California is more beautiful in May than in February ; the Grand Canyon, and the Colorado and Canadian Rockies are just as grand, and the expense of travel, in this instance, is *only one half.*

A thirty-day tour of the continent, covering the scenic points of Colorado, the Grand Canyon of Arizona, twelve days in California, visiting Los Angeles, Pasadena, Redlands, Riverside, Santa Barbara, Del Monte, San Jose, and San Francisco, and a daylight trip through the magnificent Canadian Rockies, will leave on April 27 by special Pullman train under the Personally-Conducted System of the Pennsylvania Railroad. The round-trip rate, covering all necessary expenses while on the special train, and a number of carriage drives at interesting points, will be only **$200** from stations on the Pennsylvania Railroad east of Pittsburg.

This is one of the most atractive American tours ever projected.

For descriptive itineraries, giving full details, apply to Ticket Agents or Geo. W. Boyd, General Passenger Agent, Philadelphia.

Bright is the ring of words
When the right man rings them,
Fair the fall of songs
When the singer sings them.
Still they are carolled and said—
On wings they are carried—
After the singer is dead
And the maker buried.

Low as the singer lies
In the field of heather,
Songs of his fashion bring
The swains together.
And when the west is red
With the sunset embers,
The lover lingers and sings
And the maid remembers.

—*Robert Louis Stevenson.*

Miss Victorie de Maligny has recently come from Paris to the United States to lecture on French literature before the Universities. She will be the first woman that has had an engagement to lecture at Yale.

—*The Woman's Tribune.*

The Dutch tulip craze was at its height two hundred and fifty years since, but even to-day the raising of tulips and hyacinths is one of the most important occupations of Dutch men and women. In one of the March issues of *The Youth's Companion* Eleanor Hodgens has an article full of interesting information concerning Hollandish gardening.



Your garden will be a mass of blooming roses or it won't cost you a cent—your money back on every Rose offered here that doesn't bloom the first season!

No offer like this was ever made before. Roses must be mighty good to do it, and C. & J. Roses ARE good—our guarantee proves that.

Our Roses are the product of years of experience, and are of such quality that even amateurs have great success—often over two hundred blossoms from 12 bushes the first season—next year better still.

Here is an offer absolutely unparalleled:

12 ROSES for $1.00

such kinds as Pink Maman Cochet, Baby Rambler, Clotilde Soupert and the splendid new red Rose, Madam Marlitt, at less than 9c. a piece, labeled, postpaid, and every Rose guaranteed. Order now while we have the Roses (to be sent when you wish to plant).

Send today for our new Floral Guide, all about Roses and hundreds of other choice plants—complete with cultural directions. Should be in every home.

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"Growers of the Best Roses in America"

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DRESS GOODS

At Special Prices

Seasonable fabrics, in active demand for present needs — light enough in weight for the entire season — and, in the present state of the woolen market, very remarkable values:

50c Goods at 37½c

Mohair-and-wool Cream Novelty, in two styles—one a lace effect, the other a solid ground—both with neat designs, woven in the fabric. Our own importation. Regular 50c value—now 37½c a yard.

Aisle 7, Centre.

50c Goods at 37½c

Mixed suiting, in grays, tans, greens, blues—five different styles, checks with overplaid, making a wide assortment altogether, and just as stylish as more expensive fabrics. About 3,500 yards—37½c a yard.

Aisle 7, Centre.

65c Goods at 50c

All-wool Nun's Veiling, 42-inches wide—a special purchase of 3,600 yards, and sold with less than the usual profit; brown, tan, old rose, reseda, plum, navy. Veilings are in demand—great value at 50c.

Aisle 7, Centre.

Strawbridge & Clothier

WANTED.

LADY DESIRES WORKING HOUSEKEEPER, who will be treated as one of family. Address Miss Clara E. Lare, 17 E. Haines Street, Germantown.

WANTED—FOR CORNELL UNIVERSITY Library, *Friends' Intelligencer*, Vol. 36, 2nd mo. 22, 1879, to 2nd mo. 14, 1880. Anyone having it please write to this office. Also the following single numbers which may be mailed directly to us: 5th mo. 17, 1873; 8th mo. 10th, 1878; 10th mo, 19th, 1878.

WANTED—TO PURCHASE OR EXAMINE original records relating to Elizabeth (Haddon) Estaugh—Colonial foundress of Haddonfield, N. J. Unpublished Mss., letters, diaries, heirlooms, legends, etc., throwing light on her life, history and ancestry, also on that of John Haddon, of Southwark, London, his grandson, Ebenezer Hopkins, and John Estaugh, of Surrey, are needed in the preparation of her biography. Samuel N. Rhoads, 36 Estaugh Avenue, Haddonfield, N. J.

WANTED—A COMPANION AND HOUSEkeeper, for an elderly lady, in a small, modern home; a middle-aged person preferred; a good home and moderate wages, M. S. I., Box 92, Langhorne, Pa., or R. I. G., 515 North Marshall Street, Philadelphia, Pa.

WANTED—A POSITION AS SUPERINtendent of a summer resort, by a Friend who has had several years' experience. Address, A. L., this Office.

WANTED—POSITION FOR MIDDLE-AGED man; experienced in business; energetic and reliable; a good bookkeeper and a natural mechanic; accustomed to looking after details. Address, L. E., this Office.

GEO. F. NASON, PASTOR PRESBYTERIAN Church, Wilmington, Delaware, conducts select party, June 20, to Europe, ten weeks, $580. Other tours under Christian Management and Leaders from $250. Japan-China, $675-$750.

BOARDING AND ROOMS.

PERMANENT and TRANSIENT BOARDERS desired in a Friends' family in Washington. Address Sarah R. Matthews and Sisters, 1827 "I" Street, N. W., Washington, D. C.

FOR RENT—DOUBLE AND SINGLE ROOMS—are convenient, with table. Phone. Ellen K. Leedom, 1618 Green Street, Philadelphia,

NICE, LARGE SECOND-STORY FRONT room; running water, Friends' family. 757 Corinthian Avenue, Philadelphia.

SECOND-FLOOR SUITE, THREE ROOMS and bath; large porch; housekeeping permitted; Friends' private family. 3320 Haverford Avenue.

FOR RENT—SECOND-STORY FRONT ROOM; furnished. 1504 Wellington St., Philadelphia.

A MIDDLE-AGED COUPLE, FRIENDS, WISH two boarders; a pleasant location; two mintes from trolley. Address C. W. Watson, Langorne, Pa., Box 104.

FOR SALE AND FOR RENT

FOR RENT.—FOR THE FOUR SUMMER months, in Media, Penna.; a fully-furnished house, pleasantly located, ten minutes' walk from railroad station, and also near trolley lines to Philadelphia. House contains eight rooms and bath. For further particulars address, "S. C. G.," this Office.

TO RENT. BECAUSE OF SUDDEN ILLhealth, I offer my mountain boarding house for rent, ready for summer occupancy, with guests and servants engaged; rent low to right party. Have had the best class of patronage for 15 years. A. W. Brown, Budd Lake, N. J.

S. F. Balderston's Son,

Wall Papers and Decorations.

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Special attention given to serving families.

OFFICE, 603 N. EIGHTH ST., PHILA., PA.

JOSEPH L. JONES.

6%

An old established and successful local manufacturing concern, managed entirely by Friends, is required to almost double its plant in order to keep pace with a rapidly-increasing and profitable business. For these improvements there is offered for sale an issue of Preferred Capital Stock ($100 par) bearing 6% CUMULATIVE DIVIDENDS, payable annually on 3rd month 1st.

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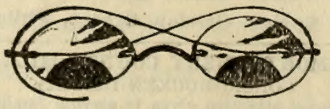
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A Religious and Family Journal

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Continued on page iii.

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PHILADELPHIA, FOURTH MONTH 6, 1907.

Volume LXIV. Number 14.

GOOD WORDS X.

Inquiry is human; blind obedience is brutal. Truth never loses by the one, but often suffers by the other.

WILLIAM PENN.

THE MORNING SUMMONS.

When the mist is on the river and the haze is on the hills,
And the promise of the springtime all the ample heaven fills;
When the shy things in the wood-haunts and the hardy on the plains
Catch up heart and feel a leaping life through winter's sluggish veins;

Then the summons of the morning like a bugle moves the blood,
Then the soul of man grows larger, like a flower from the bud;
For the hope of high Endeavor is a cordial half divine,
And the banner cry of Onward calls the laggards into line.

There is glamour of the moonlight when the stars rain peace below,
But the stir and smell of morning is a better thing to know;
While the night is hushed and holden and transpierced by dreamy song,
Lo, the dawn brings dew and fire and the rapture of the strong.

—*Richard Barton in The Atlantic.*

THE GOAL.

In a talk to students by William James, on "Psychology and Life's Ideals," he gives a graphic account of a visit to Chautauqua, whither he went for a day and remained a week, "held spell-bound by the charm and ease of everything . . , without a sin, without a victim, without a blot, without a tear." He confesses, however, that when he emerged again into "the dark and wicked world" he found himself quite unexpectedly saying, "Ouf! what a relief! . . . This order is too tame, this culture too second-rate, this goodness too uninspiring . . . Let me take my chances again in the big outside worldly wilderness with all its sins and sufferings." He felt that there had been spread before him on a small scale, the realization of all the ideals for which our civilization has been striving: security, intelligence, humanity, and order; and here was the reaction of a so-called cultivated man upon such a Utopia. He felt, too, that there was a self-contradiction and paradox somewhere which he was n duty bound to unravel and explain, if he could. His meditations brought him to the conviction that "our human emotions seem to require the sight of struggle still going on. The moment the fruits are being merely eaten, things become ignoble." It looked to him as if "an irremediable flatness were coming over the world"—as if the whole world were obeying more and more just those ideals that are sure to make of it in the end a mere Chautauqua Assembly on an enormous scale. These thoughts were in his mind as he was speeding along in the train, when the sight of a workman doing something on the dizzy edge of a sky-scaling iron construction brought him to his senses very suddenly, and he perceived by a flash of insight that he had been steeping himself "in pure ancestral blindness and looking at life with the eyes of a remote spectator. "Wishing for heroism and the spectacle of human nature on the rack, I had never noticed the great fields of heroism lying round me, I had failed to see it present and alive. . . . And yet there it was before me in the lives of the laboring classes. Not in clanging fights and desperate marches only is heroism to be looked for, but on every railway bridge and fire-proof building that is going up to-day."

This far-seeing, open-minded philosopher was born in the atmosphere of the study. The marching that keeps life going chanced not to obtrude itself very much upon him. Coal mining in the sunless depths of the earth to feed his father's furnace; the sweat of the harvester in the wheat fields to supply his daily bread; the toils of the spinners and weavers and bakers that secured to him unburdened days for the researches of his noble mind—all these labors with their possible heroism possibly had little reality to him. How fortunate for himself and for the world that he had the open mind to receive the "flash of insight." If it be true that "security, intelligence, humanity and order—the ideals for which our civilization has been striving" might result in "irremediable flatness over the world," it is not less true that there can be little danger of this situation. Chautauqua can hardly be a possible epitome of the world. It is a picked company of men and women permitted for a few short weeks to lay aside their usual burdens of home-keeping or school-teaching or manufacturing or trade—burdens that the world can never lay aside—for a refreshing taste of the "ideal" in whatever form

it may present itself to them. This world's life must always bear the burdens of mining and harvesting and baking—it is to be hoped that there are compensations undreamed of in philosophy for such men and women as have little else than these burdens! It may be that the toils and struggles of the world in mines and fields and kitchens have somewhat to do with stronger flights of the freed soul. However that may be, the three-score years and ten are at best but short schooling for the soul, and it is not to be feared that all life's lessons will be so learned as to result in "irremediable flatness." We have to remember that the raw material of humanity is born into palaces and slums, born to wealth and poverty alike, that seventy years cannot bring to a common level. The flood-tide of human life marks its shores here and there with permanent, picturesque advance; then the ebbing tide recedes to gather itself together again from its lowest point for the divine impulse that is at the center of all things. If there is infinite wisdom and infinite power at the center, so is there infinite patience as well, bearing with our halting forward steps.

And for such as keep the open mind there will be the "flashes of insight" revealing the "life of the spirit." This is the goal of human life ever moving farther on—a goal never to be reached, because it is life-rooted in the infinite.

ELIZABETH POWELL BOND.

IMPORTING MINISTRY AND LEADERSHIP.

Judging from recent developments there seems to be a more or less pronounced tendency in our Society away from what has always been considered one of our most cherished and vital principles. There is to be found in many meetings that have fallen low in spiritual life as well as in numbers of Friends in attendance, a strong feeling that if only some strong personality could be imported from the outside to speak and to take other leadership, the meeting would be revived. In not a few instances the effort has been made to supply the supposed need in the meeting by inviting ministers of prominence in the Society to attend regular meetings for worship with the full expectation that they would speak. This is a practice that is being adopted probably more and more extensively and the number of those Friends who feel that regular preaching in our meetings for worship is a necessity is probably increasing.

It is, indeed, to be regretted that, having as our foundation what we and very many others believe to be the true principles of religion, our Society is, generally speaking, in so weak a state. It is also a fact that in any effort to teach our principles —and to live them—and to increase our strength we have serious obstacles to encounter. In these days of highly cultivated men in the church pulpits, with the best singers in the choirs, with the everlasting running after entertaining lecturers and speakers on all sorts of subjects;—with these and other attractions familiar to many of our own people, it is not surprising that we have little or no patience with or faith in totally or half silent meetings.

Unless we are willing, however, to make compromise with a system of professional ministry that is manifestly failing to meet the soul needs of many thousands of people in this day, it surely behooves us Friends to consider very seriously what we are thinking and doing. We have always held as the main fact in our religion the privilege of every soul to come directly in communion with God. Many men and women among us have in the past been so inspired and directed by the spirit of God in their souls that they were tremendous powers for good. What we need perhaps more than anything else in everyone of our meetings is to clearly realize and believe that each member is a potential minister, either for vocal or some other service. We must come to understand that in every meeting there is much latent and unused power. It is to the development of this power that effort should be directed. The false notions that prevail regarding the ministry in our Society must be corrected if we are to have free and loving interchange of expression of soul experiences in meetings for worship. Mere preaching by gifted speakers is not establishing true religious fellowship nor bringing the Kingdom of God for the big evangelical churches and it certainly cannot be expected to do more for Friends. The thing we must have if our meetings are to be more than mere formalities to ourselves and unattractive to others is genuine experience of God in our souls together with a willingness and a desire to act according to the inspiration that comes to us.

ARTHUR M. DEWEES.

Riches are then to be partaken of rationally, bestowed lovingly, not sordidly, or pompously; nor is the love of the beautiful to be turned into self-love and ostentation; lest perchance some one say to us: "His horse, or land, or domestic, or gold, is worth fifteen talents; but the man himself is dear at three coppers."

2nd Century. *Clement of Alexandria.*

The new heroism manifests itself at the present moment in a universal determination to abolish poverty and disease.

In "Newer Ideals of Peace." *Jane Addams.*

SELECTING READING FOR CHILDREN.

[Read at the Week-end Conference at Sandy Spring, Md.]

The importance of supervising and selecting the reading for children and young people, cannot be overestimated. A child's mind is sensitive, and susceptible to every influence for good or evil, and if books whose tone is not of the most elevated character are given him to read, we cannot blame him for unconsciously absorbing and imitating their manners and morals.

It is imperative to begin to cultivate the taste for good reading early, and though it entails a good deal of trouble at first to watch over and select all of the reading matter, the effort soon becomes less. To rouse the interest of the child reader in short histories and Greek myths, as Hawthorne presents them for instance, may be at first rather difficult. As the mind, however, becomes filled with high ideals and healthful thoughts, the taste for mediocre and improper books dies a natural death.

If children from twelve to fifteen years of age are permitted to read the popular novels and all of the magazine stories, their taste will inevitably become vitiated; give them Dickens or Scott to read, and they will instantly vote them stupid and tiresome. Suppose a young child should be found reading "Vanity Fair," or "Jane Eyre." The mother might not know it, or if it did come to her knowledge, she would probably say that the child could not understand the improper parts of it. This would certainly seem to be a mistake. The whole atmosphere of these books is unsuitable and any child who would persevere in reading them, would be able to appreciate to some extent the questions involved.

It would be an excellent plan for the mother who is really interested in the unfolding of her child's mind, to make a graded list of books which should be divided into blocks, suitable for the child's development. There are many parents who make no restrictions as to what their children shall read. As soon as they have learned to read, they are allowed to have any book in the house, and some of the best authorities consider this the right method. It seems to me that you might just as well turn a child loose to form his character, without direction or help. While we all agree that too much management does not tend toward building up a strong character, certainly with the majority of children, the necessity of a guiding hand is often felt. Above all things, it is necessary to cultivate a taste for solid reading early. Then when the child has more freedom in the choice of literature, he will be able to withstand the alluring flashiness of many of the magazines and books of the hour.

The newspapers are another potent influence with the young reader. The matter in them, is as a whole, totally unfit for the young mind. There is always, of course, a great deal that is improving and interesting in the daily journal, but I fear there are very few young people who would not read an account of a murder or a lynching, in preference to the questions of the day. There are very few parents who have time to select each day the good from the paper for the benefit of the child. Thus to prevent over-stimulating and exciting his mind, would it not be better to forbid his reading the newspapers at all, until he is able to discriminate for himself?

At a recent lecture in Washington upon this subject, under the auspices of the Historical Society, the lecturer asserted that, in his opinion, it was a great mistake to give a child condensed versions of famous stories. I cannot agree with this. As a small girl the tales from Shakespeare, by dear Charles Lamb, were placed in my hands, and I can never forget with what eagerness I devoured those tales, and then re-read them. When I came to read the originals, it was delightful to recognize old friends with new conversations.

It is certainly well for a child to become familiar with the lives of our great men, but we could scarcely expect him to wade through a full long biography, every page of which might interest the adult reader, and the same rule holds good with histories. It is just so with the standard and classic works. Many of them are beyond our comprehension in childhood, but that is no reason why we should not become acquainted with their stories in bare outline.

I cannot close this paper without recommending a book, which should be known as a standard work and be found on every child's bookshelf. The story is translated from the German and its title, "Heidi," is the name of the child who is the central figure. The whole atmosphere of the book is filled with a lovely, uplifting spirit—and yet no one would think of its being "goody, goody." It is written in almost as simple English as "Pilgrim's Progress," and is thoroughly childlike, yet it holds the interest of an adult reader as well as that of a child. "Heidi" is a book that one feels better for having read and its pure, helpful tone seems almost a benediction.

DOROTHY BROOKE.

O Lord, I stand much in need of yet greater grace; if it be thy will, I would attain to that state where neither man nor any creature shall be a hindrance unto me.—*Thomas a Kempis.*

THE FIRST-DAY SCHOOL AND ISOLATED MEMBERS.

[Paper read before Blue River First-day School Conference, held in Chicago, Second month 24th, 1907, by Marianna Burgess.]

The work of the First-day school may be extended and interest aroused among members and others at a distance in various ways, but a plan of systematic correspondence, energetically carried out in a way somewhat similar to that which is known as the "follow-up" system in business, so much in vogue at present and so eminently successful in creating and maintaining trade, would certainly accomplish favorable results.

The business of great corporations and trusts is promoted and extended through the expenditure of vast sums of money, and of time in faithful personal work, through visiting and correspondence. In proportion to the amount of capital and time expended in the early stages of a venture does the business grow and become a financial success.

So it has occurred to me that the same faithful adherence to principles might be utilized in promoting and extending righteousness, truth, purity and goodness as embodied in Friends' principles; and this without danger of proselyting.

Inquiries have come to us as to whether our lessons might be followed at home; this is conclusive evidence that the way is open in some sections for us to encourage the pursuance of study in the regular courses prepared for use in the First-day school.

The important leaflet outlining the "principles underlying the organization and testimonies of the Society of Friends", as published for Friends' General Conference by Eliza H. Worrell, Philadelphia, should be in the hands of every young Friend; and those older, who have not kept in mind these foundation stones upon which our Society was builded, may study this leaflet with profit as First-day school lessons.

What better missionary work, then, could we as individuals do than through the expenditure of a small amount of time and means, to endeavor to disseminate the truth gathered from this literature? By personal correspondence with those who have not had opportunity of Friendly teaching we might bring many to a knowledge of our simple living and practical Scriptural interpretations and testimonies.

We should not only consider it a duty but a great privilege to thus communicate with Friends and others at a distance, bringing them in touch with the helpful sentiments of these valuable compilations so kindly placed before us by those who have prepared them most painstakingly and in labor of love.

We need to study these lessons ourselves. I say study them, not merely glance over them or read them thoughtfully once or twice. They are handed to us free of cost, time, labor and money having been expended for our benefit, and to gain the benefit intended we need to study them. When we have thus prepared ourselves, we will become filled with the light of truth gained through the seeking for it. This we shall not want to retain for our own selfish satisfaction, but will anxiously desire to give it forth to others.

I have no general plan to propose for the extension of the work of the First-day school to distant Friends and others, nor any theory to advance for the increase of our membership by work at home, but I believe that a few pennies expended on the part of each individual and a small amount of time each week or month devoted to writing short and impressive letters to those who need instruction and information would accomplish an inestimable amount of good, and this without the formal appointment of committees to carry on the work, or the burdening of workers in the First-day school.

The broadening and strengthening of those who would thus participate in such correspondence would no doubt be encouragingly manifest in a very short time. From our circle of friends at a distance each one of us could surely interest a few girls, boys, young men, young women and thus bring them in touch with Friendly principles. I mean not only friends to whom it is our habit to write—our child friends and youthful acquaintances, but also to other customary correspondents we may extend the influence of the First-day school lessons by an occasional allusion to the benefits to be derived from them. The young, however, the light-hearted, the careless and thoughtless, those who seem indifferent to serious thoughts and aims for the better things of life—these need our special thought and tactful care.

Our first letters, as are many of the "follow-up" business letters of promoters, may be consigned to the waste basket or thrown carelessly aside; the business promoter, nevertheless, does not cease his writing if he receives no reply, but one letter after another follows at regular intervals. It sometimes requires months to draw any kind of recognition from the person written to, but finally a sentence, a carefully framed thought catches the eye of even the busy man, and he stops for a moment to glance at it, the proposition for the first time arouses his interest and he writes for further information. May we not muster the same courage, faith, persistency and activity in the spread-

ing of truth, so essential to peace, comfort, happiness, right living?

Let us not expect encouraging replies, but let us make each presentation of the subject more attractive than the previous letter, and in time some thought, some expression, may claim attention and the persistent following will bear fruit.

We need not criticise, we need not show too much anxiety for helpfulness. When we begin; when we "take away from the midst of us the yoke, and the putting forth of the finger and the speaking wickedly," (for I believe that "putting forth of the finger" means the attitude of criticism, and the speaking of the idle word is what the ancient writer meant by "speaking wickedly")—when we put away these things and draw out our souls to the hungry and satisfy the afflicted soul, then shall our light rise in darkness and our obscurity be as the noon-day, and "Jehovah will guide us continually, and satisfy our souls in dry places and make strong our bones." In accord with the spoken word of yesterday by our Friend Abel Mills, "we shall be like a watered garden, like a spring of water whose waters fail not, and they that shall be of us shall build up the waste places; we shall raise up the foundations of many generations, and we shall be called the repairers of the breach and the restorers of paths to dwell in."

I believe to those of us who are very busy, whose time seems not our own, whose duties each hour of life seem more than we can attend to, to us comes this message. We shall be shown the way through Divine guidance if we will remove from the midst of us "the yoke" that hinders; thoughts and expressions in the spirit of love will be given to us to impart, and we shall spread the knowledge of truth to distant members and others, with the First-day school as our temporal guide and the Source of all Good as our eternal guide.

Chicago, 2nd mo. 25th, 1907.

SILENT MEETINGS.

The question often arises, especially in the minds of the younger element, "What is the good of silent meetings?" Their primary purpose, it may be said, is to afford an opportunity for the inner consciousness, which is prone to lie dormant during the stress of business, of work, or, possibly, of recreation, to assert itself, and to exert its proper influence on the life and character of the individual.

It is doubtful whether any meeting of a religious character need ever be absolutely silent, especially if all present are faithful to the Divine requirements. A word will arise in some mind which if it be expressed, may prove profitable to others of the company, and, perhaps inspire them or turn to vocal expression. It is true, however, that many meetings at the present day are silent, and it is important that this silence may also be profitable to those who gather under its influence.

Communion with the Divine can be best attained and enjoyed when all distracting and disturbing elements are removed. When the mind is abstracted from business, pleasure, or the daily round of duties at home or elsewhere, the "better part" rises into dominion. There is, or ought to be, a revival of the spiritual life which is so often overshadowed and crowded aside by the concerns of everyday life. This may find expression in words, or may serve as a stimulus to better and higher living, and thus benefit all who come under its influence.

The early Friends were deeply imbued with a sense of the importance of silent worship—waiting upon the Divine Spirit. There is a tendency at the present time to undervalue its advantages. The disposition to be always active, however, is somewhat foreign to the Friendly principle. There should be time for reflection, for communion with that portion of the Divinity which finds its home in every heart, waiting to be nurtured in order that it may develop and give tone to the life and character of each individual worshipper. There ought to be a period of silence in every religious meeting, so that opportunity may be given to become acquainted with that higher nature in each which is capable, if it be properly cultivated, of contributing very largely to our growth in spiritual things.

Norristown, Pa. E. R.

A VISIT TO A LONDON MEETING.

[The personal letter from which the following is an extract was written Eighth month 12th, 1906.]

Yesterday we visited the tower with all its tragic extravagant sacrifices of human life and human suffering. Our experiences of to-day have been of quite a different nature. We attended meeting this morning, Westminster Abbey this afternoon and St. Paul's this evening.

The meeting house is at 52 St. Martin's Lane, and surely there is not a quieter or more restful spot in all London. However, there were some minor interruptions, for we had not been seated more than a minute when a kind elderly Friend came up and whispered to me, "The men usually sit on the other side; thee doesn't mind, does thee?" The meeting is not so large as ours at West Chester. It began with a short, but very helpful prayer followed by a very impressive sermon on "The work of Righteousness is Peace." The speaker told how, when a boy, he had heard the

echoes of the bitter controversy as to the priority of Righteousness or Peace, and how finally we now see that both were right in a measure, for Righteousness is the complement of Peace and Peace the complement of Righteousness. We can not have one without the other, yet neither one nor both are sufficient, for there must be added the mission of giving or sharing with others, "There is no keeping without giving, for such is the law of love."

Among the visitors were Prof. and Mrs. Battin and their party of tourists. Among other recent visitors from Philadelphia, I recall the names of Mrs. J. S. Bunting, H. C. Bunting, Miss Elsie Oakford, Mrs. C. W. Pickering, Jr. and Robert Stubbs, who attended the meeting on the 29th of Seventh month, and Robert Biddle, Helen C. C. Biddle, Mary C. Biddle and Helen R. Biddle, on Seventh month 1st.

BIRD T. BALDWIN.

ON TEACHING RELIGION IN THE SCHOOLS.

[By Edward B. Rawson, Superintendent of Friends' Schools, New York City, in *The School Journal.*]

The question of what shall and what shall not be taught in the schools can be answered only when it shall have been determined what the child needs and how much of his needs can be met better by some other institution.

When the home ceased to afford opportunities for manual training the school was obliged to provide for it. When the changing conditions of life in the cities cut off, beyond the danger point, opportunities for play, the schools were compelled to open the athletic safety valve. When the importance of scientific knowledge came to be recognized, the schools responded. Music is taught in school because it is believed to meet a need and is not likely to be taught elsewhere.

When everybody went to church there was no reason for the school to undertake the teaching of religion. If the majority of our children attended Sunday School and the Sunday School made any pretense of real teaching, the day schools would not be facing the problem of teaching religion.

If religious development is necessary to the highest type of citizenship, some agency must undertake to give religious instruction. If the Church and Sunday School reach only a small percentage of our boys and girls, because of indifference in the home or inefficiency in the Church, some other means must be found. And it is not a question of where the religious training ought to be given; it is a question of fact: Is it given at all? If not, then the schools must, eventually, supply the lack. That is what the schools are for: to meet those needs of the children which are not met elsewhere.

We need not stop to discuss the importance of religious training. A good many people believe it to be necessary, and more and more people are coming to believe so, seeing the fruits of irreligion. Those who deny the value of religion are probably thinking of something else. Many who attempt to teach it put emphasis upon something else, namely, theology.

Whether there can be any religion without theology may be questioned; but the definition of religion given by the founder of one of the great religions includes nothing theological, nothing beyond visiting the fatherless and the widow in their affliction and keeping unspotted from the world. All great religious controversies and quarrels have been over points of doctrine or matters of form. Objection to teaching religion in the schools is based upon the fear that false doctrines or improper forms will be presented.

When great educators say that religion can never be taught in the common schools, they announce their disbelief in a religion that is worth while when stripped of its theological draperies. When leaders in very diverse religious bodies get together to discuss religious matters of common interest they announce their faith in a fundamental religion upon which each has reared his own superstructure of form and dogma. Such faith is spreading and the time is coming when the teaching of religion in the schools will be a recognized possibility.

Is there enough in this fundamental religion, acceptable to all and offensive to none, to be worth while? If one say No, he means simply, that he has not found it. If another say Yes, because he knows it, his evidence is worth more. And there are many, very many who say Yes, knowing that religion existed before religions and continues to exist where all formal religions are denied.

The difficulty lies in the scarcity of teachers who can discriminate between the things that unite all religious people and the things upon which the sects divide, or who can be trusted to put the emphasis upon the essential unities because they see that the doctrinal points upon which men differ are unessential. Qualified teachers cannot be produced for this work as for manual training or music or cooking, but we may not say that the work cannot be done. The demand for it is already strong and is growing and the conservatism of the schoolmen must yield in this matter as it has yielded to other demands.

It will be a long time before professional training will be insisted upon for teachers as it is for doctors and lawyers, but we have made wonderful progress toward that goal which prominent educa-

tors half a century ago declared to be unattainable and undesirable. Special training is required in many school systems; good character may be reasonably demanded; the qualifications for teaching religion in the schools may, and will, be insisted upon.

The popular demand is not for theology, it is rather for the restraining, inspiring faith in eternal goodness that makes men good. Such a religion is not a creed, it is an attitude of mind; it is not taught, it is induced. The teacher, qualified, must be religious; but no matter how fine a theological palace he may have reared or inherited, for his own use, he must realize that every one else must choose for himself the kind of house he will dwell in, and that the broad foundation that underlies them all is the only part he need try to build in his pupils' minds. Such broadness of view is becoming less and less uncommon, and is not so likely to be mistaken for a lack of religion as it once was. The emphasis has long been placed upon the dividing matters of doctrine; but as it is shifted to the unifying and uniting love that constitutes the essence of real religion, the teaching of religion in the schools will cease to be dreaded or to be thought impossible.

The seed of Divine life has been planted in the Eden of every soul.—*Rachel (Barker) Moore.*

"INTERNATIONAL" TEXT STUDY

1907. Lesson No. 15. Fourth month 14th.

GOD GIVES JACOB A NEW NAME.

GOLDEN TEXT.—If we confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness.—1 John 1:9.

THE SCRIPTURE of the Lesson is Genesis 32:9-30.

After erecting the pillar at Bethel, Jacob continued his journey to Mesopotamia. As he journeyed he came to a well in a field near which three flocks of sheep were lying. The men rolled away a great stone at the well's mouth and watered their flocks. Then Jacob asked them if they knew Laban, the son of Nahor. They replied that they did and that Laban's daughter Rachel was now coming with her sheep. Jacob waited for Rachel and when she came he rolled away the stone which the men had put pack, so that she might water her sheep. He went with her to her father and offered to serve Laban seven years if he might have Rachel for a wife. At the end of the seven years Laban insisted that Jacob should first marry his older daughter Leah, and Jacob had to serve Laban seven years longer before Rachel was given to him.

While Jacob was with his uncle the flocks and herds increased greatly. After his marriage with Rachel, Laban agreed that the flocks should be divided and that Jacob should have all the black sheep and all the goats that were speckled and spotted. Jacob's herds increased so much faster than Laban's that his uncle became jealous. Jacob then decided that it would be best for him to leave his uncle and return to his native land. During the years that Jacob had served Laban eleven sons had been born to him; of these only Joseph, the youngest, was the son of Rachel; afterward she had a second son Benjamin.

Jacob left Haran secretly, with his family, his servants and his flocks. Laban pursued and overtook them, but a covenant was made between Jacob and Laban; then Laban went back home and Jacob journeyed on toward the land of Canaan. As he came near to his old home he remembered how meanly he had treated his brother Esau, and he feared that Esau would try to do him some injury. Our lesson tells of the presents he sent to Esau as a sign that he wished to be forgiven.

Jacob realized that he had prospered more than he deserved. Because he felt that God had been very good to him he prayed that He would continue to bless him, and would take the anger out of Esau's heart. In the night, after he had sent the gifts to Esau, Jacob sent his wives and children over the ford of the Jabbok, a brook flowing into the Jordan, and he remained alone until the breaking of the day.

Now that he was returning to the scenes of his boyhood we may be sure that Jacob's thoughts during this lonely night were very busy with the past. Never before had he felt so unworthy of all the blessings he had received. Never before had he felt so strongly that he must depend upon God and be obedient to God if he would be the father of a great people. The wrestling with the angel may have been a vivid dream, caused by the wrestling of his spirit with the spirit of God. Whether it was a dream or a reality, the one important thing in the night's experience was that when the morning came Jacob felt that he had been face to face with God, and that God had given him strength.

TOPICS FOR ADULT CLASSES.—Jacob's Dealings with Laban. Jacob Wrestling with God. Is Worldly Prosperity an Evidence of God's Favor?

QUESTIONS FOR INTERMEDIATE CLASSES.—Tell the story of Jacob and Rachel at the well. How does this compare with the story of Isaac and Rebekah? What had Jacob with him when he went to Laban? What did he bring away with him? Describe the presents Jacob sent to Esau. What new name was given to Jacob and what does it mean? Why are the Jews called Israelites? What is meant by wrestling with tempation? What are some of the temptations that we have to wrestle with? How may we always get the better of them?

FRIENDS' INTELLIGENCER.

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News items for insertion the same week, must reach us not later than Third-day morning; longer articles as much earlier than that as possible.

Address all correspondence to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

PHILADELPHIA, FOURTH MONTH 6, 1907.

THE HUMILITY OF JESUS.

Many of us have fallen into the habit of regarding humility as the special grace of unobtrusive people who rarely do anything in public or society affairs, making it rather a negative virtue of passivity than a positive factor in conduct. Sometimes we even estimate humility to be the basis of self-depreciation and attribute it to people who, metaphorically speaking, seem always to keep themselves reduced to their lowest terms. This idea seems entirely at variance with the example of Jesus, the great exponent of humility. There was no self-abasement in his attitude toward his Father's business. His expression in word and deed was always that of conscious power. He prepared himself for his work by meditation and prayer, but his mission was to do work, not merely to prepare for it. The lame, the halt and the blind, never appealed to him in vain. He spoke with authority to those learned in the law and to them that sat in high places, as he did to fishermen and wayfarers. He repeatedly declared his power and ability to do his Father's work, and claimed complete oneness with God. He rebuked with a vigor that is without parallel, those who, claiming to be the leaders of religious thought, were substituting their own self-righteousness for the real work of bringing a knowledge of God into the hearts of men. Does the picture of this greatest of prophets declaring his mission to hostile people, busy with active service for the afflicted, teaching on the mountain tops and by the sea, rebuking evil, pointing the way of righteousness, positive, aggressive, absolutely confident in his utterances and his power, accord with our modern conception of humility? Yet in the fullness of his power abided also the perfection of humility. It was this quality which helped him to be fearless in the midst of danger, unmoved by opposition and hostility, unswerving in carrying out his mission which was to open the eyes of men to truth. In humility he carried on his work because it mattered not how people regarded him or what personal hostility they showed to him, so long as the truth made headway. His thought was not on the instrument, but on the work which the instrument came to accomplish. He refused signs to a doubting generation because such manifestations of power would exalt him and injure the cause of truth to which he bore witness. The means by which he could have made himself great and influential among the Jews, he never used, because he came in the fulness of humility to preach the truth.

If our present-day conception of humility is modified to conform to the manifestations of that quality as seen in Jesus, it will mean an influence which takes our attention from ourselves, what we can do or how well we can do it, and places it upon the work we see to do. A man humble in spirit will not fear personal dislike and opposition if his course of action is conscientious, because his mind will not be upon himself, but on the cause. When we refuse active participation in meetings, conferences or philanthropic work on the ground of inability or unfitness, we are liable to be cherishing a secret pride which prevents our assumption of a position in which we may not appear to advantage. It is quite time that we cease to confuse lack of self-trust, inertia and undue thought of ourselves with the Christ-like grace of humility. The secret of its true possession is losing sight of our personal selves in the work we have to do.

If we accepted Shakespeare's famous couplet:

> "All the world's a stage,
> And all the men and women merely players,"

as a finality, we ought not to be prominent in the play unless we can do our parts well; but if we hold to the idea that the world is a workshop and not a playhouse, the accomplishment of work must take precedence over the graces of the worker.

And as we perceive all around us work that needs to be done, if we are genuinely humble, ready to give up the thought of self for the larger interest in the work, we will be active in the promotion of good, and persisent in resisting evil.

It may be—I don't say that it is so—but it may well be that the distinctive work of Quakerism can only be done by a small church—quiet, unobtrusive, but subtle and leavening.

—*E. Richard Cross in The Friend (London).*

The support of the colored schools must be, and is a wise and righteous thing. Let us not be distracted from it by apprehensions concerning other and less plain matters.—*Howard M. Jenkins.*

WE ARE ALL OF ONE RELIGION.

"One God and Father of all, who is above all, through all, and in you all."

I want to illustrate this by telling the experience of our Delaware Peace Society. We offered four peace prizes for the four best essays on Peace. They were to be written by children between the ages of 12 and 15 years. No essay to exceed 500 words. Two prizes to girls, and two to boys; open to all children of Wilmington and vicinity without distinction of sect, color, or nationality. The result of this offer was a surprise to me. The competitors were all of the humbler class. Our Friends' school has over 200 pupils, none tried for the prize; perhaps 35 were within the prescribed age. The competitors were nearly all attenders of our public schools. Only one Friend was among the competitors. There were sixteen essays offered to the committee, fourteen written by girls, only two by boys. The first prize to a girl was awarded to Maggie C. Gallagher, 15 years old. She has two brothers, one an infant and one sister older that herself. Her father is a working man. They have no help in the house, so mother with an infant is very closely confined and works hard. The two girls go to school helping mother when they can. They are Catholics knowing little of Friends. Maggie's essay was undoubtedly composed and written by herself. All the writers had the privilege of reading the writings of authors on the subject. Following are some selections from her paper: "There are two forces, love joining; hate separating; peace is love in action, war is hate in action.' 'Christianity is a religion of love, so should Christian life set forth the Gospel of Peace.' 'It should begin in the home.' 'Let us sink every battle-ship under the wave of world-wide good-will.' 'Peace can only be brought about by universal justice.' 'A square deal makes impossible a fair fight.' 'Through the influence of the rising generation war will be avoided in the future, and the sweet word peace resound throughout the land."

The boy who took the first prize was J. Lybran Pyle, 14 years old. His parents are living and are earnest Methodists; they know more about Friends than Maggie's family. Lybran attends public school. Following are selections from this paper: "Peace derived from the Latin Pax.' 'Peace is freedom from internal commotion and war.' 'Great peace have they that love Thy law." He then describes the horrors of the battle-field:

"The victorious army spreading desolation and destruction, the homes whose miserable inhabitants fly in want and despair; the widow, the aged parent, the unprotected orphan. During peace the nations are prosperous; trade and commerce flourish.' 'War destroys all this.' 'If there be peace in a community all become friendly and neighborly.' 'If we have peace with our Maker we shall have heavenly rest and comfort.' 'The people of the United States should build more firmly the foundations of peace, then they will be rewarded by the Maker of all men."

J. Milton Frizzell got the 2nd prize for the boys. The family are Presbyterians, live in the suburbs; don't know much of Friends. He is a very small boy hardly more than 12 years old; his father asked to see his essay before he took it to the committee, but he said "No; the committee must see it first". So he wrote and copied it without any help, except the books or pamphlets he choose to look at. . . . "Peace will only come when men learn to love their neighbors as themselves.' 'The Prince of Peace came on earth to establish a kingdom of peace under the reign of Love.' 'The professed Christian churches and ministers teach the Gospel of Christ, but they do not practice it as they should.' 'In our Civil War the ministers of the North and of the South each urged the war on their own side.' 'Peace does not make a blot on the nation's history nor cause famine, nor cost millions of lives or dollars, nor make many sad homes as does war.' 'In detailing the miseries and crimes of war there is no temptation to exaggerate; no depths of coloring can approach the reality." The mere idea of a human being using all his power in destruction, ought to send a shudder through our frame, but the countless murders of war are heard as amusing tales.' 'After all the destruction and loss of life, by innocent parties, not one jot or tittle of the dispute is settled.'" . . . Ruth Hoopes, a member of our meeting and regular attender of our First-day school, 15 years old, took 2nd prize for girls. She describes the barbarity of war in former times. "Much has been accomplished in amelioriating the horrors of war. Grotius' 'War and Peace' appeared in 1625, his advanced ideas had a marked influence. When Gustavus Adolphus was killed on the field of Lutzen a copy of Grotius' 'War and Peace' was found in his tent.' 'Gustavus stood for mercy even in those savage times.' 'Of the three million dollars to be spent at the Jamestown Exposition less than 3 per cent. will represent what will not be military or naval; if this money were used for education we would gain more of construction than destruction.' 'The greatest steps in the way of Arbitration are the treaties of Denmark and the Netherlands, and Chili and Argentina submitting all questions without exception to arbitration.' 'To crown this Chili and Argentina have erected a statue of the Prince of Peace on their boundary.'" I think this essay contains more well

arranged historical information than any other. Now I think every sentiment expressed in these essays is pure Christianity as taught and exemplified by Jesus. A religion of love. "Glory to God in the highest, on earth peace, good-will to men." No dogma or doctrinal argument. No reader would know if not told who was Quaker, Catholic, Methodist, or Presbyterian. All hold to the "Divine Immanence," "the Light within," God is the teacher of His people," so "we are all of one religion." The sects, creeds, forms are the results of education, and all should have freedom therein.

"In time to be, shall holier altars rise to thee,
Thy church our wide humanity.
White flowers of love its walls shall climb,
Sweet bells of peace shall ring its chime,
Its time shall all be holy time."

—*Whittier.*

I would ask if this offer had been accepted by the students of Swarthmore, or Friends' Central School, would they have done better? All honor to our public schools.

DAVID FERRIS.

WILLIAMSON SCHOOL COMMENCEMENT.

[Address of Isaac H. Clothier, Chairman of the Board of Trustees of the I. V. Williamson Free School of Mechanical Trades, at the recent Annual Commencement, at the School in Delaware County, Pa.]

Another year has passed. Another class has gone through its finishing course of trade instruction at this favored school, and to-day joins the body of its Alumni, and the intelligent workers of the land.

It is always interesting to witness young people starting out in life with hope and enthusiasm on their Commencement Days—which mean so much to them; but in leaving colleges and academic schools oftentimes—perhaps in the majority of cases—no choice of an occupation has thus far been made, it being afterward determined, sometimes by chance surroundings, opportunities, or suggestions from interested and well-meaning friends, but not always because of special adaptability to the pursuit chosen. But each Williamson School graduate decided on entering here his field of labor in life, and the three years have been spent under skilled instruction in fitting himself for an intelligent performance of the duties of his coming occupation, so he leaves here, not aimlessly, but with a definite and commendable purpose in life.

The graduating class of to-day numbers 52, and is made up of: bricklayers, 10; carpenters, 10; stationary engineers, 6; machinists, 14; pattern makers, 10; mechanical draughtsmen, 2; total, 52. Including these, the total number of graduates to-day is 599, divided as follows: bricklayers, 143; carpenters, 121; stationary engineers, 52; machinists, 170; pattern makers, 111; mechanical draughtsmen, 2; total 599. This class of 52 is the largest number we have so far graduated in any year, but the increased accommodations have enabled us in the past two years to enlarge our classes, and hereafter we expect to graduate each year from 60 to 70 young men. The influx of this body of trained industrial workers into the community must have an important influence not only in the increase of productive capacity, but in the healthful influence exerted on society by such an addition to its force of self-respecting and intelligent workers.

Having in the last addition reached the limit of our shop and drawing room capacity, we propose during the coming year to take another step and to make an addition to our shop buildings, Numbers 1 and 2, in the erection of a building 116 feet in length by 50 feet in width. This will give us increased accommodations for carpentering, machine work, brick-laying, and pattern-making, with class rooms and lavatories for each of the departments; a large room for mechanical drawing, a forge room, a lumber store room, and a physical laboratory. The removal of the drawing classes from the administration building will give much needed space for improvement of the library and reading room, a reception room and added dormitory accommodations. On the completion of this improvement, we will be prepared, by adding dormitory buildings as required, to accommodate and instruct over 300 pupils.

This school, conceived by its shrewd and keenly observant, but most retiring founder, was the first fully equipped trade school in the country. The pioneer in its robust and beneficent work, it has quite naturally been followed by others. It may well be said, in view of the widespread interest in trade and industrial education all over the land, that this form of education has become one of the features of the times. While fully equipped trade schools are still quite few, industrial and manual training schools have grown to be abundant, and are doing most excellent work. Interest in the subject of trade instruction has especially grown during the past few years, and may be said to be now commanding public attention more than any other form of education. Propositions to make it part of the public school system are often made, and visits to inspect the work of this school are frequent by those interested in seeking the best attainable knowledge on the subject.

I observed within a few days an account of a proposition in the Legislature of Connecticut for the establishment of trade schools in towns or

school districts throughout the State, the State to pay one-half the expense. Such a proposition, it was stated, would probably not be opposed by labor interests now, while there can be no doubt but that a few years ago the opposition would have made itself felt, and would probably have been fatal to the passage of any bill of the kind.

The interest in the subject is also shown by the formation of associations to consider the subject in many parts of the United States. Probably the most noteworthy is the National Society for the Promotion of Industrial Education organized in New York City last November, but representing various parts of the country. Its members represent many and diverse opinions, but all agree on one point—that there is a great need for advanced methods in trade training.

As regards the teaching of trades and turning out of fully equipped journeymen in the various forms of mechanical trades, there can be no doubt that the character of instruction afforded at this School is incomparably in advance of the old apprentice system, which was wasteful both in labor and in time, turning boys into journeymen through most improvident methods, taking five years to do the educational work of three years, the boys doing meantime a great deal of unnecessary drudgery, and picking up a knowledge of the trade as they could, too often almost without instruction, or instruction most grudgingly given by uninterested journeymen, themselves not over-skilled, and interested in the learners only as fags or attendants on their own convenience.

There were of course many conscientious employers who did the best they were able to do for their apprentices, but the system, though the best attainable, was unsound, and with such training, even at its best, the true and economical methods of instruction at this school afford no comparison, but only contrasts.

The change in the attitude of employers of labor towards graduates of this school speaks volumes. At first, unwilling to employ them for fear the instruction they had received was theoretical rather than practical, and entertaining honestly the belief that a short period at least of semi-apprenticeship was necessary to make practical journeymen of them, they gradually came to the knowledge of the facts, and for a number of years past in increasing volume, the demand for our graduates has grown until now it is difficult and at times impossible to supply the unsolicited applications for their services.

Some of the prominent corporations and business firms in the land have been among the employers, including the Pennsylvania R. R. Company, the Baldwin Locomotive Works, the Pennsylvania Steel Company, the United Gas Improvement Company, the American Car and Foundry Company, and many others.

Within a few days an application has been received from D. R. Mathias, General Superintendent of the Illinois Steel Company, for twelve machinists and two pattern makers, the former almost the entire number of our present graduating class. The Standard Roller Bearing Company of Philadelphia, which has rapidly developed to be one of the important industrial plants of our State, also has employed some of our machinists, and stands ready to take as many as can be spared.

Among some of the greatest individual successes, however, of our graduates, are those in the building line, the bricklaying and the carpentering. The opportunities for personal successes here are probably greater than in the mechanical engineering line, because from the nature of the building trade it is in the hands mostly of individuals, not corporations, and therefore it is easier for young men to start in business for themselves than it can be in mechanical engineering.

The young men who leave this school do not expect to remain in the army of ordinary day laborers. Their education and training in morals and academic scholarship, as well as in skilled handicraft, give them not only the ability but the ambition for high aims in life. News from them and of them comes to the school continually. Numbers of our former graduates have developed into foremen of manufacturing or of building firms or other positions of responsibility, while not a few are considerable employers of labor themselves. All our graduates, so far as appears, look back on the school with pride and gratitude as the starting point of their busy and self-respecting lives.

When I remember I. V. Williamson's most unostentatious life, prudent and economical to an extent which sometimes brought criticism upon him, I cannot but think how, especially in the establishment of this school, it has blossomed into benefactions to the human race, growing and expanding as the years go by with an influence for good permanent and incalculable, and bearing abundant fruitage in the busy and productive lives of more than half a thousand young men and their descendants.

Young men of the graduating class, in taking up your life work to-day, you have, I believe, a richer heritage than you know. Under normal conditions youth enters upon the period of responsibility with the springs of life full of vitality, and with confidence in itself and in the future. This is as it should be, and the want of experience, and consequently of the well-balanced judgment which

should come with years, is perhaps compensated for by this grand well-spring of vitality, even though oftentimes unwise in its disregard of the teachings of experience, yet not less grand in its essence, and notwithstanding all drawbacks, with wonderful possibilities open to it.

When these springs of life are pure, wholesome, and untainted, with care and energy, no limit can be set to the possibilities of success.

I have often thought, as looking back upon my own career, I have realized the errors and shortcomings, that if some portion of that knowledge which has come to me through hard experience could have come at the outset of my career through kindly business counsel—and I had been willing to accept it—much might have been spared me and greater results accomplished.

I know well that the young prefer to work out their own careers and perhaps it is best that they should do so uninfluenced by the counsel of their elders. And yet those of us who have laboriously climbed the mount of life nearly to the summit cannot but look back with interest and some concern upon those who, like yourselves,—are just commencing the ascent.

Our words of counsel will not be heeded by some of you, but there are some who may be as the good ground where the seed sown will be received and yield the marvelous increase. Strive not for an easy time in life, but seek that only which you fairly earn by your own labor and by intelligent and helpful direction to the labor of others. If you seek money as every young man should to use for the well-being of himself and his own, seek it only as a means to an end, and not for itself, or for use in unworthy ways, for personal ease and gratification. You naturally desire happiness; seek it through the paths which alone lead thereto. Honest and conscientious work, activity mental and physical, can lead you to it as no other pathway can. My opportunities for observation in life have been somewhat extensive, and I believe, and believe profoundly, that the lives most devoid of genuine happiness are those which are devoted to the pursuit of pleasure, amply endowed with wealth, and seeking happiness alone, leading utterly barren and unproductive lives, lives at best far from satisfactory, and oftentimes—even without sin—a curse to themselves and their descendants.

A remark of Stevenson's contains the gist of my thought:

"I know what pleasure is for I have done some good work."

I counsel you on this Commencement Day—seek happiness, not through short cuts as it were, but through the paths I have tried to indicate of a well rounded life; "seeking not its own, bearing all things, believing all things, hoping all things and enduring all things" for the sake of the higher life. "Seekest thou great things for thyself, seek them not."

This counsel sounds perilously like preaching for one who has no right to preach but I place it not upon the true ground of the eternal verities, but simply on the lower ground of your own selfish happiness in this life, and the wearing of the earthly crown alone. I solemnly believe if you look no further than worldly success and happiness, they will best be secured by: first, purity of life; second, by conscientious work, by mental and physical activity, and by the practice of the precepts of the Christian religion.

Young men, your Commencement Day falls coincidently and auspiciously on the eve of Easter Sunday. I have been thinking if the spirit of the life of the Carpenter of Judea could enter into the lives of you fifty young mechanics, what a power for good in the world would go out from this school to-day. Will you not at least keep the blessed association in your minds, and let it hallow always your memories of Commencement Day.

BOOKS AND READING.

No volume of the Men of Letters series (Macmillan) is better than Prof. George E. Woodberry's new critical biography of Emerson. The "strangely isolated, strangely exalted soul" is shown in its growth, from the shy lonely boyhood of Emerson and his Harvard career, to his ripening powers and finally his achievements in noblest philosophical teaching. The writer of the book was chosen well; he has a fine sympathy with his subjects, and writes with a poetic, illuminating vision. It is rarely that a great character has been so admirably interpreted to the world. Even the most thorough lovers and students of Emerson will find fresh light in this book.

HEPATICAS.

Brave little flowers, that dare the Spring's cold breath,
Whose blossoms open when the earth is brown,
Ye seem to say: "Behold, there is no death!
We live eterne, unheeding Winter's frown."
On stony hillsides, clustering near old trees,
In crevices of rocks ye firmly cling,
By storms undaunted, careless of the breeze
Which rudely blows, while Winter flirts with Spring.
A lesson we of human birth might learn
From the sweet sermon which thy life unfolds:
It is not best for us to tearful yearn,
For aught the Father wisely from us holds.
Our deeds an odor to our lives can give,
It matters little where we're born or live.

In the Christian Register. ANNA M. S. ROSSITER.

DEATHS.

CANBY.—Second month 27th, 1907, at his late residence, Friends' Home, 6300 Greene St., Germantown, Joseph Canby in his 93rd year. Funeral at the Home, Third month 2d, at 2 o'clock. Valued testimony was born of the exemplary life of patient faithfulness to manifested duty in all the relations of life; as a son and brother, a devoted husband, and a kind and loving father and a cheerful and trustworthy neighbor and friend, whose wise judgment and counsel made many friends; a respected member of Race Street Monthly Meeting of Friends of Philadelphia. According to his wish he was cremated, the ashes were to be interred in the grave of his dear wife at Corey, Pennsylvania, near the reisdence of the surviving son and grand-daughter. "Blessed are the pure in heart for they shall see God."

HARMAN.—At her home in Oxford, Ind., Third month 14th, 1907, Rachel A. (Bond) Harman, in the 73rd year of her age; a Virginian by birth, daughter of Abner and Mary Bond of Winchester, Va., and only sister of John L. Bond of Apple-pie Ridge. She leaves her husband, one daughter, one son, and six grand-children. She was a member of Hopewell Monthly Meeting.

McDOWELL.—At 48 East 35th St., Bayonne, N. J., on Fourth-day, Third month 13th, 1907, Ella Vail, daughter of Alex. H. and Mary D. V. McDowell, aged 2 months and 21 days.

NICHOLS.—At her home near Gibbon, Nebraska, First month 1st, 1907, Margaret Seaman Nichols, wife of Walter S. Nichols, in the 27th year of her age. She leaves a husband, father and sister, and many friends to mourn her loss. She was a devoted wife and daughter, and a member of Marietta Executive Meeting. Interment at Friends' burying ground near Marietta, Iowa.

RICHARDS.—At his home in Fulton Co., Pa., First month 27th, 1907, John T. Richards, aged 83 years. He was a birthright member of the Society of Friends, but upon removal in early manhood to a locality where there were no Friends he became attached to the Presbyterian Church and was constant in his devotion to its religious tenets. He was a brother of Sarah M. Carver of Philadelphia.

RIDGELY.—At her residence in Camden, Delaware, Second month 15th, 1907, Mary Ann Ridgely, widow of the late Eugene Ridgely, in the 85th year of her age. She was a life long member of the Society of Friends and for many years an elder. Her life was spent in the service of family and friends. Nor was the stranger turned from her door; acts of kindness here and there, charity extended without display, will cause her memory to be long cherished in many grateful hearts. She was permeated by the spirit of love and charity and diffused that atmosphere at all times. She bore a long and painful illness with uncomplaining patience and Christian resignation. Her death was peaceful and her countenance afterward presented a beautiful, restful appearance, as though she had simply fallen asleep.

"Sleep that no pain shall wake,
Night that no morn shall break,
Till joy shall overtake
Her perfect peace."

E. M. C.

SCARLETT.—At Daytona Beach, Florida, Second month 25th, 1907, Taylor Scarlett, of New Garden township, Chester county, Pa. He was a member of Kennett Monthly Meeting; a man of irreproachable character who will be greatly missed in the community where he has been a life-long resident.

SWANEY.—At the home of Chester Swaney near Lincoln, Neb., Second month 3d, 1907, David Swaney, a member of Nebraska Half Year's Meeting, in his 80th year. His remains were brought to Putnam county, Illinois, and laid by the side of his wife on Second month 8th, 1907, in Clear Creek Cemetery, she having preceded him several years.

TURNER.—At the home of her son, James Turner of Pittsburg, Pa., First month 3d, 1907, Mary J. Turner, in the 75th year of her age. Her illness was a lingering one which she bore with Christian fortitude. Interment in Friends' Cemetery, Harford Co., Md.

WILDMAN.—In Byberry at the home of her son-in-law, Edward Comly, on Third month 5th, 1907, Hannah J. Wildman, widow of Joshua K. Wildman of Bensalem, Bucks county, in her 84th year. She was an esteemed elder of Byberry Monthly Meeting of Friends, and a faithful attender as long as health permitted, feeling it a pleasure, and a duty. Her deeds of kindness and generosity, her desire for the happiness of others, together with her love and sympathy for the afflicted, gave evidence of the pure spirit within. Her patient and quiet submission was manifested in the death and long illness of her husband, and two daughters, and in her affliction at the last, when she expressed much thankfulness for all assistance. While asleep she passed away calm and peaceful. At her funeral on Third month 8th, when many friends and relatives gathered, Nathaniel Richardson, and Anna Comly impressively extolled her virtues, and paid a fitting tribute to her memory. R. C. W.

MARIE KEMP HOADLEY.

The faculty of Swarthmore College has heard with feelings of deep regret the sad tidings of the death of Mrs. Marie Kemp Hoadley, the wife of Professor George A. Hoadley, a graduate of this college and for a number of years a member of its faculty.

We desire herewith to place on record our high appreciation of the admirable qualities of both mind and heart which characterized Mrs. Hoadley and endeared her to all her friends; and to express to Professor George A. Hoadley and the members of his family, our deepest sympathy in this hour of their great affliction.

William Hyde Appleton,
Ferris Walton Price,
William Isaac Hull,
Committee of the Faculty.

Swarthmore College,
Second month, 16, 1907.

NOTES AND ANNOUNCEMENTS.

Emilie P. Jackson suggests Detroit as a good place for holding the next Conference. She urges in its favor that it is in the Middle West, equally accessible to all Eastern and Western Friends. The summer climate is delightful and there are daily excursions on the lake, both long and short. There are also a number of Friends in the city and many who would be glad to know more about Friends and their manner of worship. There is a large hall seating 3000 which could no doubt be secured. [Friends who would like to see the conference at Detroit, and who would go in to make the local arrangements there a success, should make it a point to be represented at the Central Committee meeting at Asbury Park in Sixth month, and to have their preference strongly presented.]

The verses quoted in this column last week by Lydia J. Mosher are from a long poem of Whittier's entitled, "My Soul and I," which may be found in any complete edition of his poems.

Swarthmore Monthly Meeting has prepared a memorial of Henry Simmons Kent, bearing testimony, to the usefulness and beauty of his life. Copies of this may be had by addressing the correspondent of Swarthmore Monthly Meeting, Alice Hall Paxson, Box 146, Swarthmore, Pa.

Dr. P. A. Baker, of Columbus, O., National Superintendent of the Anti-Saloon League, will address the annual meeting of the Friends' Temperance Association of Philadeplhia, to be held in the meeting house, Twelfth Street below Market, Fourth month 16th, at 7.45 p.m. All who are interested in the subject are cordially invited.

The First-day School Union of Abington Quarterly Meeting will meet at Upper Dublin Meeting house (Montgomery Co., Pa., near Fort Washington, on the Reading) on Seventh-day, Fourth month 20th, at 10.30 a.m. The Question for discussion will be: "What should be the attitude of our First-day schools toward what is called the "Higher Criticism?" Carriages will meet trains and trolleys at Fort Washington station arriving before 9.30.

The services of John Marcussen, who visited Centre Monthly Meeting, Pennsylvania, in the love of the Gospel, with a minute from Denmark Yearly Meeting, were most helpful and strengthening to the few who were brought in touch with him. This privilege was denied to many who were prevented by various causes from meeting with him. He was entertained in the home of Rebecca V. Pugh and her sisters, and in their parlor gave several Bible readings, which were most interesting. He visited several families, and among others one sick Friend (not a member of Centre Meeting), and paid a visit to our jail. In these visits comforting words were spoken, and kindly received.

—*American Friend.*

The Richmond (Ind.) *Palladium* recently re-published an article from the *Earlhamite* (the students' paper of Earlham College, under the care of the other branch of Friends), giving a description of Earlham's new buildings, the library and dormitory. The new library is the result of a donation of $30,000 from Andrew Carnegie, plus the same amount from other contributors. The building will be 100 x 60 feet, ground floor, consisting of bricks with stone trimmings. When completed the stack room will have a holding capacity of 60,000 volumes. The building will also furnish a large lecture room, an art hall, and rooms for reading and study. The new dormitory is to be named in honor of Edwin S. Bundy, deceased, and will cost when completed,, about $50,000. It is to be "H"-shaped—the greatest length being 555 feet, and the greatest depth 106 feet. On the first floor the parlors, on each side of the main entrance, will be fitted with folding doors, as will also the assembly room. Thus this whole space can be thrown into one large room for receptions and other social affairs. The assembly room is to be the home of the Y. M. C. A., and will serve for all kinds of boys' meetings.—*American Friend.*

Thomas Davidson (of Fritchley, England) and companion have been again at Woodland, N. C., since the Quarterly Meeting, also at Snow Hill and Oak Grove Meetings. He had a youths' meeting at Cedar Grove, and expected to start with B. P. Brown for Marlboro on the 21st.

—*The Friend (Phila).*

Florence H. Tittensor of Trenton, N. J., was a visitor at West Philadelphia Meeting 35th and Lancaster Ave., on First-day, Third month 31st. Her message was from the 40th Chapter of Isaiah "Comfort ye, comfort ye my people, saith your God,"she encouraged all to do whatever was nearest at hand, no matter how discouraging the conditions might be. Samuel Jones and Alice P. Sellers were heard in helpful messages. The Easter exodus affected the regular attendance. Francis H. Green, of West Chester, will deliver a lecture on Fourth month 19th, on "Wandering in Westminster Abbey" at a social evening, to be given by West Philadelphia Membership Committee.

William H. Jackson, M. A., Mathematical Lecturer, Manchester University, has been appointed Associate Professor of Mathematics at Haverford College, Pennsylvania. He enters on his duties in September next.

—*British Friend.*

The last annual report of Dalton Hall, Manchester, (England) marks the completion of the first thirty years of that institution. The Hall was full throughout the year, its fifty-two studies being in continuous occupation by four resident tutors and forty-eight students. Altogether fifty-four students were in residence for whole or part time. Among the professions for which these fifty-four men are preparing, engineering is easily first, twenty-one studying that branch; three are medicals, twelve preparing for business, nine training as chemists, one intends to follow zoology and one geology as a profession, four are preparing to be teacher in schools, and one is entering the Woods and Forests Department in India.—*The Friend, (London).*

FRIENDS' ASSOCIATIONS.

HORSHAM, PA.—The Friends' Association held its regular meeting at the Meeting house on First-day, Second month 24th, at 2.30 p.m. Notwithstanding the storm a goodly number of interested persons assembled. The meeting was opened by the new president, Isaac Warner. After Bible reading by Dr. Franklin Watson, Elizabeth Wood gave a recitation and Marie Jarrett a selected reading. Henry Wilbur, who had attended the meeting for worship in the morning and spoke most acceptably, now gave a paper on "Whittier, His Person, His Principles and His Poetry."

After the paper several questions were asked and Seth T. Walton spoke of the poem "Ichabod" which was written to show the poet's disapprobation of Daniel Webster's position in regard to the "Missouri Compromise." Sentiments from Whittier were given by many members, after which the meeting adjourned until the last First-day in Third month.

TRENTON, N. J.—A regular meeting of the Friends' Association was held Third month 25th. The Executive Committee announced that the questions coming from the Committee of Seven for the Advancement of Association work were under consideration and would soon be answered and that arrangements were being made for a lecture upon the subject"How the Bible come down to us," by Eleanor Wood. The program consisted of a paper upon "Citizenship and the Immigrant" presented by James W. Edgerton, a member of the other branch of the Society. He outlined the main points in the laws governing this subject in other countries and gave the latest ones issued in the United States, taking up the political, social, and economic interests involved by too lax laws. Discussion was taken up and was live and interesting when meeting adjourned. Light refreshments were then served and a social hour indulged in. Many members of the other Meeting attended upon invitation and we felt that much in the way of love and good-felowship had been accomplished. F. H. T.

PASADENA, CAL.—A regular meeting of the Young Friends' Association was held Second month 11th at the home of John Griest. Edward Coale spoke on the question "What is Truth?" It is the great unanswered question. The whole religious world acknowledge that they are seekers after Truth yet they can define it only in general terms. Truth is something which is revealed to one's own heart. Anna M. Vaughan read the 6th chapter of 2d Corinthians. Alice Lewis read an article on "The Voice Divine." Lesson XXV was discussed and the question "What is practical philanthrophy?" Mary P. Marotz said that she thought society was becoming over-organized. There is too much dependance on organized charity and too little of personal sympathy given. We gradually become hardened in shifting our responsibilities. It was decided to continue our meetings as at present conducted and to begin a quarter of an hour earlier. After a brief silence the meeting adjourned. S. H., *Ass't Clerk.*

PASADENA, CAL.—A regular meeting of the Young Friends' Association was held Second month 24th, at the home of Ida Knoxen. The silence was broken by Hiram Griest, who spoke of the "living silence" in which we were gathered to worship the Father. Mrs. Rall spoke of the beauty and influence of the silence. Anna M. Vaughan read the 2nd chapter of James. Charles Lewis read from John G. Holland's essay "The Way to Grow Old." Lesson XXV was discussed. A letter from Henry W. Wilbur was read. The minutes of the last meeting were read and after a brief silence, the meeting adjourned.

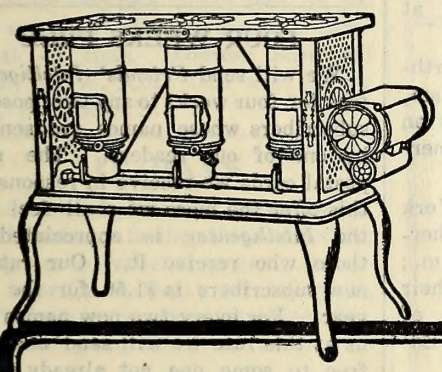
NEWTOWN, PA.—The regular meeting of the Friends' Association met on Third month 13th. The president opened the meeting by reading the 124th Psalm.

A very interesting talk was given by Maud E. Rice upon the "Faith, Rise and Fall of the Gnostics." She explained how they attempted to solve the problem of the origin of life and the origin of evil. Isabel Worthington responded to the question: "What Constitute Christian Pleasures?" She pictured in graphic word painting, how in nature life's beautiful pleasures were ever before us. As to games one must choose individually those that gave most content. One's chief pleasure should be to try to do good to others and to live in the Christ Spirit.

Lavinia W. Blackfan, read extracts from the Discipline.

The series of lesson leaflets and their manner of conducting business in meetings were favorably commented upon. "Has the time arrived for our branch of the Society of Friends to undertake some definite missionary work?" was assigned for the next meeting. After roll-call and the observance of the usual period of silence the meeting adjourned until the 10th of Fourth month.

S. J. R.



The New Oil Stove

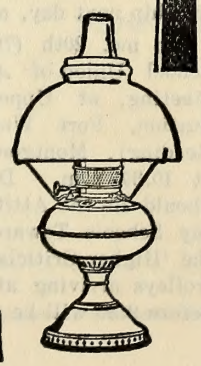
Different from other oil stoves. Superior because of its economy, cleanliness, and easy operation. The

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Do you know that the women of England, Scotland, Ireland and Wales may vote upon the same terms as men in all elections except that of members of Parliament, and that the women of the Isle of Man have had full suffrage since 1880? That the women of England have had municipal suffrage since 1869, the women of Scotland since 1881, the women of Ireland since 1898?

Carrie Chapman Catt.

THE CLIFFS.

Forever face to face,
As towered of old
Within the Holy Place
The wings of gold.

One heralding the day,
With kindled crest,
One reddened with the ray
That fires the west.

The bosom-vale between
Alike their own;
To each a heaven unseen,
A world unknown.

John B. Tabb in The Atlantic.

CALENDAR OF MEETINGS, ETC.

[In sending in notices for the Calendar they should be put in the usual form, so that they need not be rewritten. They must be in not later than Third-day morning.]

4th mo. 5th (6th-day). — Philadelphia Friends' Central School lecture in the Meeting House, at Race Street, at 1 p.m.; Jacob Riis on "The Battle with the Slums."

4th mo. 6th (7th-day)—New York Friends' Seminary; lecture by Prof. J. P. Gordy on "Thomas Jefferson," at 16th and Rutherfurd Place, New York, at 8 p.m.

4th mo. 6th (7th-day).—Mansfield, N. J., Young Friends' Association.

4th mo. 7th (1st-day).— Merion Meeting, attended (at 10.30 a.m.) by Sarah Griscom, Mary M. Kaler, Sarah C. Pennypacker, Frank M. Bartram, Anna F. Levick and Samuel H. Hibberd of the Visiting Committee of Philadelphia Quarterly Meeting. Take train from Broad Street, for Narberth, at 9.45 a.m.

4th mo. 7th (1st-day). — Young Friends' Association of New Garden, Chester County, Pa., in the afternoon, at home of Anna M. Cooper, Avondale, Pa.

4th mo. 7th (1st-day).—at Providence, near Media, Delaware County, Pa., at 3 p.m., a Circular Meeting, under care of Concord Quarterly Meeting. Walnut Street Cars Philadelphia via Angora, for Providence Ave., Media — two blocks from Meeting House.

4th mo. 7th (1st-day).—Lincoln, Va., Friends' Association.

4th mo. 7th (1st-day).—Meeting of Friends at White Plains, N. Y., at home of Miss Annie Griffen, 39 S. Lexington Ave., at 11 am.

4th mo. 7th (1st-day).—Bible Study Class, at Merchantville, N. J., at 3 p.m., in Collins and Pancoast's Hall.

4th mo. 7th (1st-day).—Junior Conference, at Girard Avenue, Philadelphia, at 9.45 a.m. "Our Query With Reference to the Judgment of Offenders and Matt. vii, 1-2;" "Alms—the Recipient and the Giver."

4th mo. 7th (1st-day).—Joseph S. Walton, of George School, will visit West Philadelphia Meeting, at 11 a.m.; First-day School and Conference Class, at 10 a.m.

4th mo. 8th (2nd-day).—At Kennett Square, Pa., Henry W. Wilbur will address a meeting under care of Pennsylvania Peace Society, in the Library Hall, at 7.30 p.m. He will attend the Kennett Monthly Meeting the following day.

4th mo. 8th (2nd-day).— Young Friends' Association of Philadelphia, in the Auditorium, at Fifteenth and Cherry Streets, at 8 p.m. The Japanese Question: Some Conditions of Life in Japan (illustrated)—Dr. J. Russell Smith. What is Our Duty as Christians to the Japanese and Chinese who Desire to Come to This Country? — Bernard Walton. Our Treatment of the Chinese; Should the Japanese be Accorded the Same Treatment as the Chinese?—Esther Stackhouse. Music.

4th mo. 10th (4th-day).—Newtown, Pa., Friends' Association.

4th mo. 12th (6th-day). — Annual Meeting of the Phi Beta Kappa Society, of Swarthmore College, at 4 p.m. At 8 p. m., annual address by Franklin Spencer Edmonds; poem by Elizabeth Powell Bond.

4th mo. 13th (7th-day).—New York Monthly Meeting, in Brooklyn (110 Schermerhorn Street), at 2.30 p.m.

4th mo. 14th (1st-day).—Reading Meeting, attended by Members of Philadelphia Quarterly Meeting's Visiting Committee, at 11 a.m. Train leaves Reading Terminal, Philadelphia, at 9 a.m., Columbia Avenue, at 9.08.

4th mo. 14th (1st-day).—Swarthmore College Lecture on Quakerism, at 7.30 p.m., Albert Cook Myers on "Quaker Migration to and in America."

4th mo. 14th (1st-day).—New York Young Friends' Association, at Schermerhorn Street, Brooklyn, at 8 p.m.; "Great World Movements and Their Enduring Influence — Abolition of Slavery;" discussion opened by Edward L. Stahler.

4th mo. 14th (1st-day).—Conference under care of Concord Quarterly Meeting's Philanthropic Committee, in the Meeting House, at Lansdowne, Pa., at 2.30 p.m. Address by Franklin Spencer Edmonds.

4th mo. 14th (1st-day).—A Circular Meeting, at Chatham, Pa., at 3 p.m., under care of a Committee of Western Quarterly Meeting.

4th mo. 17th (4th-day).— Southern Half-Yearly Meeting, at Third Haven Meeting House, Easton, Md., at 10 a.m.; Ministers and Elders, same day, at 9.30 a.m.; public meeting for worship next day, at 10 a.m.

4th mo. 20th (7th-day)— First-day School Union of Abington Quarterly Meeting, at Upper Dublin (R. R. Station, Fort Washington, on the Reading), Montgomery County, Pa., at 10.30 a.m. Discussion: "What Should Be the Attitude of Our First-day Schools Toward What is Called the 'Higher Criticism.'" Trains and trolleys arriving at Fort Washington before 9.30 will be met.

4th mo. 20th (7th-day).—Haddonfield First-day School Union, at Moorestown, N. J., at 10 a.m.; Eleanor Wood will speak at the afternoon session.

4th mo. 23rd (3rd-day).—Western Quarterly Meeting, at London Grove, Pa., at 10 a.m.; Ministers and Elders, day before, at 11 a.m.

4th mo. 25th (5th-day) Caln Quarterly Meeting, at Sadsbury Meeting House, in Christiana, Lancaster County, Pa., at 11 a.m.; Ministers and Elders, same day, at 10 a.m.

4th mo. 27th (7th-day). — Scipio Quarterly Meeting, at Scipio, N. Y.; Ministers and Elders, day before, at 2 p.m.

4th mo. 27th (7th-day).—Westbury Quarterly Meeting, in Brooklyn, N.Y., at 10.30 a.m.; Ministers and Elders, day before, at 2.30 p.m.

4th mo. 29th (2nd-day).—Nebraska Half-Yearly Meeting, at Lincoln, Neb., at 10 a.m.; Ministers and Elders 7th-day before, at 2 p. m.; Youth's Meeting, First-day, at 3 p.m.

FOUR WEEKS FREE

We will send *Friends' Intelligencer* free for four weeks to any two possible subscribers whose names are sent us by one of our readers. The more postal cards we receive in response to this offer the more we shall feel that the *Intelligencer* is appreciated by those who receive it. Our rate to new subscribers is $1.50 for the first year. For every two new names sent us at this rate we will send one copy free to some one not already a subscriber.

It needs not a little wisdom to take advice, and much to give it; but it needs more to abstain from giving it.

—*The Friend.*

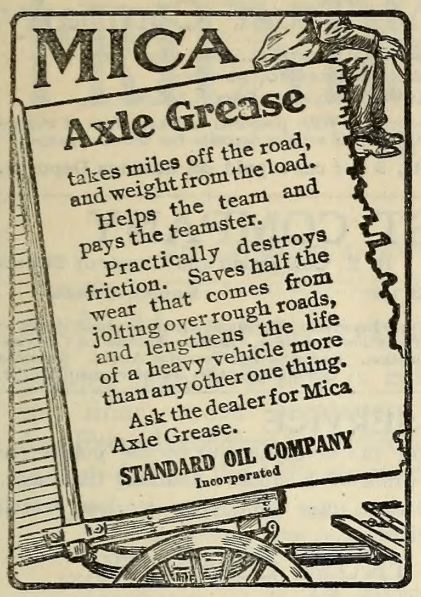
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to advertise in *Friends' Intelligencer*. Our friends are finding this out and are filling our advertising pages. A one-inch insertion 70 cents; six insertions, $3.75; thirteen insertions (three months), $8.20; one year, $29.00. TRY US.

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—*Edward A. Ayer, in The Century.*

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A Religious and [illegible] Journal

Martha J Warner
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WANTED—TO PURCHASE OR EXAMINE original records relating to Elizabeth (Haddon) Estaugh—Colonial foundress of Haddonfield, N. J. Unpublished Mss., letters, diaries, heirlooms, legends, etc., throwing light on her life, history and ancestry, also on that of John Haddon, of Southwark, London, his grandson, Ebenezer Hopkins, and John Estaugh, of Surrey, are needed in the preparation of her biography. Samuel N. Rhoads, 36 Estaugh Avenue, Haddonfield, N. J.

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Continued on page iii.

BUCK HILL FALLS

The new booklet, the circular giving rates in the Inn for the season of 1907, the list of lots sold and present lot owners at Buck Hill, and the list of cottages for rent this summer, have been mailed and should reach our friends and patrons at about the same time as this issue of the INTELLIGENCER.

Should any one interested not receive the package, they are requested to notify the Philadelphia Office at once. Also, those who have changed their address, or if a booklet be incorrectly addressed, it would be appreciated if the Company were notified.

The booklet this year is a change from the usual one, but whether it is an improvement we are not prepared to say. Considerable more time and effort have been placed upon it, in any event. But, after all, Buck Hill's best advertisement is the kindly say-so of its many friends and guests.

Since the list of cottages to rent was printed, eight of them have been rented, so that inquiry should be made at once by those interested.

BUCK HILL FALLS CO.
Philadelphia, Pa.

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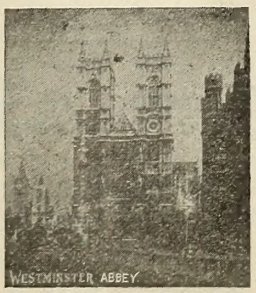
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To those who get up and forward "Clubs" we will give one extra copy free, for each ten subscribers.

Single copies, 5 cents.

SUBSCRIPTIONS MAY BEGIN AT ANY TIME. WHEN IT IS DESIRED TO DISCONTINUE, NOTICE MUST BE GIVEN. WE DO NOT "STOP" PAPERS EXCEPT UPON ORDER OF SUBSCRIBERS.

ADVERTISING RATES.—For transient advertisements, 5 cents per line. For longer insertion reduced rates which will be furnished on application.

No advertisement inserted for less than twenty cents.

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N. W. Cor. Fifteenth and Cherry Sts.,
Philadelphia.

***TELEPHONE, SPRUCE 33-55.

Entered at Philadelphia Post Office as Second-class Matter.

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GOOD WORDS XI.

We discover how deep a person is when we find out how much pain and sorrow he can absorb and still go on joyously with his life.

Editorial in American Friend. RUFUS M. JONES.

DO WELL THY PART.

Do well thy part
With hand and heart,
Nor let dull care
Thy spirit wear;
And, when thou feel'st how poor and weak thou art,
Lean thou thy head on God's almighty heart.
The fight is long,
The foe is strong;
Thy strength is small
And fears appall;
Fret not thyself to know how soon the strife will end,
For thou may'st safely leave it all to God, thy Friend.

—*Henry N. Dodge.*

WHITTIER AND THE HEALYS.

Among Whittier's letters written from 1838 to 1840, he several times mentions the name of Joseph Healy. The latter was publisher of an anti-slavery paper in Philadelphia called the "Pennsylvania Freeman," he having moved there in 1836 from Massachusetts to take charge of it. While engaged in this work he took up his residence in Solebury township, Bucks county, about a mile from Lumberville post office. This was on a farm which he afterwards bought, in 1840, and owned until 1844, although he moved to the city before then, the farm being rented in the meantime. He sold it to Stephen Whitman, father to the candy-makers of that name, in Philadelphia. Joseph's wife's name was Rachel, a daughter of Congressman Edward P. Little, of Massachusetts. Whittier speaks of her as a "bright, lively and good woman." They had three children, Lucy, Sarah and Joseph. The first returned to Bucks county, and was teaching school in Yardleyville in 1852. The other children I have lost track of. From Philadelphia, after the "Freeman" was given up, the family moved up the York road to Milestown, where Joseph for a while kept store, and where the writer when a small boy visited him with his father about 1845. He afterwards had charge of an institution called the Emlin Institute, under care of Orthodox Friends, the funds of which were donated by one of their number named Emlin, and was first located near Milestown, although but for a short time, when the school was temporarily laid down. It was designed for both educational and industrial uses for teaching Indian and colored children. It afterwards had several years' existence in Solebury under charge of John D. Balderston. On the death of the latter the school was moved to Warminster, in 1875, and was for three years in charge of John Parrish, Jr. It finally went out of control of Friends, and was abandoned after a short trial under another sect, for lack of funds or other causes it not being a success.

Joseph Healy was the financier of the "Freeman," a task full of besetments; for the society it represented was unpopular, and its subscription list very short, as was its advertising patronage, which would be natural in a city like Philadelphia, whose merchants were so sensitive about Southern trade that they would not want their customers to know that they patronized an Abolition newspaper, and where a colored church had been recently burned by a pro-Southern mob, almost unrebuked by leading men of the town. Before the laying down of the "Freeman" Whittier had been succeeded by C. C. Burleigh, under whose administration the editor refused to publish an article written by Whittier palliating the refusal of a World's Anti-slavery Convention held in London to admit Lucretia Mott as a delegate because she was a woman, Whittier's contention being that it was poor policy to divide the anti-slavery ranks by insisting on non-essentials, like Woman's Rights, which the conservatives thought of minor importance to the great cause of human bondage. It is a great pity that reforms and inter-dissensions go together, but so it is, has been and will be.

After his experience with his store and school, and doubtless from his financial connection with the "Freeman," Joseph Healy seems to have got into straightened circumstances, and in 1858 went to California to better himself. While in that generally unsympathetic country the Healys joined a small congregation of Friends in establishing a meeting which was kept up until 1890, when from neglect of Eastern Friends it was absorbed by the "Friends' Church." Joseph died there in 1870 and Rachel shortly afterwards.

The Healys were strong Abolitionists and doubtless they and Whittier had worked together in Massachusetts which resulted in binding them

sympathetically together on philanthropic lines, and doubtless for this reason the poet was sent for to take charge of the "Freeman," for certainly where he was Healy needed comradeship of the Whittier sort. While on this paper Joseph Healy published one of the first volumes of Whittier's poems, a book of 180 pages, half of which was devoted to the anti-slavery cause. The Healys seemed to have been the most intimate of Whittier's Pennsylvania friends while in that state. He seems to have paid frequent visits to their farm which was called "Spring Grove," from a spring over which was built a milk-vault, just across the lane on the edge of a woods. In 1840 he made a prolonged stay there, which he speaks of as "pleasant summer days passed at the old stone farm house."

The local historian, W. J. Buck, gathered some information from contemporary residents of the neighborhood, who well remembered him, particularly from Cyrus Livezey, who was for thirty years postmaster at Lumberville, and who from his literary tastes was in sympathy with the poet. The last speaks of him as a slender man with a face browned from the sun through out-door exercises for his health. He dressed in a brown "plain" suit, and came personally for his mail, which must have been frequently, as he was engaged on editorial work as well as other correspondence. He was reserved, having little to say. At home he worked systematically; helping in the garden or on the farm for an hour or two, and then repairing to his room (he would not call it affectedly a "study" or "library") and which was also his sleeping apartment, in the second story of the north-east end of the house. He loved to work in the garden or corn-field, in which he was perhaps inspired to write his beautiful poem on that grain, in which he says:

"All through the long bright days of June
Its leaves grew green and fair,
And waved in hot midsummer's noon
Its soft and yellow hair.

"Oh, let the good old crop adorn
The hills our fathers trod;
Still let us for His golden corn
Send up our thanks to God."

So back and forth, as he wearied physically or mentally, he went from hoe to pen, from garden to bed-room, a marvel to the unlearned help about the place, who thought, as our informant says, that when this "Man with a Hoe" went to the house it was to sleep off the weariness of his rural labors. Instead of this he was engaged in editorial work, the muses, or preparing already shaped poems for the press. Both "Moll Pitcher" and "The Minstrel Girl" were revised for publication here.

While doing editorial work at the Healys, Whittier was certainly inconveniently circumstanced in the way of frequent visits, as the only way of travel, outside market wagons, was by horse or steam cars to Morrisville, and thence by rough staging to Lumberville, the last a journey of twenty-three miles.

From what I reme ber about political conditions in that section in the time of the Healy sojourn, and that of their afterward distinguished guest, I don't think they had much neighborhood sympathy beyond the social, and even that was somewhat barred by the recent separation among Friends, the mild Whittier using the term "heretic" to the Hicksites, although qualified by quotation marks, in a letter from there, speaking of their numerical ascendancy. Politically, these strangers within the gates of Solebury were at variance with their surroundings. The few Democrats around them hated them to the limit, and the Whigs, then wild for Harrison, had almost as much ill feeling for an innovating party who had left their own to aid Van Buren. Even members of the Society of Friends, opposed as they were to slavery as a body, had scant courtesy for the anti-slavery speakers who now and then came around there, like Burleigh and some of his men and women co-adjutors, and the runaway slaves, gifted with fluent tongues, like Sojourner Truth, Fred. Douglass and William Brown, who with reluctance were allowed to occupy certain school houses on First-day afternoons. I recollect that once, when Brown was speaking, he questioned certain Scripture quotations claimed as justifying slavery, at which a deacon from a neighboring church arose and left the room, when Brown again quoted, "The wicked flee when no one pursueth," which was thought a good hit. This much mainly for the Healys and their strong anti-slavery principles. Taking Whittier and the political side of the question, there were but few judges of the muse in that part of the country, except such "poetry" as bloomed from the political song books of the time, of which were such samples as "Oh, poor Cooney Clay" on one party's side, and "Van, Van, you are a used up man" on the other.

It is generally supposed that Whittier was too mild a mannered man to be an active politician, instead of which he was, as far as health would allow. He had once been elected to the legislature, and could have gone the second time had he wished, and even to Congress. He was in correspondence with many politicians, such as Hale, Cushing, Prentiss, Birney, Gerrit Smith and others, and was a factor in the Clay campaigns, and when he deserted the Kentuckian during his candidacy in 1836, on his truckling to the South to gain his ends, he was wroth at Whittier, who had hitherto stood by him through good and evil report. In this

correspondence he did not use the "plain" language often, and was not adverse to compliments, and the "heathen named" days of the week, and often when he tried to be consistent in the first section, either through his own fault, that of his compiler, or of the "intelligent compositor" his pronouns and verbs were sadly mixed. He was human, and while not "all things to all men," the style of his communications varied with the ways of the recipients; and while under legal age for the office he had the Congressional bee buzzing under his hat, and shrewdly made arrangements with his political friends when an appropriate time would come around. But this was before his coming to Philadelphia. While there he was generally in poor health, and at times despondent, and had dropped personal politics.

In 1838 he writes from Healy's, and in a vein at variance with our ideals of the poet, but he mellowed with age: "Here, as elsewhere in Bucks County, the "heretics" (Hicksites) have the ascendancy in point of numbers, and I fear that even those who have, even in some degree, maintained their integrity, have not always given evidence of soundness in all respects. . . . What will it avail us if, while boasting of our soundness, and our enmity to the delusion of "Hicksism," we neglect to make a practical application of our belief in ourselves and do not seek for ourselves that precious atonement which we are so ready to argue in favor of? I do not undervalue sound belief. The truth should be held, but, at the same time I believe it can be 'held' to unrighteousness. I do not dare to claim to be any the better for my orthodox principles. The mercy of God is my only hope. . . . I cannot forebear to mention one fact which has just come under my notice, as showing that prejudice against color is not confined to human bipeds. A hen at this place has disowned two of a fine brood of chickens who happened to be black. Tell that to Elliot Cresson." (An agent of the Colonization Society, with which Whittier was not in unity).

Another letter under date of Fifth month, 1840, to his sister Elizabeth, reads : "My general health is as usual; I fear no better. . . . I have been for some time at J. Healy's Spring Grove Farm, on the banks of the Delaware, with a fine view of the New Jersey side. Cousin J. Cartland came up and stayed a few days with me. There are a great number of Hicksites in this vicinity. They have possession of all the old meeting houses in the county. The Orthodox have a meeting some five miles from here, and one at Buckingham, a short distance further away. We attended meeting at the latter place yesterday, in a large stone building located in a fine grove. Some excellent remarks were made by Cristopher Healy, who intends to visit New England Yearly Meeting."

Over sixty years have gone by since with my brothers and a sister I walked night and morning by the Healy homestead, walking over fields and along lanes and climbing fences and opening gates on our mile long way to and from the old "Eight Square." The low barn, the long gray walled farm house and the brook passing by the spring house, which named the place, are well in my mind, as well as the worthy family who held it for several years; but its unobtrusive guest, in the coming years to be world-honored, had left for his New England home two years before my school days. Joseph and Rachel Healy, friends and visitors of my parents, as I remember them, did their part for the despised and lowly, too often irresponsive, passed from their old home to a far distant land to be forgotten of men, for from some cause no word came back from them to their friends and neighbors. Whittier, no more of a humanitarian than they were, for he simply did his best, had the advantage of a poetic genius which lifted him above that prosaic realm, and, while he sang the songs of the slave, he touched the hearts of those in all stations of life, and died loved and honored by the best of the English speaking race.

Newtown, Pa. THADDEUS S. KENDERDINE.

THE TEST.

We do not need to go into any discussion of doctrines to show what our position is. It is so well understood by the general public that, whenever in any of the churches a man begins to think for himself, to claim the right of private judgment without regard to the authority of a book, a creed, or a church, when he begins to assert that man is a religious being, that the spirit of all truth has been revealing itself to all men, in all ages, and in all religions, and that Christianity is only one of the nobler religions and Jesus the first among many brethren, who has shown the way into the temple where God the Spirit is to be worshipped in spirit and in truth,—when these and similar declarations are made, those who point the finger of scorn at him say, "Behold a Unitarian!" Often to the victim of such animadversion the information is new and startling.—*Christian Register.*

One of the awful consequences that follows the young man sowing his wild oats, is that not only he but all his posterity will have to help gather the crop.—*The Philanthropist.*

WOMEN AND POLITICS.

[The following extracts from the *Nineteenth Century and After*, on the other side of the woman suffrage question, are of especial interest as coming from a Friend and a woman.]

On behalf of a great though silent multitude of women, I desire to set forth some of the grounds on which we shrink from the proposed abolition of our present exemption from the office of electing members of Parliament. This change, if made without any serious attempt to ascertain the wishes of the women of England, may inflict upon them, against their will and without a hearing, a grave injustice.

I am not about to attempt a full discussion of the whole subject, that being a task for which I am by no means competent. Nor is it my purpose to argue against the proposed measure. My objects are (1) to urge the claim of women to be consulted before any such unaccustomed share in the work of the country is assigned to them; and (2) to contribute towards the full and deliberate consideration of the question in all its bearings by calling attention to some of the pleas which women of the more retiring type are either unable, or for obvious reasons unwilling, to put forward for themselves.

(1) With regard to the first question, ... a very few words will suffice, for there can scarcely be two opinions as to the desirableness of the step if practicable. . . . . There can be no impossibility about a referendum, however unfamiliar to us may be the necessary machinery. In this way, and in this way alone, we could ascertain what is the real wish of Englishwomen in this matter. We who object to the change would assuredly be glad of the opportunity of protesting; while the women who are agitating for the suffrage could not without obvious inconsistency demand that it should be given without reference to the wish of 'one half the nation'. We may be wrong in thinking that the change in our position would be disastrous. We cannot be wrong in maintaining that it should not be involuntary.

(2) But to set forth the grounds on which many women are strongly though silently opposed to the measure is a far more arduous task. The difficulty of approaching the subject from a point of view distinctively feminine, and at the same time purely human, is great, though, I trust, not insuperable. It arises, of course, largely from those habits of reserve, and those surrounding shelters of convention and tradition, for the continuance of which we have to plead. Many women, I am sure, are silent in this controversy, not only because their education may have in some degree unfitted them for the public advocacy of their cause, but also because the very cause itself which they would advocate—the cause of reserve, of modesty, of personal dignity and refinement—appears to forbid public discussion of a position which till lately has seemed to be 'its own security.' It can, however, no longer be held that the subject of the right position of women is sufficiently protected by our better instincts from public discussion; and since those who wish for a change are restrained by no such scruples as I have referred to, it would, indeed, be misplaced modesty to allow judgment to go by default.

The difficulty of discussing the question of female suffrage to any good purpose is also greatly increased by the impossibility of detaching it from the much larger and deeper problem of the right general position of women, and the feminine and human ideals to which that position should correspond and contribute. The question of the suffrage, indeed, is but an incident, so to speak, in the great movement of the last century towards what is called the 'emancipation' of women. That movement has, no doubt, been mainly for good. Much has been gained for women and for the race by the removal of many restraints and causes of oppression from the lot of women, and by the opening to them of various spheres of activity and means both of self-support and of education from which they were formerly debarred. Yet none but a bold, not to say a blind, partisan of 'progress' would venture to deny that the price paid for these gains had been a heavy one. With the removal of restraints it was inevitable that special protections should also be removed. With the opening of careers for women it was inevitable that they should become, more than of old, recognised breadwinners. It may be good that all doors should be open. It does not follow that it must be equally wise to pass through them all. No one can deny that there is need for caution in going forward; and we are now confronted with the demand for a further step in the same direction, by which in the name of justice and of equal rights a real injustice, as many of us feel, may not impossibly be wrought. For the equalisation of conditions or of tasks, in disregard of unequal abilities, is manifestly injustice. Whether women can in any sense be considered as 'equal' to men appears to be a question as idle as it is interminable; but there is no need to consider it, since women are certainly handicapped by natural burdens from which men are free. . . . .

That we have hitherto been exempt from political and electoral duties, ... cannot be in fairness attributed to any doubt of our 'worthiness' to take a part in national duties and responsibilities. Rather it is owing to the belief, unques-

tioned till yesterday, that other methods of sharing such duties were more worthy of our already burdened strength. It has hitherto been felt that woman's time and woman's best energies were not only more fitly occupied, but more economically bestowed, in discharging those duties which she alone is capable of undertaking. And who can estimate the importance to the whole nation of the right and unhindered performance of those duties?

It is often said that the suffrage could be no grievance to the women who do not wish for it, because they could always abstain from voting. Individuals, of course, could abstain. But is it reasonable to suppose that women generally, if placed by the deliberate act of the nation in the position of electors, could maintain their present sense of exemption from the call to investigate for themselves the opinions and qualifications of candidates, and the mechanism and probable working of the particular measures to which candidates might be willing to pledge themselves? Any woman could, of course, abstain from voting; but would this shelter her from being canvassed for her vote? Is it possible to suppose that a constitutional change of such magnitude as the extension of the suffrage to women would leave unaltered the prevailing view of the right relative position of the sexes? . . . . The question is whether, without neglecting their own special work, they can have leisure or opportunity for acquiring the familiar knowledge, either of candidates or of measures, which would be needed to give any value to their votes; whether, in short, public affairs are not outside the peculiar province of women, and whether it is best that women should outstep, or remain within, their own peculiar province. In a certain sense, no doubt, public affairs are the province of us all. There are many questions coming before Parliament on which it would be most desirable that the opinion of wise and experienced women should be heard. . . . .

The object of the present agitation seems to be to obliterate for electioneering purposes the distinction of sex, while maintaining it as regards the members elected. . . . . The representatives chosen would still be men, and as such entirely incompetent to represent the woman's view of affairs. . . . .

It is certainly not in the interests of either sex alone that this question should be considered. Nor can the demand for the extension of the suffrage to women be rightly described as a claim made by 'woman.' Not only do many women utterly refuse to acknowledge as their representatives those who are now making that demand, but these silent opponents feel that it is a claim *on* women rather than *for* women which is under consideration. The use of the word 'enfranchisement' as equivalent to voting power appears to be full of misleading associations. To have a voice in electing members of Parliament is, no doubt, to have a minute fragment of political power. But this is a very different thing from freedom. It seems to me very doubtful whether the personal freedom of women would, on the whole, be increased by the possession of such power.

Anything like rivalry or jealousy between the sexes is too odious a thought to be dwelt on. But it seems necessary to remember that, were it possible for any such opposition to arise, women must of necessity fail. Our strength lies not in our power to oppose, but in our appeal to all that is best and tenderest in men—in our possession of a key to their reverence. If there be any method by which we can really help them more fully, either in private or public life, every true woman will rejoice to use it. But the suffrage can never have any other value or importance than as it may help or hinder the united and harmonious action of the nation as a whole. It is a means to an end, not a thing precious in itself.

What we therefore have to consider is a deeper and larger question than that of our electoral machinery. It is what adjustment of offices and burdens, as between men and women, will most effectually promote the harmonious and energetic working of our national institutions, and the purification and elevation of our national life, both in public and in private.

To whatever extent it may be possible, by changes in our organisation and in our accepted ideals, to assimilate the functions of the two sexes, to that extent, of course, the advantage of variety is sacrificed. If women are to be encouraged to spend their lives, so far as Nature allows, as men spend theirs, the special value and virtue of womanliness will be lost; and the contribution of women to the general stock will to that extent be merely a numerical increase, not an enrichment of quality. . . . .

We are bound to consider seriously how far we are right in pursuing the policy of effacing or ignoring the distinctions of sex. To say that this policy has gone far enough is not to cast any doubt on its having been right to pursue it up to a certain point. . . . . .

There is a certain absurdity about the mere suggestion of men's taking any increased part in women's work, which seems to show the inherent one-sidedness or unfairness of the suggested alteration. What is, in fact, proposed is that women, while continuing to do all their own work, shall take an increased share in that of men—or, if the expression be preferred, in that which is open to

both men and women. The obvious result would be that the work which women only can do must be increasingly neglected. How much and how grievously it is already neglected is too clear from the terrible statistics of infant mortality, and probably also from the evidence of physical degeneration in adults. The health and vigour of the nation are at the present time too obviously suffering from the extent to which, in the wage-earning classes, at any rate, women have become bread-winners. I do not, of course, mean that this is the only cause of the evils in question, but that it is one of their main causes can, I think, hardly be denied. Whatever tends to throw on women more than their natural share of the burdens and struggles of life must act unfavourably upon the children.

I know that this and other kindred evils are very naturally brought forward as showing the need of more feminine and motherly influences on public affairs. As to the need of such influence I most earnestly agree. It is the very ground of my whole protest; for if women are to exercise it they must before all things remain feminine and motherly. . . . .

The purest and noblest type of womanhood is assuredly—and this is what, I fear, we are in some danger of forgetting—largely developed by the experiences and habits of motherhood and sisterhood, whether actual or ideal. That is to say, women are, or have been, from their childhood trained to bestow a very large proportion of their time and attention upon the art of family life. From the doll stage onwards the habit of watching over and cherishing the helpless, and especially the suffering, is exercised and encouraged. As long as the lot of wife and mother—or, as an alternative, that of Sister of Charity and Mother in Israel—was regarded as the ideal destiny for women generally, the virtues of patient, self-forgetful devotion and tenderness, with all the accompanying qualities which we call specially womanly, were fostered by every surrounding influence. But it is idle to suppose that these qualities will flourish equally well in an atmosphere of ambition for success in professional or political careers. Dare we say even now that there is no falling off in the appreciation by girls of the beautiful possibilities of domestic life? Can we honestly say that the free and applauded entrance of women on careers more or less public has not lessened their readiness to undertake the heavy, though precious, burdens of maternity?

If it be true, as we can scarcely doubt, that some such grievous perversion of natural feeling is going on, the causes of it must certainly be far deeper and wider than can be reached by any electoral arrangements. But the existence of a serious danger is reason enough for avoiding everything which may in even a slight degree tend to aggravate it, and this particular danger must obviously be increased by whatever tends to exalt political and public careers in the estimation of women as compared with the exercise of motherly and specially feminine influences.

It is not from any wish to exclude women from taking their share in public life that we dread the suffrage. We desire, while preserving the old domestic ideal, to extend its action beyond the narrow limits of particular families, and beyond the actual relation of parent and child, so as to purify and elevate the whole of our national action through its influence—*by its own methods.* . . .

The sanctuary which every rightly ordered home must be is not a mere school of housekeeping and ornament, but a centre of calmness and peace, from which the greatest and deepest as well as the minutest things of life wear an aspect not less but more impressive than they can have in the market or the street. I would have women, to the extent of their ability, study and form a deliberate judgment upon the concerns of their country and of the world at large. If their sheltered position as home-builders naturally prevents their becoming familiar with the precise working of political machinery, their view of the goal to be aimed at may be all the more distinct. From their bird's-eye point of view the end may be kept well in sight, while the means by which it is to be worked out are chiefly left to the men who are in the thick of the battle. From such a central but retired position—'true to the kindred points of heaven and home'—may radiate influences far stronger as well as purer than could ever be exercised by comrades in the field. Where all are striving, none can be umpire. I would have an Egeria in every house to act not only as inspirer, but as moderator and guide of the patriotic zeal of the men whose hearts, after all, she holds in her hands.

We cannot eat our cake and have it. The world will move, and in striving for new virtues and new powers for good some of the old defences must, I readily acknoweldge, be left behind. Yet no one will deny that the process, however beneficial, is a dangerous one. It may be that my apprehensions are exaggerated; it may be that there are real needs, imperfectly visible to my eyes, for some further alteration of our traditional balance and adjustment of functions as between men and women. It may be that the aims of such re-adjustment will outweigh the losses, and that new virtues may be developed by it without serious injury to the old loveliness of life. But it cannot be right that such re-adjustment should be made or stim-

ulated on any but the broadest grounds of national expediency, or without the hearty concurrence of the half of the nation most immediately concerned.

CAROLINE E. STEPHEN.

We expect, not numbers, but weight of concern to decide things in the work of the church. This is what happens in life, in the long-run. At first numbers seem to outweigh right. But numbers without right to bind them together become weakened more and more, and right reaches its own authority.—*The Friend (Phila.)*

"INTERNATIONAL" TEXT STUDY

1907. Lesson No. 16. Fourth month 21st.

JOSEPH SOLD BY HIS BROTHERS.

GOLDEN TEXT.—For where envying and strife is, there is confusion and every evil work.—James 3:16.

THE SCRIPTURE of the Lesson is Genesis 37:5-28.

The day after Jacob wrestled with the angel he saw his brother Esau coming toward him with four hundred men. Jacob placed himself in front of his wives and children, and as he went toward his brother he bowed himself to the ground seven times. But Esau "ran to meet him, and embraced him, and fell on his neck, and kissed him: and they wept." Esau did not want to take the presents that Jacob had sent him; but Jacob insisted, saying that God had dealt graciously with him, and that he had enough and to spare.

After making his peace with Esau Jacob journeyed slowly to Shechem, in the land of Canaan and bought from Hamor a parcel of ground on which he spread his tent. Here he dug the well which is to-day called by his name. Because of trouble between his sons and the sons of Hamor, he left this place and went to Bethel, where he built an altar. He then journeyed on toward the home of Isaac, his father. During one of the pauses of this journey Benjamin was born, and Rachel died "and was buried in the way to Ephrath (the same is Bethlehem)." At the age of a hundred and four score years Isaac died, "and was gathered unto his people, old and full of days: and Esau and Jacob his sons buried him."

The scene of our lesson is Hebron, the home of Jacob's family, an ancient town in the hill country of Judah, originally called Kiriath-arba; it was near the famous oaks of Mamre, where Abraham resided for a time. Before Joseph had his first dream Jacob had made him a coat of many colors, and his brothers were jealous because they saw that he was his father's favorite son.

It was quite natural for Joseph to tell his dream to his brothers, as it had made a strong impression upon him. There is nothing in the narrative to show that he told it in a boasting way. It is true that his father rebuked him when he told his second dream, but the very thought of a father being subject to a son, even in a dream, was contrary to all the customs of the time. In every Hebrew family the father was the head and the ruler of children, and children's children, as long as he lived. The story tells us that after rebuking Joseph he kept the dream in his mind.

Shechem, now known as Nablus, is a town under Mt. Gerizim. It was about sixty miles north of Hebron. The brothers took the flock there in order to find good pasture. Jacob wanted to have some news from his sons, so he sent Joseph to see how they were faring. Joseph seems to have been entirely willing to go, though the journey was somewhat dangerous, for there were wild beasts prowling around in the lonely places. When he reached Shechem he learned that his brothers had taken the flock still farther. He found them at Dothan, a town near a caravan route from Palestine to Egypt.

When the brothers saw him coming the hatred in their hearts led them to desire to get rid of him. Reuben, the oldest brother, wanted to save Joseph and restore him to his father. Judah was a money lover and thought it would be better to sell his brother than to kill him. The Ishmaelites (called Midianites in v. 28) were on their way from Gilead, a mountainous country east of the Jordan, noted for its spices and gums.

The pit or cistern into which Joseph was cast was one of many which were dug for the purpose of catching and retaining rainwater. They were usually bottle-shaped, with a small opening at the top into which a vessel would be lowered to draw up water. The water had all been used from the pit into which Joseph was thrown.

Reuben was away from the rest when Joseph was sold, and was greatly distressed. But he must have consented to the plot to deceive his father, or it could not have been carried out. When Jacob saw the blood-stained coat he concluded that Joseph had been slain by wild beasts; he mourned greatly for him and would not be comforted. Meanwhile Joseph had been taken to Egypt and sold to Potiphar, one of Pharaoh's officers.

TOPICS FOR ADULT CLASSES.—Favoritism toward Children. The Conduct of the Brothers. The Cause of their Hatred.

QUESTIONS FOR INTERMEDIATE CLASSES.—Was it right for Jacob to treat Joseph better than his brothers? Why did the brothers hate Joseph more after he had told his dream? What often happens if envy and hate are allowed to grow in the heart? How do you think the brothers felt after they had sold Joseph? Were Reuben and Judah as much to blame as the others?

FRIENDS' INTELLIGENCER.

EDITORS: R. BARCLAY SPICER,
LYDIA H. HALL, RACHEL W. HILLBORN,
ELIZABETH LLOYD, ELIZABETH POWELL BOND,
BUSINESS MANAGER: CHARLES F. JENKINS.

News items for insertion the same week, must reach us not later than Third-day morning; longer articles as much earlier than that as possible.

Address all correspondence to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

PHILADELPHIA, FOURTH MONTH 13, 1907.

Freedom of speech and frank and open criticism of all affairs of general interest is a most wholesome thing and a means of progress and advancement. Nothing need be too sacred, or too much the monopoly or in the keeping of a few that the rank and file need fear or hesitate to express their real opinion of it. This is true of the public affairs of city or nation and it is true of the affairs of a religious denomination. It is especially true of an essentially democratic organization like the Society of Friends. But valuable as frank and free expression of opinion is, there is no value in criticism indulged in as a mere habit, as a luxury, or as a pastime. It is not necessary that the one who criticises or condemns should first be able to suggest or to do a better way; for the best critic may not be the best constructor; but it is fair to require that all criticism should have some end in view.

Destructive criticism, without any relation to construction, is just now so prevalent that it is the most profitable form of literature and the most popular matter with which to fill up magazines and newspapers. We are luxuriating in the condemnation of every thing, from the affairs of the nation to the smaller interest of our next door neighbors. The best of us do not hesitate to make the most damaging accusations against the officials of our city, the management of the street-car service, the heads of great privately owned industries—in everything we lightly point out the most glaring defects. We do not hesitate to use language that would imply that the leaders in finance, the conspicuous figures in trade and commerce are nothing more or less than robbers on a gigantic scale. We pass along the word as the tritest commonplace that high officials of the State or municipality are in league with these "robbers" to the disadvantage of "the people."

Were we turning our attention to the improvement of these conditions with as much earnestness and persistence and as much vim and seeming pleasure in the business there would be great hopes for the immediate future. As it is there is much danger in the present public state of mind and attitude toward public interests. We are a prey to a horde of irresponsible "reformers" who are bent with all good intentions on toppling over what they have taken no pains to understand. Everybody seems intent on tearing down everything and starting all over again, if anybody has looked that far ahead.

We need to call a halt and not allow ourselves to be carried along in this insane drift. We need to study more deeply whatever may seem to be evils or defects in the arrangements of the society of which we find ourselves a part, and line ourselves up with those who have set out to do conserving and constructive work.

The indications are that the Negro Exhibit at the Jamestown Exposition will surpass anything yet undertaken in that direction. Professor Kelly Miller, of Howard University, Washington, known all over the country for his pamphlets and addresses on historical and sociological matters, is preparing a series of charts illustrative of the status of the American Negro in relation to his population, geographical distribution, intellectual acquirements, mortality, and the social aspect of his presence in the Republic. The problems presented by the drift of the rural negro to the cities will be graphically worked out.

L. W. Bright, said to be the wealthiest colored man in Norfolk, is putting up a fine hotel at a cost of $20,000. A list is also being made up of the many comfortable homes owned by colored people in Norfolk, Portsmouth and Newport News, where from one to ten persons can be accommodated.

Word comes from New York that there is so great a demand for accommodations during the National Arbitration and Peace Congress to be held next week that a considerable enlargement of the original plans has become necessary. It is now proposed to hold two great gatherings, in addition to the ten regular sessions, and special provision has been made for daily overflow meetings. It is interesting to note that even this Peace Congress has not been able to disassociate patriotism and war, for Admiral Dewey is chairman of the Patriotic Committee, and George H. Owen, assistant secretary of the Navy League, has been made its secretary.

To have an ideal higher than one's conduct does not make one a hypocrite.—*Christian Register.*

IN THE HOME LAND OF WASHINGTON.

From the 30th of Third month to the 3d of Fourth month inclusive, we were the recipients of the hospitality of the Friends at Woodlawn, Virginia. We found many of the fruit trees in blossom, and an atmosphere more than prophetic of summer. But Jack Frost soon caught summer napping, and by the morning of the 2d, winter had taken an uninvited place in the lap of Spring, to the consternation of the fruit growers. In fact the thermometer abruptly descended from near the nineties to 22 above zero. The full blown peach, plum and cherry trees were pinched by the fingers of the frost king, but probably with less disastrous results than the discouraged prophets imagined. On First-day ,the 31st ult., a drizzling rain, with all of the chill of a northeaster, set over and saturated the Mt. Vernon District. Still a goodly company, with a few from Washington, gathered at First-day school and meeting in the pleasant little house of worship on the hill facing the historic Woodlawn mansion. In the evening the Young Friends' Association met at the commodious home of Courtland Lukens. The Woodlawn Young Friends though few, are eminently fit to maintain the Friendly faith in the neighborhood, built out of the old Washington plantation.

Three days were spent in calling upon and making the acquaintance of Friends in their homes. While they are scattered over a quite extended neighborhood, the distances have been made more pronounced by the almost impassable roads which have existed for weeks. Friendly and other conditions are much the same here as in other agricultural communities, barring the fact that the close proximity to Washington renders certain phases of farm activity a little more vexatious than in most places. Not a few Woodlawn Friends have been engaged in the dairy business, with the laudable purpose of contributing to the milk supply of the capital city. But they have been made the victims of what they consider too much government. Inspectors from Washington's health board have made the lives of some of the dairymen miserable by exacting demands as to environment, and to such an extent that there seems to be a quite general disposition to abandon the business, and seek a line of farm industry and effort in which there would be less interference from the outside.

During our visit we made calls or visits at the homes of the following families: Warrington and Lewis Gillingham, Joseph Cox, Courtland Lukens, Edward Walton, Daniel Anthony, Harrold Buckman, Jean Roberts and Caleb Wilkinson. These families constitute the available body of interested Friends in Woodlawn, and they are composed of material amply able to make the meeting and all of our activities vigorous. There is a tinge of that feeling which exists in many sections in these strenuous days, and that is that the claims of business in this work-a-day world are such that there is no time left for meeting matters. It is, however, worth debating, wherever this feeling exists either in city or country, whether the relaxation and the mere change which would characterize meeting activity would not form an important and valuable economic asset, saying nothing about the possible and desirable spiritual gain to accrue to the interested parties.

On the way back to Washington we paid our first visit to Mt. Vernon, probably the most visited "shrine" on the American continent. The number of visitors to this delightful spot seems to increase with the years. The most hasty view from the porch of the mansion fully establishes the claim of the Father of his Country, as the possessor of a keen appreciation of the beautiful in nature. Surely there is no such commanding view from either bank of the Potomac below Washington as may be found at Mt. Vernon. But Washington did not rely entirely upon nature. On the contrary he embellished nature to the fullest extent with all that the art the landscape gardener could command. The spacious lawn, shaped to represent the Liberty Bell, is large and inviting, flanked on the upper river side by the garden designed by Washington, and containing the finest possible display of boxwood hedges, planted under the eye of the first President. There are at least two rose bushes in the flower garden, vouched for as having been planted by Washington himself, and still in the time of bloom, things of beauty as they were in the later years of the eighteenth century. One does not wander about the grounds, or inspect the small village of buildings and the "restored" rooms in the mansion, without becoming conscious of the fact that for his time Washington must have lived in an environment of baronial splendor. Yet in spite of it all he was a self-sacrificing apostle of representative government and democratic institutions in the New World. Passing down the carefully kept grounds, we pause beside the modest tomb which contains the sarcophagi in which rest the mortal remains of George and Martha Washington. Within the inner vault thirty of the Washington family lie buried, the names of scarcely one of whom the student of history would recognize. We board the steamer for Washington, the continent's typical "ant-hill city." The sun is slowly sinking into the west, but sends a mellowing tint over one of the most beautiful and memorable spots in all our land. Still as the shores of Mt. Vernon recede and the tomb vanishes into the shade which will presently become simply a memory, we could but

silently reflect that at the last, the great of earth, its conquerors as well as its saints and martyrs, are only truly remembered by what they have done.

Dinner with the family of Guion and Annie Miller, and a restful night at the home of the Matthews sisters finds us in the morning well equipped for a day of sight seeing in the best kept city on the continent. He is indeed a somber pessismist and a sour patriot who does not admire the magnificient art and architecture and the cleanly streets of the capital city of his native land. But when you have admired the magnificent proportions of the Capitol, and taken in the appropriate and noble architecture of the department buildings, the most interesting of them all as a study is the Congressional Library. We have seen it many times, but each successive visit simply increases our admiration, as it reveals to us some new combination of color, and some fresh indication of its beauty. The almost suburban home of our Friend John Moon opens itself to us for dinner, and in the evening of the 4th we journey to the home of Bernard Janney in Georgetown, where twenty-five Friends, interested attenders of the Washington meeting, assemble to hear a word of explanation if not exhortation, and to consider plans for strengthening that part of our heritage in the near future. Surely the Friendly Light should burn with all possible vigor in the Nation's Capital.

H. W. W.

THE NATIONAL PEACE CONGRESS.

[The Congress opens in New York with a musical consecration service in Carnegie Hall on Sunday evening, April 14th.]

At the evening sessions the doors will be open at 7.30 o'clock, music will begin at 7.45, and speaking at 8.20. At the afternoon sessions the doors will be open at 2.00 o'clock, and the speaking will begin at 3.00.

The railroad will sell to delegates round-trip tickets to New York for a fare and one-third. Hotels in New York offer reduced rates. A list of hotels, with terms, will be sent on application.

Delegates will have seats on the platform of Carnegie Hall and in the parquet (main floor). Persons who are not delegates may obtain for $2.00 a ticket admitting to the parquet of Carnegie Hall for all meetings of the Congress held there, except the Young People's Meeting on Tuesday afternoon, April 16. These tickets do not entitle the holder to a particular seat, but to any seat in the reserved section that is, the parquet. A limited number of these tickets at $2.00 are to be issued, and application for them should be made without delay.

The headquarters for the registration of delegates, distribution of badges, programs, etc., and for business relating to railroad tickets, will be in the Carnegie Hall Building, 57th Street entrance. The post office of the Congress will be located there also. The hotel headquarters of the Congress will be Hotel Astor, Times Square.

The public dinner will be held at Hotel Astor on Wednesday evening, April 17. An informal reception will precede the dinner, from 6.00 to 7.00 P.M. The price of the dinner is $4.00 per plate. Persons wishing to do so may reserve tables for themselves and friends, seating ten. Applications for dinner tickets should be made by mail to Lindsay Russell, Esq., Chairman Peace Congress Dinner Committee, Hotel Astor, Times Square, New York.

ROBERT ERSKINE ELY,
19 West 44th Street.
Secretary Executive Committee.

THE NATIONAL EDUCATION ASSOCIATION.

Los Angeles expects over 30,000 visitors to the National Educational Association Convention, which is to be held in that city Seventh month 8th to 13th of this year. Elaborate preparations are being made for the entertainment of the excursionists, not only by Los Angeles, but by nearly every community in the State. The trains will be met at the State line by members of the Reception Committee, who will greet the visitors with California fruits and flowers. From the arrival of the first contingent of excursionists, California will keep open house. The railroads have made exceedingly low rates. From Chicago and intermediate points the rate will be one fare plus $2.00 for the round trip. In the State the rate for California side-trips will be one and one-third fares for the round trip from Los Angeles and San Francisco to interior points of the State. Stopovers will be granted at any point enroute. These tickets will be sold to the excursionists and any friends accompanying them. The beach and summer resorts, with their unexcelled hotels, will offer an inducement to the excursionists to make this trip their summer outing, as the tickets are good for final return until Ninth month 15th.

At the Convention, the principal addresses will be made by some of the most distinguished scholars of Europe and America. The University of California at Berkeley will hold a Summer School, at which it is expected a large number of the visitors will be in attendance on account of the opportunity to combine the pleasure of a California outing, attendance at the National Educational Association Convention and Summer School work.

It is fatally easy to go on doing what we happen to be doing.—*C. Hanford Henderson.*

VEGETARIANISM.

[The following letter by our friend, Dr. John L. Carver, appeared in the *Public Ledger*, Phila., Third month 28th.]

Your editorial on vegetarianism in this morning's issue cannot fail to be of interest to every thoughtful reader. You give the subject fairer and more serious consideration than it usually receives by those who have not accepted the vegetarian principle and practice. It is but just, however, to remind ourselves that vegetariansm, as well as meat eating, has "stood the test of many millions of people during many centuries." We have only to turn to China and India to see this amply demonstrated. The immediate reply to the citation of these examples is that while vegetarianism may have fed the bodies of these people, one cannot, perhaps, say so much for their minds and souls. Many of the most famous Greek philosophers of ancient times, however, advocated and practiced vegetarianism, as have hordes of modern German thinkers, and some of the greatest men of letters in our own country.

It is folly, of course, for any upstart reformer to drop meat from his menu without inserting in its place some suitable substitute, containing the food elements for which meat has long been prized. It is these foolish attempts that have cast disfavor upon the really scientific vegetarianism. Let any man or woman of average health and good habits make the experiment of dropping meat for three months from his bill of fare, and supplying its place with plenty of nuts, fresh fruits and green vegetables, and it is safe to say that in nearly all, if not in all, cases the result of the trial will be more than satisfactory.

Germantown, Pa. JOHN L. CARVER.

"THE COMMON HERITAGE."

This series of Essays* by M. Catharine Albright, one of the younger group of English Friends, actively working in religious and philanthropic interests, is a little book well worth reading. The thoughtful person who loves to abstract himself from the business of the day and calmly consider his relation to his fellows, himself, and his religion, will find food for thought in these simple, sincere essays.

Our Common Heritage is, summed up in a word, evidently our privilege and our duty to live our lives as sanely and as honestly as we may. This heritage, this sacred duty, permeates all our manifold relations.

"We are called upon not so much to sacrifice ourselves to our neighbors as to think of both ourselves and them as part of some larger, diviner whole." The book is full of such quotable sentences, and if a manifest tendency of the author to generalize freely gives the reader the desire to challenge such sweeping statements, it also starts him along his line of refutation, and after all, is not the greatest value of a book its power to set the reader thinking for himself?

American young Friends will be particularly interested in finding out how some of the vital problems of life appeal to a young English Friend whose ideas flow with ease and sincerity.

H. M. F.

BOOKS AND READING.

While complete editions of the English classics are necessary for a wide acquaintance with the great writers of the past, yet this is a day when many readers welcome well-edited selections. Two Oxford scholars are editing such a work in three volumes, "The Oxford Treasury of English Literature" (Oxford University Press). The first volume just issued, includes our earlier literature from "Beowulf" through Chaucer, Spenser, and the Ballads, down to the fellow-poets of Shakespeare. The editors, G. E. and W. H. Hadow, give generous selections, and preface each author with choice little critical essays. As an example of their felicity of literary appreciation take this passage from their estimate of Spenser: "Such verse as this is for pure delight: it sounds in the ear like music, it quickens us to a sense of personal love and adoration. Even the melodies of Marlowe and Shakespeare are not more rich, more varied, or more stately." J. R. H.

A book that portrays the capital of the antique world in modern terms is Prof. T. G. Tucker's "Life in Ancient Athens" (Macmillan). Dealing with the public and private life of the Athenians, the author gives a vivid realization of his fascinating theme, without the pedantry too often associated with professorial treatment of classic subjects. In writing of the essential modernness of the citizen of Athens, he assures us that a typical Athenian was nearer to us in his outlook on life than was the Roman, or even our own ancestors of a few centuries ago. Here is an example of the comparisons whereby the modernness of the best Greeks is brought home to the reader,—"The irony of Plato is very much that of Matthew Arnold, and the scientific spirit of Aristotle is practically that of Darwin or of Herbert Spencer." Students of St. Paul's career will find the book illuminating of the people to whom the Apostle preached on Mar's Hill. J. R. H.

*"The Common Heritage," by M. Catharine Albright, London, Headley Brothers, 2s. 6d. net. May be had through Friends' Book Shop, 1500 Race Street, Philadelphia.

The Church did not end the Crapsey trial when it unfrocked the free-thinking rector. The Macmillan Company has just issued a book ($1.50 net) on "Freedom in the Church," by Dr. Alexander Allen, which has the following paragraph in its concluding chapter:

"The difficulties waiting upon the creeds and their interpretation are not likely to diminish, rather will they increase, for the question at issue is the freedom of the clergy and laity. Is the Church of Christ free to examine and inquire and to make use of such studies as help to a knowledge of the Scriptures; or are these things determined in advance by the authority of tradition? . . . The rehabilitation of Constitution and Canons,, the insistence that the Church is organized as a business corporation, and makes a contract with the clergy, by which they renounce the liberty wherewith Christ hath made them free in return for their daily bread—all this line of procedure will be of no avail. We have got into the existing difficulty by abandoning the teaching of the Prayer Book, by seeking to make the Church infallible, by substituting tradition for God's Word, and putting a burden on the creeds which they are not able to carry."

Two suggestive books from leading churchmen are Thos. R. Slicer's "The Way to Happiness" and Alexander V. G. Allen's "Freedom in the Church" (Macmillan). Dr. Slicer's hopefulness and his cheery outdoor note are very stimulating. To follow his sane and friendly views is to come very near to true and deep happiness. He considers happiness a duty, and shows how it has been and may be attained in this busy yet beautiful world.

To Dr. Allen every reader of his "Life of Phillip Brooks" feels a kindly drawing. That splendid biography disposes one to read with interest any other works of its author. In the present book he takes a high view of the spiritual destinies of the English Church in this country.

We are in receipt of the neat little volume of the "Lessons on Morality," prepared by Mary Ward of Westtown School, a teacher competent for the purpose. It is a compilation and adaptation from Dymond's Essays on Morality, for classes in our schools who have reached the stage of needing a reasonably clear and orderly understanding of the grounds of the Moral Law as applied to various duties and practices in life, and our moral testimonies generally. This book appears to us, on a very cursory inspection, to be a very commendable result of a concern which has, for a generation or more been on the minds of intelligent Friends to adapt Dymond's Essays to our school uses and to general readers in a simplified and concise form. Our columns will contain room for an appreciative review of this book.

The Friend (Phila.)

THE HOUSE BEAUTIFUL.

A naked house, a naked moor,
A shivering pool before the door,
A garden bare of flowers or fruit,
And poplars at the garden foot:
Such is the place that I live in,
Bleak without and bare within.

Yet shall your ragged moor receive
The incomparable pomp of eve,
And the cold glories of the dawn
Behind your shivering trees be drawn;
And when the wind from place to place
Doth the unmoored cloud-galleons chase,
Your garden gloom and gleam again,
With leaping sun, with glancing rain.
Here shall the wizard moon ascend
The heavens, in the crimson end
Of day's declining splendor; here
The army of the stars appear.
The neighbor hollows, dry or wet,
Spring shall with tender flowers beset;
And oft the morning muser see
Larks rising from the broomy lea,
And every fairy wheel and thread
Of cobweb dew-bediamonded.
When daisies go, shall winter-time
Silver the simple grass with rime;
Autumnal frosts enchant the pool
And make the cart-ruts beautiful;
And when snow-bright the moor expands,
How shall your children clap their hands!
To make this earth, our hermitage,
A cheerful and a changeful page,
God's bright and intricate device
Of days and seasons doth suffice.

ROBERT LOUIS STEVENSON: *"Poems and Ballads."*

BIRTHS.

HIBBS.—On Third month 19th, 1907, to J. Russell, and Emma Sheppard Hibbs, of Germantown, Phila., a son, who is named James Russell Hibbs.

JACKSON.—At Lansdowne, Pa., Third month 16th, 1907, to John and Jennie Eachus Jackson, a daughter, who is named Emily Hoopes Jackson.

JONES.—In Conshohocken, Pa., Third month 11th, 1907, to William Potts and Elizabeth C. Jones, a son, who is named James William Jones.

RILE.—In Ambler, Third month 28th, 1907, to Charles H. and Elizabeth S. S. Rile, a daughter, who is named Hannah Shannon Rile.

SHARPLESS.—In Philadelphia, Third month 1st, 1907, to William J. and Mary Y. Sharpless, a son, who is named John H. Sharpless.

DEATHS.

STOUTENBURGH.—At his home, Kensico, Westchester county, New York, Third month 23d, 1907, Samuel K. Stoutenburgh, after a short illness, in the 92d year of his age; a member of Chappaqua Monthly Meeting of Friends.

ELIZABETH PARRY.—ELIZABETH HALLOWELL.

On the evening of First month 28th and the morning of First month 30th, 1907, there passed away two dear Friends, both members of the little meeting at Warminster, Bucks county, Pa. The first, Elizabeth S. Parry, was well known as an active worker in the Society of Friends. A devoted wife and mother and a kind and charitable friend and neighbor, she was much beloved in the circle in which she moved. She was fond of literature and her ready pen frequently gave expression to beautiful thoughts. Perhaps her work was done, but it is hard for her friends to realize that one so useful and scarcely beyond middle life should has gone from our midst.

The other dear friend who was suddenly called to the higher life, Elizabeth Hallowell, was in the first flush of young womanhood. Full of life and energy, and greatly beloved by friends and schoolmates, as her teacher Joseph S. Walton most feelingly testified at her funeral. He spoke of her innocent faith in the goodness and purity of all those with whom she was associated, and as we looked our last farewell we felt with the poet,

"The child who enters life, comes not with knowledge or intent,
So those who enter death must go, as little children sent;
Nothing is known, but I believe that God is overhead,
And as life is to the living, death is to the dead."

S. H. J.

NOTES AND ANNOUNCEMENTS.

John and Eliza H. Cornell have a minute from Baltimore Monthly Meeting to attend Nine Partners Half-Yearly Meeting, to be held in Poughkeepsie early in Fifth month, and also to attend Philadelphia Yearly Meeting in the same month.

Albert Cook Myers, who has charge of the Pennsylvania History Exhibit at the Jamestown Exposition, writes that they would like to include in this exhibit a collection of the portraits or photographs of the station keepers of the Underground Railroad in Pennsylvania, together with views of the homes of the station keepers. He will be glad if the descendants or relatives of the Underground Railroad people will loan such photographs. They should be sent to Albert Cook Myers, Division of History, Education and Social Economy, Jamestown Exposition, Norfolk, Va. The Pennsylvania History exhibit will be installed in the thoroughly fireproof History Building and will be fully guarded day and night by special watchmen. *Friends' Intelligencer* has already sent to this exhibit the portraits of Howard M. Jenkins and Lucretia Mott that hang in its office.

Annetta S. Malin writes further concerning the Friends' Mission in Puerto Rico that they are starting a library and would be glad to receive helpful books. The people are being educated in English, and the younger ones will gladly borrow books if they are bright and interesting. She adds that she will be very glad if the unknown friends who are sending her *Scattered Seeds* will please change the address from San Juan to Rio Grande, Puerto Rico.

The Association of Friends' Schools of New York, Philadelphia and Baltimore Yearly Meetings will hold a Conference at Swarthmore, Fourth month 27th. At the morning session there will be a discussion on "How Higher Education Pays: In Business, on the Farm, in the Home;" and on "The Better Use of Scholarship Funds and Tuition Rebates for the Benefit of Children of Friends."

The address in the afternoon will be by United States Commissioner of Education, Dr. E. E. Brown, whose subject will be "The Educational Ladder."

The Friends' Book Association, 15th and Race Sts., Phila., has on hand a number of copies of Hugh Foulke's "Life of Samuel J. Levick," and "Life of Rebecca Price." The price of the former has been reduced to 50 cents, and of the latter to 25 cents with portrait, and 15 cents without portrait.

The Western First-day School Union will be held at London Grove Fourth month 27th, at 10 A. M. The program will include a paper by Arthur M. Dewees, "The Possibilities of a Friends' First-day School" and an address by Jane P. Rushmore, "The Teaching Methods of Jesus."

The following afternoon, the 28th, the London Grove Friends' Association will hold its regular meeting at the Meeting House, at 3 o'oclock. Rufus M. Jones of Haverford College, editor of *The American Friend*, will give an address on "The Message of Quakerism to the Twentieth Century." A cordial invitation is extended to the public to attend.

The Friends of London Grove are planning to connect the two events by a Fellowship meeting and social evening at the Meeting house on Seventh-day evening, the 27th, at which Rufus M. Jones will be present. It will be participated in by both branches of Friends in the neighborhood.

Jos. S. Walton of George School attended West Philadelphia Meeting on First-day, Fourth month 7th. A goodly number of regular attendants, visitors and strangers were present. Dr. Walton spoke from the thought that "Faith derives its power from God and not from the Wisdom of Men." Among the helpful thoughts given were: "Truth should not stand on principles, belief, testimonies or dogmas;" "Principles change, people live, principles die as the light broadens the view." He likened our faith to a vine, and our principles, belief, testimonies to a trellis on which our faith vine may climb, be supported. "The power of God can give us spiritual religion, spiritual faith." William Webster, Jr., and others were heard in helpful thoughts.

A Friend has the following volumes which she would be glad to pass on to others. Any isolated Friends desiring them will please write to Anne H. Saunders, Glenside, Pa.: Janney's "History of Friends," 4 vols.; "A Dissertation, Historical and Critical, on the Christian Ministry," by John Jackson; "Peace and War," by John Jackson; "The Principles of the Religious Society of Friends'," John J. Cornell.

I wish to give my approval to the article, and the title of "Importing Ministry and Leadership" in last week's paper, by Arthur M. Dewees. I want to ask every Friend who feels that their own or another meeting has fallen low in spiritual life to look among their members and see if the cause has not been from their drifting away from our principles and following after other societies. Let us bear in mind his closing remarks that "mere preaching by gifted speakers is not establishing true religious fellowship nor bringing the Kingdom of God for the big evangelical churches and it certainly cannot be expected to do more for Friends. The thing we must have if our meetings are to be more than mere formalities to ourselves and unattractive to others is genuine experience of God in our

souls together with a willingness and a desire to act according to the inspiration that comes to us."

West Philadelphia. SAMUEL JONES.

FIRST-DAY SCHOOL UNIONS.

Spring meetings of First-day School Unions have been announced as follows:

Salem (N. J.) will meet at Woodstown, N. J., on Seventh-day, the 13th. The morning session will be devoted to a consideration of the state of the First-day schools in the Quarter. In the afternoon there will be an address.

Abington will meet at Upper Dublin Meeting house (Montgomery Co., Pa., near Fort Washington, on the Reading) on Seventh-day, Fourth month 20th, at 10.30 a.m. The question for discussion will be: "What should be the attitude of our First-day schools toward what is called the "Higher Criticism?" Carriages will meet trains and trolleys at Fort Washington station arriving before 9.30.

Concord will meet at Lansdowne, Delaware Co., Pa., also on the 20th. At the morning session there will be a discussion on "General Exercises of First-day schools;" in the afternoon the question will be: How can we best impress upon our children the importance of practically applying Christian principles to business ?"

Bucks will be held at Langhorne, Bucks Co., Pa., on the 27th at 10 a. m. The afternoon session will be addressed by Eleanor D. Wood on "The Teaching of the Bible in the Light of Modern Research."

SWARTHMORE COLLEGE NOTES.

Dr. and Mrs. Appleton sailed for the Mediterranean on the 28th of Third month in the Cunard Steamer Carpathia. Landing at Gibraltar they propose to make a leisure tour of Spain, probably visiting also the Pyrenees and the South of France. Dr. Appleton will resume his work in the College in September.

The new Engineering Shop Building at Swarthmore College is completed and ready for use. The building is three stories in height. The architectural design is simple and effective and harmonizes well with the building adjacent to it. The walls are constructed of hollow concrete blocks, the second and third floors are of reinforced concrete carried on concrete beams and columns and are designed to carry a live load of 150 pounds to the square foot. The stairs and landings throughout are of reinforced concrete with metal railings and guards.

On the first floor there are two testing rooms, vault for records, a locker and 3300 square feet of space which will be occupied by the forge and foundry. The second floor will be used for iron and machine shops, besides several rooms for offices and two lecture rooms. The third floor will be equipped for pattern making and wood working. The building is covered with a slag roof, and with the exception of this roof it will be entirely fireproof. The heating will be steam radiation operated by the Webster vacuum system; and the lighting will be done entirely with electric lamps and reflecting arcs. The elevator and machinery in the various shops will be operated only with electric motors; and long lines of counter shafting will be avoided by grouping the machinery on separate motor drives.

Judge William P. Potter, of the Supreme Court of Pennsylvania, has completed his course of eight lectures at Swarthmore College, on the Principles of International Law. In connection with this course, Justice Potter has offered a prize to the member of the class who has done the best work in connection with it. The prize this year is to consist of a plaster cast representation of Hugo Grotius, the founder of International Law, and a copy edition de luxe of Grotius' work on the rules of war and peace. Judge Potter has also expressed his intention of presenting to the college a substantial sum of money, the interest upon which is to be devoted to the purpose of a suitable prize each year to be awarded to the student who does the best work in International Law.

The lectures have been largely attended, and have greatly strengthened the interest of the Quaker college community in the subject of international arbitration, and Judge Potter's offer of an annual prize it is believed, will help to sustain such interests through coming years.

A. J. P.

FRIENDS' ASSOCIATIONS.

CORNWALL, N. Y.—A meeting of the Cornwall Friends' Association was held at the home of J. L. Brown, on the 19th of Third month, 1907. The meeting was opened by president Marianna Seaman reading the 101st Psalm. An article entitled "What do our meetings most need?" was read by Blanche E. Brown. Edmund Cocks read an article written by an ex-priest, giving his reasons for leaving the Roman Catholic Church, and the reply made to the same by another priest. A reading entitled "Oil and Sand" was contributed by Chas. C. Cocks. The secretary read the annual report of the Friends' Press Association. All of the foregoing papers were thoroughly discussed and enjoyed by the members. The program for the next meeting, which will be held at the Seaman Homestead on the 21st of Fourth month, was arranged.

GILBERT T. COCKS, *Secy.*

LONDON GROVE, PA.—The Friends' Association met at the home of Henry R. and Anna T. Pusey, Third month 24th, 1907. After a few moments silence P. Allen Cloud, the president for the day, opened the meeting by reading the 4th Chapter of Philippians. Edward A. Pennock gave some very interesting current events. The book review on "A Dynamic Faith" was read by Anna L. Pusey, and "The Guiding Hand of God" was given by Ellen Pyle. The book treats of the fundamental principles of Quakerism, the inner light and our relation to God and man—the "levelling up" to the highest standard so that war and all forms of sin would be impossible. All that makes us think highly of Christ and lowly of ourselves, that makes us worship where we used to be indifferent and self-sacrificing where we used to be self-content is of God and is the result of the guidance and control of the Holy Spirit. Both papers were then opened for discussion.

It was decided to have our next association at the Meeting house Fourth month 28th, when Rufus M. Jones is expected to address us on "The Message of Quakerism to the Twentieth Century." Ellen Pyle invited the Association for Fifth month 26th, to meet at their home when New Garden Association will furnish the program. After the usual silence the meeting adjourned.

ANNA L. PUSEY, *Secy.*

SOLEBURY, PA.—The Young Friends' held their association meeting for the Third month on the 10th, with a program of more than usual interest. Walter W. Ely and Ethel C. Fell presided over the meeting. The president read the scripture lesson, and John H. Ely enumerated current events. Agnes S. Ely spoke of Edward H. Magill, a former Solebury teacher, and his latest valuable literary

production, "Sixty-five Years in the Life of a Teacher." Emma A. Fell read one of Burn's lyric poem letters. Florence K. Blackfan read from the Discipline that portion which relates to games and amusements, and asked Elizabeth Lloyd to express her convictions on this much discussed topic. The speaker, in complying, wished it plainly understood that the sentiments she expressed were simply her own personal views. She saw no more harm in the young dancing, than in other games played for indoor exercise and pastime, especially romping games. Young people between the ages of 16 and 26 need and enjoy exercise, but this should be practiced at seasonable hours and in moderation. Dancing from 9 p.m. to 3 a.m. is not beneficial or desirable.

A game of cards is often a pleasant relaxation, but it is a waste of time and energy to spend hours in any game that should be devoted to the serious things of life. Theatre going was not approved, unless the play was one calculated to broaden the mind and inspire one with higher ideals. Having taken for the subject of her address "What can the Young Friends' Association do for the betterment of the community?" she gave a number of valuable suggestions concerning intelligent school visitation, and urged members to establish friendly relations with those of other churches who are working for the bettering of conditions in schools, factories, and indigent homes, remarking that it was thrift and not charity to give, or be willing to use, half worn garments. "Do something besides talk, have a definite plan of work," was advised.

John S. Williams, Florence K. Blackfan and Wm. M. Ely discussed methods used in the community to benefit those needing aid, and commended the effort being made in Newhope to provide a manual training room for boys wherein they could spend their leisure hours.

On Fourth month 14th, Eleanor Wood, Bryn Mawr, Pa., will discuss, "How the Bible Came down to Us." In the meeting preceeding the association a helpful sermon was given by Elizabeth Lloyd, which was highly appreciated.

WOODLAWN, VA.—The Young Friends' Association met at the home of Joseph W. Cox, Second month 3d, with rather a small attendance on account of the weather. As the president was absent, Joseph W. Cox opened the meeting by reading part of the 25th Chapter of Matthew. Ella Gillingham gave current topics and Margaret H. Cox read a very interesting paper on the life of Judas Iscariot. The First-day school lesson was read by Sarah E. Cox, which brought forth some discussion. This was followed by a very good recitation by Sarah E. Anthony.

On Third month 3d, the Association met at the home of Courtland Lukens. Reuben R. Gillingham opened the meeting by reading the 13th Chapter of Ecclesiastes.

CALENDAR OF MEETINGS, ETC.

[In sending in notices for the Calendar they should be put in the usual form, so that they need not be rewritten. They must be in not later than Third-day morning.]

4th mo. 12th (6th-day). — Annual Meeting of the Phi Beta Kappa Society, of Swarthmore College, at 4 p.m. At 8 p. m., annual address by Franklin Spencer Edmonds; poem by Elizabeth Powell Bond.

4th mo. 13th (7th-day).—New York Monthly Meeting, in Brooklyn (110 Schermerhorn Street), at 2.30 p.m.

4th mo. 13th (7th-day). — Semi-Annual Meeting of Salem First-day Union, at Woodstown, N. J,, at 10 a.m.; written reports from the five schools. A speaker will occupy the afternoon session.

4th mo. 14th (1st-day).—Reading Meeting, attended by Members of Philadelphia Quarterly Meeting's Visiting Committee, at 11 a.m. Train leaves Reading Terminal, Philadelphia, at 9 a.m., Columbia Avenue, at 9.08.

4th mo. 14th (1st-day).—Swarthmore College Lecture on Quakerism, at 7.30 p.m., Albert Cook Myers on "Quaker Migration to and in America."

4th mo. 14th (1st-day).—New York Young Friends' Association, at Schermerhorn Street, Brooklyn, at 8 p.m.; "Great World Movements and Their Enduring Influence — Abolition of Slavery;" discussion opened by Edward L. Stahler.

4th mo. 14th (1st-day).—Conference under care of Concord Quarterly Meeting's Philanthropic Committee, in the Meeting House, at Lansdowne, Pa., at 2.30 p.m. Address by Franklin Spencer Edmonds.

4th mo. 14th (1st-day).—Conference under care of Concord Quarterly Meeting's Committee on Philanthropic Labor in the Meeting house at Lansdowne, Pa., at 2.30 p.m., addressed by Franklin S. Edmonds

4th mo. 14th (1st-day).—A Circular Meeting, at Chatham, Pa., at 3 p.m., under care of a Committee of Western Quarterly Meeting.

4th mo. 14th (1st-day).—Bible Study Class, at Merchantville, N. J., at 3 p.m., in Collins and Pancoast's Hall.

4th mo. 14th (1st-day).—At Race Street, Philadelphia, After-Meeting Conference, at 11.45 a.m.; Message of the Prophet, Jeremiah; discussion introduced by Isaac H. Clothier.

4th month 14th (1st-day). — At Girard Avenue, Philadelphia, Junior Conference, at 9.45 a. m.; discussion on "The Thought-Method of Jesus, as Exemplified in His Parables and Discourses;" "The Unpardonable Sin."

4th mo. 14th (1st-day).—Girard Ave., Phila., meeting attended by Nathaniel Richardson of Byberry, Phila., at 11 a.m. First-day school and Junior Conference at 9.45 a.m.

4th mo. 14th (1st-day).—Solebury Young Friends' Association, at 11 a.m. Address by Eleanor Wood: "How the Bible Came Down to Us."

4th mo. 17th (4th-day).— Southern Half-Yearly Meeting, at Third Haven Meeting House, Easton, Md., at 10 a.m.; Ministers and Elders, same day, at 9.30 a.m.; public meeting for worship next day, at 10 a.m.

4th mo. 17th (4th-day).— Monthly Meeting of Friends of Philadelphia, at Race Street, at 7.30 p.m.

4th mo. 18th (5th-day).— Monthly Meeting of Friends, at Green Street, Philadelphia, at 7.30 p.m.

4th mo. 20th (7th-day)— First-day School Union of Abington Quarterly Meeting, at Upper Dublin (R. R. Station, Fort Washington, on the Reading), Montgomery County, Pa., at 10.30 a.m. Discussion: "What Should Be the Attitude of Our First-day Schools Toward What is Called the 'Higher Criticism.'" Trains and trolleys arriving at Fort Washington before 9.30 will be met.

4th mo. 20th (7th-day).—Haddonfield First-day School Union, at Moorestown, N. J., at 10 a.m.; Eleanor Wood will speak at the afternoon session.

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Mattie R. Troth gave interesting Current Topics, Mary Lukens read a paper on the life and character of Ruth, and also a very appropriate poem on "The Resolutions of Ruth." Joseph W. Cox read an article on "The Art of Forgetting." Then Lida W. Gillingham gave a review of the Bible study we had the previous month in the First-day school. After the roll-call the meeting adjourned with a few moments silence.

PASADENA, CAL.—A regular meeting of the Young Friends' Association was held Third month 10th, at the home of G. F. Howell. After a brief silence Edward Coale spoke on the importance of cultivating the intelligence in our religious convictions that we may get a better understanding of religious matters as well as of other things yet of keeping intellect subservient to the spiritual. Anna M. Vaughan read the fourth Chapter of the First Epistle of John, Frances Watler read an interesting article on "God the Father" by C. Calvin Everett. Lesson XXVII was discussed and the advisability of continuing the use of these lesson leaves. Henry Wilbur's letter was re-read and it was decided that the executive committee meet to consider an answer to it and also methods to enable us to have a meeting house, as many of the Friends seemed to think the time had come when it was needed. After a brief silence the meeting adjourned.

MARY S. HOWELL, *Ass't Clerk.*

BYBERRY, PA.—The Friends' Association met Third month 3d, at the meeting house with a good attendance. John Wood, Jr., read the Scripture selection. It was announced that Eleanor Wood would be the speaker for Third month 24th. Report from Guild Committee was made and discussed. A paper on "Calmness" by Elizabeth P. Bonner was read. An article by Hannah Clothier Hull "The Little More and the Little Less," was read by Caroline J. Atkinson. A biographical sketch of "Lucretia Mott" had been prepared and was read by Anna B. Hawkins, leading to discussion. A recitation "The Three Bells" by Russell Watson closed the program. A. C.

BLOOMFIELD, ONT.—The weekly meeting of the Association was held Third month 24th. After a moment of silence Eliza Wood gave a selection entitled "Hurry and Worry," which seemed very applicable to our age. We not only make ourselves, but those about us miserable by petulance and grumbling and imperfect performance of duties. It is easy to criticise those about us when they are in the same mood; let us rather be quiet and make ourselves pleasant and agreeable. The Bible discussion was continued in the usual manner, 1st and 2nd Kings were the books of study. After a short period of social intercourse, Filona Barker gave a short address on "Self-Reliance." The meeting adjourned to Third month 31st.

4th mo. 20th (7th-day).—The Spring Meeting of Concord First-day School Union, at Lansdowne. At morning session, discussion on : "General Exercises of First-day Schools;" in the afternoon: "How Can We Best Impress Upon Our Children the Importance of Practically Applying Christian Principles to Business ?"

4th mo. 21st (1st-day).—Cornwall, N. Y., Friends' Association, at the Seaman Homestead.

4th mo. 21st (1st-day).—Conference under care of Western Quarterly Meeting's Philanthropic Committee, in the Meeting house at Unionville, Chester Co., at 2.30 p.m. Subject, "Child Labor." To be addressed by Scott Nearing, of Philadelphia, secretary of the Penna. Child Labor Committee.

4th mo. 22d (2d-day).—Friends' Association of Trenton, N. J., at the Meeting house, at 7.45 p.m.

4th mo. 23rd (3rd-day).—Western Quarterly Meeting, at London Grove, Pa., at 10 a.m.; Ministers and Elders, day before, at 11 a.m.

4th mo. 25th (5th-day) Caln Quarterly Meeting, at Sadsbury Meeting House, in Christiana, Lancaster County, Pa., at 11 a.m.; Ministers and Elders, same day, at 10 a.m.

4th mo. 25th (5th-day). — Swarthmore College Lecture Course. Address by Samuel W. Pennypacker, ex-Governor of Pennsylvania.

4th mo. 27th (7th-day). — Scipio Quarterly Meeting, at Scipio, N. Y.; Ministers and Elders, day before, at 2 p.m.

4th mo. 27th (7th-day).—Westbury Quarterly Meeting, in Brooklyn, N.Y., at 10.30 a.m.; Ministers and Elders, day before, at 2.30 p.m.

4th mo. 27th (7th-day).—Conference Association Friends' Schools (New York, Baltimore, Philadelphia), at Swarthmore; morning session, discussion on "How Higher Education Pays: In Business, on the Farm, in the Home" and on "Better Use of Scholarship Funds and Rebates in Favor of Friends' Children."

Afternoon address by the United States Commissioner of Education Dr. E. E. Brown, on "The Educational Ladder."

Continued on page iii.

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4th mo. 27th (7th-day).—Bucks First-day School Union, at Langhorne Meeting House. Afternoon session to be addressed by Eleanor Wood on the subject: "The Teaching of the Bible in the Light of Modern Research."

4th mo. 27th (7th-day).—Western First-day School Union held at London Grove, Pa., at 10 a.m. Paper by Arthur M. Dewees, "Possibilities of a Friends' First-day School." Address by Jane P. Rushmore, "The Teaching Method of Jesus."

4th mo. 28th (1st-day).—London Grove Friends' Association to meet at the Meeting house at London Grove, at 3 p.m. Address by Rufus M. Jones, on "The Message of Quakerism to the Twentieth Century."

4th mo. 29th (2nd-day).—Nebraska Half-Yearly Meeting, at Lincoln, Neb., at 10 a.m.; Ministers and Elders 7th-day before, at 2 p. m.; Youth's Meeting, First-day, at 3 p.m.

5th mo. 1st (4th-day). — Purchase Quarterly Meeting, at Amawalk, N. Y., at 10 a.m.; Ministers and Elders, day before, at 2.30 p.m.

5th mo. 4th (7th-day).—Farmington Half-Yearly Meeting, at Orchard Park, N. Y.

5th mo. 4th (7th-day).—Philadelphia Quarterly Meeting, at Race Street, at 1 p. m.; Ministers and Elders, 2nd-day following, at 3 p.m.

5th mo. 6th (2nd-day).—Nine Partners Half-Yearly Meeting, at Poughkeepsie, N. Y., at 11 a.m.; Ministers and Elders, 7th-day before, at 3 p.m. John J. Cornell has a prospect of attending.

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FRIENDS' INTELLIGENCER

A Religious and Family Journal

Martha J Warner
R D 1

PHILADELPHIA, FIFTEENTH AND CHERRY STREETS, FIFTH MONTH 4, 1907.

SWARTHMORE.

Nearly one hundred guests partook of the opening dinner at Strath Haven Inn on 4th Mo. 27th. A number of these have already engaged rooms for the summer.

Those New Suites with private baths have created such a demand that we have been obliged to remodel more in the same way—and this reminds us to say that the rooms are being rapidly engaged, so if there be any who contemplate coming to the Inn, it would be well for them not to delay.

At this season the Inn is set in a flash of Spring color, the ground is carpeted with violets and dandelions, the old apple orchard, surrounding the place, is pink with the swelling buds, and the blue birds are nesting in them. Their sweet call, together with the murmur of the Crum, which is a broad olive stream at this season of the year, furnish music for early guests, who enjoy the broad piazzas. Then when driven in at cool eventide the cracking logs in the big fire-place cheer and welcome.

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Philadelphia Yearly Meeting

The following committee will be glad to help any Friends needing aid in securing homes for the week of Philadelphia Yearly Meeting. Friends in the city having accommodation to offer to visiting Friends should notify the committee: Clarkson Fogg, 1114 Mt. Vernon Street; John Comly, 1529 Centennial Ave.; Matilda K. Lobb, 1702 North Eighteenth Street; Rebecca Comly, 1529 Centennial Avenue; Elizabeth Middleton, 856 North Eighth Street; Benjamin Walton, Fifteenth and Race Streets.

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WANTED—TO PURCHASE OR EXAMINE original records relating to Elizabeth (Haddon) Estaugh—Colonial foundress of Haddonfield, N. J. Unpublished Mss., letters, diaries, heirlooms, legends, etc., throwing light on her life, history and ancestry, also on that of John Haddon, of Southwark, London, his grandson, Ebenezer Hopkins, and John Estaugh, of Surrey, are needed in the preparation of her biography. Samuel N. Rhoads, 36 Estaugh Avenue, Haddonfield, N. J.

Continued on Page iii.

BUCK HILL FALLS

Three cottages at Buck Hill were occupied over the last week end, one of them by a party of ten. Another cottage is to opened this week by Friends who are starting up this early for the summer.

The Arbutus is just at its height. It never seemed so plentiful or so beautifully colored. The general landscape effect is one of naked woods, but the willows along the streams, and here and there a poplar through the woods, show signs of leaves. The season is always from two to three weeks behind the region of Philadelphia.

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of Stockholders of Friends' Book Association of Philadelphia, will be held in Room 4, Fifteenth and Race Streets, on Second-day, 5th month 13th, 1907, at 7.30 p. m., when an election will be held for Directors, to serve for the ensuing year.

William S. Ingram, Secretary

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Swarthmore College

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Philadelphia Yearly Meeting

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Those having charge of Friends' Schools, wishing assistance in school matters, are invited to communicate with him. All Friends who are teaching, or qualified to teach are requested to register. Office hours, Seventh-days, 9 a. m. to 12, Room 11, Young Friends' Building, 140 North Fifteenth Street, Philadelphia.

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FRIENDS' INTELLIGENCER

Established 1844. The Journal 1873. Young Friends' Review 1886.

PHILADELPHIA, FIFTH MONTH 4, 1907.

Volume LXIV. Number 18.

GOOD WORDS XIV.

We know God because we are essentially sons; and the sonship within us rises up to meet the Father.

In the "British Friend." EDWARD GRUBB.

RECOMPENSE.

There is no joy but has its drop of sorrow,
No song but has an undertone of pain.
Our yesterday, today, and yet tomorrow
Has e'er its sunshine interspersed with rain.

We chase the brightest sunbeams, and they lead us
Full often where the deepest shadow lies!
We fret at fate, but ever will it heed us,
Or turn the course of fortune otherwise.

We sigh because too heavy seems life's burden,
The path too rugged for our weary feet.
We weep because too meager seems our guerdon,
And long for wayside cool and meadows sweet.

And yet we rise by obstacles surmounted,
By burdens bravely borne and foes o'erthrown.
Each seeming hindrance ever may be counted
Unto the higher realm a stepping stone.

Worthless the gold while untried by fire;
The finest statue grows by many a blow.
He who has much to meet may much aspire.
He of the even way must stay below.

—*Selected by a Friend, from an old scrap-book.*

FRIENDS AS PROMOTERS OF PEACE.

[Read at a session of the Peace Congress in New York.]

Any statement of the work of the Religious Society of Friends in behalf of Peace, is of necessity in some measure a history of the Society itself. The convictions of George Fox concerning war so clearly in accord with the teachings of the New Testament placed him at variance both with the commander of the Puritan army, and with the 37th Article of Religion agreed upon in the Convocation of the Clergy of the Church of England that "It is lawful for Christian men, at the commandment of the magistrate, to wear weapons, and to serve in the wars." (Thomas Hodgkin's "George Fox." p. 41). George Fox had pressed upon him a captaincy in the army of Oliver Cromwell of which he says, "I told him I knew whence all wars arose, even from the lusts, according to James' doctrine; and that I lived in the virtue of that life and power that took away the occasion of all war." (Rufus M. Jones' "Journal of George Fox," p. 128). Later, when imprisoned in Lancaster on the charge of endeavoring "to raise insurrections to embroil the nation in blood" he declared "my weapons are spiritual, which take away the occasion of war, and lead into peace. . . . . I was never an enemy to the King, nor to any man's person upon the earth. I am in the love that fulfils the law, which thinks no evil, but loves even enemies." (Rufus M. Jones, p. 348). During his years of imprisonment in English jails, when he was almost wholly cut off from those in sympathy with his teachings, it is evident that he pondered deeply upon the very practical question of making most effectual the revelations to him of truth.

The plan of organization, formulated in the Rules of Discipline and Advices, reached every individual member within the fold, and established an unbroken chain of fellowship, of responsibility for one another, and of teaching concerning the fundamental principles of the Society. Thus it is that the message of George Fox to Cromwell's soldiers reached from the center to the circumference of the Society, permeating all its membership. In the several yearly meetings of the present day in which are met together the chosen representatives of all the subordinate meetings, there is always read this query whose answer literally takes cognizance of every individual member—"Do you maintain a faithful testimony in favor of peace and arbitration, and against war and the preparations for and excitements to it?" (Discipline of Philadelphia Yearly Meeting, 1894).

There is not only this direct appeal concerning military service; but the teaching goes still deeper —to the very root of the matter. In a manuscript copy of the "Rules and Discipline" of 1676, possibly from the hand of George Fox himself, it is "Advised that Friends be tender to the tender Principle of God in all, and shun the occasion of vain Disputes and Janglings, both among themselves and Others; for that many times is like a blustering Wind, that hurts and bruises the tender Buds and Plants." In the latest issue of the Discipline of the Philadelphia Yearly Meeting of Friends (1894) there is detailed advice concerning the duties of arbitrators when differences arise between any of its members about property. "It is further earnestly advised that Friends do not go to law, particularly with one another. If, for any reason, one should think himself under necessity to bring an action against a fellow-member, let him consult the overseers or other judicious Friends before proceeding." Nor does the care of the

meeting end here. In every local meeting, thrice during the year, there are asked and answered for the information of the Yearly Meeting, these three searching questions, "Are love and unity maintained amongst you? Are tale-bearing and detraction discouraged? When differences arise, are endeavors used speedily to end them?" Here, we reach the very roots of war! There is a tradition that when the Egyptians prayed again and again to Osiris for release from a plague of crocodiles, deliverance came finally through the little ichneumon that diligently destroyed the eggs of the great reptiles. For more than two hundred years the Society of Friends has carried on this work against war, at its very roots. It has striven to abolish armies by teaching men to be makers of peace. In every community where Friends are to be found, small though their numbers be, and creating no apparent ripple upon the surface of its life, this leavening principle of love has been at work. It may be that this work nearly hidden in the seclusion of a small company of quiet people has helped more than could be computed toward the establishment of peace. William Penn's plan in 1693 for a European Council of Arbitration may have been the seed of the International Peace Congress at the Hague, in 1899.

"Are love and unity maintained amongst you?" Who that loves his neighbor could trespass upon his rights; could encroach upon his boundaries; could enter into a quarrel with him; could go to war with him in the courts? "Are tale-bearing and detraction discouraged?" We disinfect our houses when there is a suspicion of diphtheria germs—not less poisonous is the habit of repeating ill reports of our neighbor—it makes the very food that the war spirit grows strong upon! "When differences arise is care taken speedily to end them?" How many times a calm word of explanation would take away all the sting of a "difference," and change haters into lovers! Think what it might be to the world if, with every church-service the world over—Christian, Hebrew, Mohammedan, Buddhist, there were incorporated with its declaration of creed this further declaration "I believe that love and unity should be maintained among us. I believe that tale bearing and detraction should be discouraged. I believe that when differences arise, care should be taken speedily to end them." Think what it might be to the world, if in every *home* the world over, there were established this family altar to peace!

It might be said, perhaps, that while this radical work for peace has been a distinguishing characteristic of Friends, it is also true that they have labored in behalf of arbitration and in co-operation with other Peace Societies. Nor have they escaped altogether in these latter days, the testing of persecution. During the Boer War, members of the Rowntree family in Scarborough, England, invited Mr. Cronwright-Shreiner to give an address on "The Conditions of a Durable Peace in South Africa." This was construed into opposition to the government; and a mob visited retribution upon the Rowntrees in the destruction of their property to the amount of many hundreds of pounds and their narrow escape from severe personal injury. The address of these Friends to their townsmen shortly after the riot is worthy of their inheritance from those who paid with their lives the price of liberty of speech. In this address they said: "We wish to state that it is not our intention to make claim against the Borough Fund for property damaged or destroyed during the riot which occurred. Our convictions on some great questions are, we know, different from those of the majority of our fellow-countrymen; but for these convictions we must render our account not to men but to God."

The world fears that without the discipline of war, for obedience to command, and fearlessness on the battlefield, life would grow "flat, stale and unprofitable;" and that heroism would become atrophied. This need not be feared. Obedience to command is one of the disciplines of business and industrial life. So long as railroad engineers drive their engines at express speed through the darkness of night, and sailors guide their great steam-ships in the face of the tempest, manhood will not lose its schooling for noble courage. I have seen college boys, much given over apparently to the sportiveness of youth, cast fear to the winds at the sound of the fire-alarm, and mounting the peak of the roof of their science building, their soaked garments freezing in the wintry cold, and the fire threatening the timbers which were their support, stand at their post of danger till the flames were subdued.

It is a high-water mark of civilization that this memorable Conference is in progress. It has opened to us anew the vast field for legislative and judicial action which waits the Congress at the Hague. And it has deepened our conviction that a great, availing service is delegated to each individual of us all, in destroying the seeds and the roots of war by the nurture of those things that make for peace.

ELIZABETH POWELL BOND.

I see no way to go along smoothly in the world without an habitual large-mindedness.

—*W. M. Salter.*

Faithfulness is the first and highest thing required of us.—*W. M. Salter.*

RELIGIOUS LIBERTY TODAY.

[Since coming to Florida for a few months' stay, I have had the privilege of reading the enclosed article in the interest of religious liberty and finding it good, having a personal acquaintance with the writer, I requested the privilege of having a copy made to send to you, believing good might be done, if it were printed in *Friends' Intelligencer*. Possibly some who are not awakened to the importance of doing something to show at least that we have a testimony to bear in favor of religious liberty, may be influenced. The writer of this article is secretary of "Religious Liberty Bureau" of Florida Conference of Seventh-day Adventists. I have been much with these people during the past six months, and their pure and upright lives and earnest heart searching to know whether they were coming up to the standard set by the great Head of the church, have been a good lesson to me, and my desire has been that we all, as Friends, might be so concerned to live up to our highest knowledge of the truth. —Anna M. Schofield, Orlando, Fla.]

We have in our country what is known as the "National Reform Association." It was organized in the town of Xenia, Ohio, in 1863. The primary object of this Association as stated by Article 2 of their Constitution is to place "all Christian laws, institutions and usages (of the Church) on an undeniable legal basis in the fundamental law of the land." They hold that religion should form a part of the State educational system and should be protected and its observance enforced by law.

That there is a growing demand for religious legislation is in evidence by the fact that at the present time there are not less than six large and influential organizations that are clamoring loudly at our legislative halls for the enactment and enforcing of laws which will make religious observance compulsory, and a failure to comply, a crime punishable by the State. We also read of local efforts in the various States to pass stringent Sunday laws.

This concerted movement to get the Government of the United States committed to religious legislation leads the writer to ask the question at the beginning of this study "Is it right for civil government to legislate on religious questions?" And this leads to another equally important question, viz: can any power but that of love rightfully compel the conscience?

Believing there needs to be a better and more general understanding of the great principles underlying human rights and liberties, we would consider it a privilege, if you would allow space in your valuable paper for us to present a few thoughts on this very important question. There are but very few persons that seem to realize that the use of force in religion is inconsistent with the gospel of Christ, and that in the end religious legislation means religious persecution.

Upon all the pages of human history the truth is written plainly that there are two spheres of life within which man moves, with one of which—the highest sphere of conscience and his relation to God,—the civil power can rightfully have nothing to do. When religion becomes an affair of law it ceases to be a matter of love. Where enactment concerning matters pertaining to our duty to God begins, there moral suasion ends. The darkest pages of history are those recording the results of the invasion by the civil power of the realm of conscience. Again and again the Almighty has vindicated the course of those who, in order to be true to Him, have refused obedience to unjust mandates from the civil authorites.

Governments are instituted among men to preserve the natural, unalienable rights which men have by creation,—that is, as individuals; and not to curtail those rights, or to take them away. When civil government invades these rights it does exactly the opposite of that which it was instituted to do. This is a perverted and illegitimate use of its power.

The true sphere of civil government was well defined by the men who founded the American Republic. From the Declaration of Independence it is plainly manifest that the principles upon which this government was established were designed to preserve the life, the liberty, and the happiness of all its citizens. No one will question but that every individual has a God-given right to all of these.

To force people to be baptized, partake of the Lord's Supper and sacredly to observe Sunday is not the protection of rights but an interference with rights. Laws are not designed to enforce rights upon the people, but to protect the people in their rights. Legislatures cannot create natural rights, neither can they make right wrong, or wrong right. The law of right and wrong is a law ante-dating and wholly independent of any legislative enactments. Legislators are bound to shape their legislation by their knowledge of this law of justice which is inherent in the human mind, and their legislation will be excellent in proportion as they approximate to this ideal standard. It is proper to say, therefore, that the province of the legislature is not to create law, but to ascertain and define it. Righteousness is a law, and has been such from the foundation of the world. It is binding upon man everywhere and at all times. All men are bound always to do right.

The question, what is the law? is therefore not the question lying at the foundation of one's duty in any religious or spiritual matter which is brought before him. There is another question lying deeper than this, and that is the question, what is right? Sometimes injustice becomes en-

throned in law; but this does not put upon any person an obligation to do morally wrong. He is still bound to do right, he is still bound by conscience to the higher law of God. This higher law must be obeyed at any cost.

A statute commanding one to commit murder on certain occasions, or to steal, or to swear falsely, would not be binding upon any one, and would not be obeyed; and the reason given for disobedience to it would be that it was unjust. No one would claim that it ought to be obeyed simply because it was "the law," and what would be true of such a statute would be true of every enactment that is contrary to the law of God. Unjust enactments do not derive any sanctity from being on the statute book. They ought to be repealed, not enforced. In secular affairs, the principle of majority rule is at the foundation of government and this is proper and necessary. But in matters of conscience, the majority rule has no place. An individual's relation to God is a direct relation not sustained through any other individual or through the government. "Every one of us shall give an account of himself to God."

Faith, which is the essence of Christianity, is individual belief of God's word, irrespective of the belief or opinions of any or all other persons. In religion, the majority have always been on the wrong side. The scripture says "Go not with the multitude to do evil." It is the majority that throng the broad way leading to destruction, and only the small minority who travel the narrow way leading unto life. "Straight is the gate and narrow is the way that leadeth unto life and few there be which find it, while broad is the road that leads to death and many there be which go in thereat." Thus the sphere of religion and of civil government must be wholly separate from each other.

Within its legitimate sphere the civil powers should have the unhesitating obedience of all persons. Only the higher claims of duty towards God can justify any one in refusing obedience to the civil ruler herein. Only a plain conflict with the higher law of God can justify any disobedience of the laws of man. The legitimate realm of civil power is that of preserving the rights of the people, and within this realm it has the sanction of God. No one can, under the plea of conscientious conviction of duty, be permitted to invade the natural rights of another person. These rights do not conflict, and each one must respect the rights of others. Compulsion in religion only drives men to wickedness and hypocrisy under the cloak of religion. No one has a right to bind his theology upon any one's back but his own. The early Church derived her marvelous power, not from politics, but from pentecost.

"REVEREND" AND "D. D."

[A letter which recently appeared in the *Public Ledger*, Philadelphia.]

The New York correspondent of the *Public Ledger*, referring several days ago to the coming of Charles Frederic Aked, pastor, of London, to the Fifth Avenue Baptist Church, in New York, refers to his objection to the use of the title "doctor of divinity," as well as to that of "reverend." The *Public Ledger* correspondent cites Charles H. Spurgeon as one who was tolerant of the former title, yet was much opposed to the affix "reverend." The conclusion of Spurgeon's deliverance there-against may be worth quoting: "We wonder when men first sought out this invention, and from whose original mind did the original sin emanate. We suspect that he lived in the Roman Row of Vanity Fair, although the Rev. John Bunyan does not mention him. One thing is pretty certain, he did not flourish in the days of the Rev. Paul, the Rev. Apollos or the Rev. Cephas." The objection of many to the title is founded on its allusion, in the single passage in the Bible (Psalm cxi, 9) in which the word occurs, to the Almighty—"Holy and reverend is His name."

The late Nathan Brown, of New England, a Baptist, and for many years a missionary in Assam and Japan, and translator of portions of the Bible into the vernacular of those lands, having had conferred upon him (1885) the degree of doctor of divinity by Williams College, responded from the Far East: "I have long felt, in common, no doubt, with many others, that the customary use of D. D. as a mark of distinction among ministers of the gospel, or as an appendage to the common address of an individual, is liable to serious objection. Regarded simply as a college honor, like the title of A. B. or A. M., its application would be attended with fewer inconveniences." He hence ventured the hope that his friends would both write to and speak of him in a plain manner.

The late Albert Barnes, of Philadelphia, a Presbyterian of large attainments and much humility of mind, clearly discerning, as he believed, the pointing of the Holy Spirit herein, was constrained to drop the "reverend" title, while sincerely desiring to be no more addressed thereby. JOSIAH W. LEEDS.

West Chester, Fourth month 23rd, 1907.

After any long absence from home it is suprising how little time it takes to catch up with the news that is really worth while.—*Selected.*

Horace Greeley used to say, "This is a free country, and no one is obliged to exercise common sense unless he has it."—*Selected.*

MANNER OF WORSHIP IN THE SOCIETY OF FRIENDS.*

God is a Spirit, and they that worship Him must worship Him in spirit and in truth.—JOHN 4:24.

We seek to hold our meetings under the direct presidency of our Lord Jesus Christ, and wish to worship God by yielding ourselves to the influence of the Divine Presence. We therefore sit down together in silence, that we may the better hear what God the Lord shall speak, whether that message comes to us direct from God to the soul, or through the means of vocal prayer, preaching, or the reading of the Scriptures.

We have no appointed preacher, but depend entirely upon what our Heavenly Father may send us through any of His children worshiping with us, under the call or guidance of the ever-present Holy Spirit.

Unreality in religion is something to be dreaded; God looks for reality and truth. Therefore we strive after sincerity in worship, by leaving each one free to speak or to be silent, as prompted by the Spirit. In a meeting held in the power of God, and under His control, vocal prayer and praise, as well as helpful preaching, will find a place; and we endeavour to wait patiently, with our thoughts directed to God, for whatever message or ministration may be thus granted to us.

But, if nothing is spoken, we at times find, in this silent exercise of soul, that our hearts are made so conscious of the presence and love of God in Christ, that we feel something better than mere words.

This kind of worship becomes formal and lifeless if we do not keep our hearts open to the Holy Spirit. Thus the responsibility rests with the worshippers themselves; and the blessing attending the service, as well as the vitality of the meeting, are in proportion to the faithfulness and earnestness of those who compose it.

We cordially invite any who desire spiritual help for themselves, and who are willing to help others, to unite with us in worship. We have no wish to draw away from their present religious associations those who find therein that which meets their spiritual needs. But some, it may be, are unsatisfied, and, having found themselves out of sympathy with the mode of worship to which they have been accustomed, have ceased to unite with others in religious fellowship. To these we make a special appeal, believing that it is not good for human souls to stand alone. Our community is singular in its freedom from creed and ritual; and we regard religion as essentially spiritual and practical, an inward life to be manifested in daily conduct and work.

"Drop Thy still dews of quietness
Till all our strivings cease;
Take from our souls the strain and stress;
And let our ordered lives confess
The beauty of Thy Peace."

—*Whittier.*

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THE ETHICAL FUNCTION OF THE SCHOOL.

[Read by Caroline Ladd Crew before a meeting of the Teachers of Wilmington Friends' School, Third month 19, 1907.]

The topic set for discussion may seem somewhat intangible or elusive, since here we have to do, not with certificates or diplomas, but with atmosphere and ideals. And yet after all, are not the ideals which we cherish the most real things in life!

I think it is borne in upon all of us at times, that we teachers have been led off to the worship of false gods, and that really effective school work is dwarfed and deprived of its proper spontaneity and individuality, because the school has permitted itself to settle down to the routine task of preparing pupils for entrance examination to college, fixed and conducted by the college authorities.

In an address before the Religious Education Association some time ago, President Faunce said, in speaking of the moral side of modern education, that there had come from the schools "unanimous reports of stir, fermentation, and incessant debate. The slumbers of years have been broken and complacency is abolished. A divine discontent has spread throughout the land, and our generation has been smitten with a general conviction of educational sin." The educational sin to which Dr. Faunce refers, would seem to be, as was mentioned above, the allowing of the ethical function of the school to be over-shadowed by the intellectual. We teachers who are so eager to get boys and girls into college without a condition, are in danger of forgetting that spiritual worthiness is after all the vital purpose for which the school exists. There is a certain moral growth in the daily routine of school discipline and duty, yet ethical education in any true or large sense, means something more than the unconscious acquirement of good habits through the usual channel of daily program.

The question now presents itself:—how are we to develop the moral personality of the student, how are we to give him a widening vision of the deeper needs that lie behind the show of things? A partial, threefold answer to this question has occurred to me:—1st, through the personal influence of the teacher as a character-builder; 2nd,

through the influence of art in the schools; 3rd, through making ethical teaching a more regular part of the educational program. Speaking briefly upon the points given in this order, I would say that perhaps the first essential of the teacher who is to touch the springs of conscience and ethical sensitiveness in the student, is to believe unalterably in the goodness of the child's nature, in the purity of his instincts, and that he would like to play fair in the game of life. This attitude on the part of the teacher reacts in making the child believe in his own worthiness and his own possibilities. As one of his students said significantly of Dr. Arnold, "The boys didn't tell him lies, because he believed them."

If the teacher has faith that the world is a good place and the people in it good people, he will find in the most unpromising and unresponsive student some spark of conscience that can be kindled into a flame. He will find somewhere in the depth of his spiritual being a dormant moral force through which he can appeal to the imagination and make him sensitive to the soul's worth. The process may be long and discouraging, but the possibilities are limitless to the teacher who can practice patience, hopefulness, sympathy, and withal an optimism, which makes him "welcome each rebuff that turns earth's smoothness rough."

It seems to me that Browning describes the fundamental problem of the teacher when he says:—

> "The common problem, your's, mine, everyone's,
> Is—not to fancy what were fair in life,
> Provided it could be—but, finding first
> What may be, then find how to make it fair
> Up to our means; a very different thing."

If we can prove by our work that we believe that at the root of the heart of each one is goodness and not evil, beauty and not ugliness, love and not selfishness, and that these divine seeds can be brought to full fruitage, then ours becomes indeed a joyful business.

The second method of teaching ethics, through the medium of art, is one of subtle but of far-reaching influence. Of course the primary object of art is to please, to stimulate the feelings, and not to teach morals, but if we accept Matthew Arnold's conception of poetry and of art, that it is at bottom a criticism of life, and that the question how to live is a moral idea, we see how art must react upon character. The instinct for beauty, he tells us, transforms and informs the instinct for conduct. After all, poetry and painting and other forms of art, are more near to life than the truth we call science, since it is given to us in the fulness of actual experience. The poet's world may not be the world of science, but it is the world we live in, the human world furnished with truth and emotion.

Art, and here I use the word in its broadest sense, opens to the student new and permanent sources of joy, and thus fulfills one of the primary objects of education. It quickens his sensibilities and enables him to see beauty in the homely, the familiar that lies about him. It is this investing of the lowly, the unlovely, with the beauty of the ideal that Millet has done in his pictures, that Charles Lamb has done in the essay, George Eliot in the novel, and Wordsworth in the poem. It is this breath of sympathy that makes life mean intensely.

According to Fra Lippo Lippi,

> "We're made so that we love
> First when we see them painted, things we have passed
> Perhaps a hundred times nor cared to see;
> And so they are better,—painted—better to us,
> Which is the same thing. Art was given for that;
> God uses us to help each other so,
> Lending our minds out."

It seems to me that every time the heart of a child responds to a beautiful picture, to an artistic story, to a great poem, his capacity for enjoyment and usefulness is thereby enlarged and his heart ennobled.

As to the third, the direct means of developing moral robustness and a sense of personal responsibility, I will quote what has been suggested or done in a practical way. The following "Sources of Material for Illustration" appeared in *Education* for January:

1. Biography, furnishing "object-lessons" in character and right living, and stories, incidents and anecdotes.
2. Bible stories.
3. The literature of poetry and prose.
4. History, with its examples of heroism, self-control, and devotion to duty.
5. Current events in school-life, in the community, state and nation, and in the world at large.
6. The lessons in the ordinary studies of the curriculum will often supply material and opportunity of moral training.
7. Advantage should be taken of the interest that centers about patriotic days, and the birthdays of distinguished authors, statesmen, philanthropists and others who have served well their day and generation,—and also the anniversaries of important events that have an ethical significance.

According to a recent number of the *Journal of Education*, "A form of moral training, which has recently been under experiment in Boston, promises more succcess than any previously attempted, the giving of lectures under the direction of the Moral Education Board, to grammar-school chil-

dren. This is a very direct form of ethical teaching, as well as one that bids fair to success, and who knows what might be accomplished for morality with teaching, as bold, vigorous and inspiring as this, continued throughout the school life!"

"INTERNATIONAL" TEXT STUDY.

1907. Lesson No. 19. Fifth month 12th.

JOSEPH FORGIVES HIS BROTHERS,

GOLDEN TEXT.—Be ye kind one to another, tender-hearted, forgiving one another.—Eph. 4:32.

THE SCRIPTURE of the Lesson is Genesis 45:1-15, 50:15-21.

The famine extended to the countries round about Egypt, and reached Hebron, where Jacob and his family lived. When they learned that there was corn in Egypt Jacob sent ten of his sons there to purchase some; but he kept Benjamin at home, for Benjamin was his youngest, the son of Rachel and therefore the full brother of Joseph. When the ten brothers reached Egypt Joseph knew them at once, for they were grown men when they sold him; besides he could understand their language as they talked one to another. When they sold him to the Midianites Joseph was only a boy, dressed in shepherd's clothing; it never occurred to them that this ruler over Egypt could be he.

Jospeh spoke roughly to his brothers, through an interpreter, and imprisoned them as spies. On the third day he released all but Simeon, whom he held as a hostage, telling the others that they must bring Benjamin back with them before he would let Simeon go. When they reached home with the corn and told their story Jacob was greatly troubled. He would not let Benjamin go until they had eaten all the corn and were again nearly starving. Then the ten went back to Egypt, taking Benjamin with them, and Joseph gave them a feast, but still did not make himself known. When they went away with their corn he ordered his own silver cup to be put secretly in Benjamin's sack. Before the brothers had gone far on their homeward journey they were overtaken by a messenger who accused them of stealing Joseph's cup. A search was made and the cup was found in the sack of the youngest. When Joseph said that Benjamin must remain as his servant, Judah begged that he might be kept instead of Benjamin, for it would break his father's heart if anything happened to his youngest son. After this came the scene described in our lesson, when Joseph made himself known to his brethren.

Great was the joy of Jacob when his sons came back to him and told him that Joseph was still alive, was ruler over Egypt, and would give him land enough for himself, his children, and his children's children. "They told him all the words of Joseph, which he had said unto them, and when he saw the wagons which Joseph had sent to carry him, the spirit of Jacob their father revived." When they went to Egypt Joseph told Pharaoh about them and Pharaoh said: "The land of Egypt is before thee; in the best of the land make thy father and thy brethren to dwell; in the land of Goshen let them dwell; and if thou knowest any men of activity among them, make them rulers over my cattle."

The distance from Hebron to Egypt was about two hundred and fifty miles so that it took a long time for a whole family to make their journey, with their cattle and all their movable property. When Joseph met his father both hearts were filled with joy. Jacob lived seventeen years in the land of Egypt. Before he died he blessed his sons and told what would happen to each. He took Joseph's sons, Manasseh and Ephraim, as his own sons, thus making them heads of tribes. Jacob was buried in the cave of Machpelah, with Abraham and Isaac.

The second part of our lesson tells us how Joseph's brothers felt after their father's death. Until that time they supposed that Joseph had treated them kindly for their father's sake, and that now he would be revenged upon them for the great wrong they had done him. But there was no feeling of hatred in Joseph's heart. He assured his brothers that the harm they meant to do him had worked for his good, and for the good of thousands of others. This did not excuse their sin nor save them from the certain punishment that follows all wrong doing. During all these years they had carried with them the memory of the mean and cruel thing they had done, and Joseph's kindness only made them feel all the more ashamed of themselves. We may believe that after they had been assured of his forgiveness they tried to be faithful brothers to him the rest of their lives.

TOPICS FOR ADULT CLASSES.—How to Forgive. Joseph's Bargains with the People. The Character of Joseph.

QUESTIONS FOR INTERMEDIATE CLASSES.—How did the brothers feel when Joseph told them to bring Benjamin? Describe the feast given by Joseph to his brethren. How many went with Jacob to Egypt? Where is the land of Goshen? Describe Joseph's treatment of his father when he came to Egypt. Where was Joseph buried? What do you like best in Joseph?

No action or institution can be salutary and stable which is not based on reason and the will of God.—*Matthew Arnold.*

FRIENDS' INTELLIGENCER.

EDITORS: R. BARCLAY SPICER,
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News items for insertion the same week, must reach us not later than Third-day morning; longer articles as much earlier than that as possible.

Address all correspondence to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

PHILADELPHIA, FIFTH MONTH 4, 1907.

VISITING MEETINGS.

A belief in the mutual help and encouragement of general visiting of meetings, has always been fundamental with Friends. At one time great activity, especially among ministering Friends, prevailed in visiting meetings, extended travel from meeting to meeting being a minister's usual habit. With a diminution in the number of ministers and a settlement by the Society into a state of passive inertia, this kind of service was less actively participated in. Under the stimulus which has roused Quakerism in recent years to assert itself vigorously again, this original means of strengthening meetings and helping individuals has again come to a position of recognized efficiency.

With our modern tendency to organize and reorganize everything, we have of course organized the visiting of meetings. As a result our visitors now fall naturally into three classes: visitors who are sent in a committee capacity; visitors who are invited by the meeting which they attend; and visitors who go because they feel a personal call to do so. Without doubt visting from any of these motives may be productive of good results. We cannot afford to do away with any of the means under which visiting is sanctioned. Our danger is that we will be so much pleased with our efforts to organize vistiors into committees that we will lose sight of the value of the original conception of Friends with regard to religious visits.

Vistiors who are sent are helpful if they really want to go. If the service is only discharging a committee appointment, their bodily presence means little in a meeting. We would therefore encourage our members not to accept visiting appointments merely because there seems to be a lack of available material to make up the required number, unless in taking up the appointment they can do so with an earnest desire to be helpful in carrying it out. We would also encourage individuals to make known their special interests, in order that official appointments may have as a basis the real interest of those commissioned to do the work.

Visitors who go because they are invited may also accomplish beneficent results if the meeting which invites them has, as a whole, felt impelled to extend the invitation. We know of many small Friendly centers where the response of the guest to an invitation to visit the meeting has been thoroughly helpful. Many remote or weak meetings are now immeasurably aided by inviting, as they feel the need, Friends from other meetings to join in their hour of worship. Nor would we exclude strong meetings from the privilege of inviting which may be valuable to them. It is a self-evident truth that the vital sources of strength are always within the meeting itself. Outside help is only of the nature of a tonic to help a weak meeting over a critical period by rousing its own life forces, or to inspire a strong one with greater religious fervor. When a meeting with abundant undeveloped resources, finds it easier and pleasanter to invite probable speakers (who never seem to disappoint the assemblage by receiving no message for vocal expression) to attend the meeting with a fair degree of regularity, the invited visitor is liable to be a source of weakness rather than of strength. The meeting which ought to develop its strength and interest from within, grows to depend upon the ministry of the advertised visitor, and the chances are that while the attenders are interested and perhaps helped by each speaker, that the subtile habit is growing upon the meeting of letting the visiting minister wait for the openings of the spirit, while the other members wait for him to begin to speak.

Among the third type of visitors, the unbidden and non-commissioned, we hope to see a revival of interest and activity. The mingling with and social fellowship of our friends is one of the joys of living to us all, the coming of the real friend unbidden and unappointed is the purest joy of all. Ought this not to be true in the fellowship of our meetings? The thought of visiting other meetings that need us, should be upon our minds and hearts. We do not need to be fluent in ministry nor especially wise in spiritual things to be helpful in and to be helped by frequent visits. We do not need manifestation of duty so imperative that we cannot resist it, to commission us. We only need an interest in things which the Society of Friends stands for, and a desire to mingle with others of our faith for mutual help to make us good visitors. With this equipment only we cannot of course undertake the highest type of religious mission,

but interest and willingness to serve are the avenues which lead toward the light, and if we must mingle with our friends in silent sympathy of spirit, our help is no less real, only different in kind and degree from that rendered by the most gifted minister, while the best part of the visiting is perhaps its reflex action upon the vistors who always feel a sense of deepened religious life as a result of taking up such a service for the benefit and encouragement of others.

A letter of appreciation from one of our occasional readers contains this passage: "You will note that I am not one of the "Friends" as a Society, but I love the Friends because of their early anti-slavery principles. My father, Rev. Amos A. Phelps of Boston, was one of the early workers in that cause in 1833 and on. In 1833 the Milledgeville, Ga., 'Federal Union' offered $10,000 for his head." This is interesting reading, but truth constrains us to add that while the Friends were the first to clear themselves of slaveholding, the attitude of the Society during the days of the anti-slavery agitation is not something upon which we can look back with pride. There were individual Friends of both branches who were active workers for abolition; some of these were disowned by the meetings for their activity, and others were made to feel that the meeting had no unity with them. On one occasion when James and Lucretia Mott visited a neighboring yearly meeting they were allowed to find entertainment for themselves because they were known as abolitionists.

The Thirty-Fourth Annual Conference of Charities and Corrections will be held in Minneapolis, Minn., Sixth month 12th to 19th, inclusive. The following is a list of the subjects to be discussed: "State Supervision of Charitable and Correctional Agencies; "Needy Families, Their Homes and Neighborhoods"; "Promotion of Health in Home, School and Factory;" The Insane and Epileptic; Defectives; Statistics; Children; Prison and Police Administration. It is hoped that delegates will be present from every northwestern city and institution. The annual dues are $2.50 a year and each member receives a cloth bound volume of the proceedings.

The National Conference on Education of Backward, Truant and Delinquent Children is arranging its annual meeting for Sixth month 10 and 11, while the National Childrens' Home Finding Society will convene Sixth month 20 and 21. Thus there will be a continued twelve days' discussion of topics of interest to all charitable workers.

ANOTHER SWEEPING DECISION AGAINST THE SALOON.

[From the American Friend.]

The courts of Indiana have just rendered another decision against the licensed saloon, which is more far-reaching in its scope even than that rendered two months ago by Judge Artman. The decision to which we refer was rendered on the 13th inst. by Judge Ira W. Christian, in the Circuit Court of Hamilton County. The decision was rendered on an affidavit alleging that Edward L. Sopher was maintaining a public nuisance in conducting a licensed saloon. The case against the saloon was managed by C. E. Newlin, who employed Doan and Orbison, the attorneys in the case decided by Jude Artman.

The issue was squarely presented before the Court as to whether the mere keeping and maintaining a place, where intoxicating liquors are sold at retail, to be drunk as a beverage on the premises, is a public nuisance at common law. The attorneys against the saloon maintained that the business itself, of liquor selling for beverage purposes, is inherently bad; and is destructive of public morals, public safety, public peace, and public health, and is, therefore, *per se* a public nuisance. The Judge fully sustained this contention, and his position is summed up at the end of his decision in the following words:

"Therefore, if the Constitution of the State of Indiana guarantees to the people their peace, their safety, their well-being, as it does in Section 1, Article I, of the Bill of Rights, it impliedly denies the right to the Legislature to pass any law which would injuriously affect the peace, safety and well-being of the people. And if the business of selling intoxicating liquors at retail is dangerous to and destructive of the peace, the safety, and the well being of the people, as the long line of adjudged cases, already cited, have found, it clearly follows that a law creating and not restricting the right to engage in such business is antagonistic to Article I, Section 1, of the Constitution, and therefore unconstitutional."

This decision means that any saloon now under a license can be closed by criminal suit, which puts a mighty weapon into the hands of the opponent of the saloon, and everybody will wait with intense interest to see if Judge Christian's decision will be sustained by the higher courts.

R. M. J

The rules for health, according to Plutarch, are the following: "Keep your head cool and your feet warm; instead of employing medicine for every indisposition, rather fast a day, and while you attend to the body, never neglect the mind."

HOW FINNISH WOMEN VOTED.

In the history of the woman's suffrage movement, the Finnish Parliamentary elections of a few weeks ago should remain memorable. The results just announced show the election of nineteen women as members of the Diet, or about one-sixth of the total number. It may be a not unrelated fact that the attendance at the University of Helsingfors is given as 2,640 men to 64 women, or about the same ratio as will prevail in the new Diet. It would seem to be a fair inference that woman has once more vindicated her "equality" with man, given equal opportunity, and that in the difficult field of politics.

"Long before the elections," an eyewitness writes, "there had been a well organized and active agitation going on among the women, and the result was that an immensely large number of women have voted." In Helsingfors 55 per cent. of the votes were cast by women. "Many old women were brought on little sledges, drawn by their children or childrens' children to the polling places. Usually, married people went together. When I stood in the row, waiting for my turn to come, I heard a young laboring couple discussing in a kind and friendly way their own family affairs —the baby, the girls' winter cloaks, the boy's schooling—while they were waiting." The dispatches state that nine of the women Deputies are Socialists, a ratio that would probably hold good for the country at large.

CONCORD FIRST-DAY SCHOOL UNION.

The semi-annual meeting of Concord First-day School Union convened on Seventh-day, Fourth month 20th, at Lansdowne, Pa., where morning and afternoon sessions were held. A very large number of Friends were present and although the total number of pupils enrolled is not quite so large as last year, it is larger than the previous year, and the reports of the various schools showed very clearly that more earnest, enthusiastic and effective work was being accomplished. Bird Baldwin acted as clerk and Anna M. Cloud as assistant clerk. Of the sixty-four delegates appointed all were present with the exception of seven and reports were received from all the schools included —Birmingham, Chester, Concord, Darby, Goshen, Lansdowne, Middletown, Newtown, Providence, Swarthmore, West Chester, Willistown and Wilmington.

An interesting report from Darby contained many helpful suggestions as to devices and methods of teaching, and this explains, perhaps, why this school is able to retain so many boys. Wilmington has been taking an active interest in flower missions and the distribution of seeds. As their numbers have remained constant for some time they raise the query, "Is the school doing its whole duty in resting easy under such conditions, or should more effort be made to induce some of the many hundreds of the untaught children of the streets to come in and be interested and instructed in Christian living?" The Swarthmore school is realizing the importance and immediate necessity of a graded course with a systematic study of the Bible. A Cradle Roll has been started at Lansdowne containing the names of those too young to attend who are birth-right members, those who have one parent a member and those who are surrounded by Friendly influences. The Bible class at West Chester has finished the study of the Bible from Genesis to Revelations for the second time in thirteen years, and a class of Normal School girls has shown their interest by handing in written form such questions as, "Why do Friends not have singing in meeting?" "Why do Friends not have communion service?" "Why do Friends not have a public confession of faith?"

In discussing these reports Herbert P. Worth spoke of the sympathetic and helpful relationship between teacher and pupil while the clerk showed that in the last analysis the relation between teacher and pupil should always be one of sympathy, love, co-operation, helpfulness and friendship; Mary A. Yarnall and Elizabeth Lloyd supplemented this by referring to concrete examples of such teachers. Sarah B. Flitcraft spoke of the value of men teachers and the service of the visiting committees to the teacher. She also told of the missionary work at Darby and Chester saying that as a teacher has a mission she should look for pupils outside her school as long as it is not at the expense of her own "household." The question of soliciting pupils was discussed by Mary P. Fussell, Mary McAllister, Kate West, Matilda Garrigues, Sarah M. Cochran, Frank P. Maris, Charles E. Paxson, Elizabeth Lloyd and Lewis V. Smedley.

Elizabeth Hoffman raised the query as to how far the Bible should be used in connection with the lesson leaves. This was discussed by Emma C. Bancroft who showed that the Bible should always be the basis and primary part and the lesson leaves should be used only to point out, illuminate and illustrate. This view was further held by Herbert P. Worth, Elizabeth Lloyd and Lewis V. Smedley.

As part of the morning exercises a very impressive object lesson was given by Israel Lloyd, one of the members of the Darby School, who compared the trolley car with the earth. For the trolley company there is first to be considered, the cost, charter, surveying, etc., and then the income

from fares; while for the earth the charter dates from "the beginning" and "the company" is as old as Creation; Adam and Eve were the first passengers. Warmed and moved and lighted at a great expense the car goes over the whole route once a year and no fare is collected; there are no repairs, the power is Almighty, the charter perpetual, and there is comfort and safety. Who started the car? Why are we going? Where are we going? Have we paid our fares? In answer to this last question Wm. P. Bancroft remarked that it behooved us to work our passage.

In outlining the methods of conducting the General Exercises it was shown that all of the schools have Scripture reading and texts; many have object lessons, blackboard talks, temperance talks, stories, recitations, readings, concert work, etc. Short outlines of exercises were given by Marion H. Passmore, Birmingham; Alice B. Stevens, Chester; Margaret C. Johnson, Concord; Mary McAllister, Darby; Frank Maris, Lansdowne; Horace Darlington, Middletown; Mary T. Fussell, Providence; Abby M. Hall, Swarthmore; Sarah M. Cochran, West Chester; Lewis V. Smedley, Willistown; Lewis W. Brosius, Wilmington.

After a luncheon which had been prepared by the Lansdowne Friends, the afternoon session began with a prayer by Sarah B. Flitcraft and an exercise by the Lansdowne school. The exercise was a timely one and emphasized many of the fundamental principles of Friends. Laura N. Stackhouse acted as leader and the following queries from the Discipline were elaborated upon "Are love and unity maintained amongst you?" "Are tale-bearing and detraction discouraged?"

The business committee which had met during the recess announced that Bird T. Baldwin, West Chester, had been appointed clerk for the ensuing year, Anna W. Cloud of Lansdowne, assistant clerk, and Benjamin K. Smedley treasurer. Abby Mary Hall acted as clerk during the afternoon in the absence of the assistant clerk. The visiting committee gave a short verbal report; the treasurer's report showed a balance of $58.42 in the treasury. A summary report showed that there were in the schools 125 teachers and officers of whom 107 are members of meeting, 777 pupils of whom 302 are adults, 427 are members, 81 have one parent a member, the average attendance being 457. Middletown, one of the smaller schools, failed to give the average attendance. The number of books reported in the libraries is 3725; a few schools did not report.

The topic for discussion during the afternoon was, "How can we best impress upon our children the importance of practically applying Christian principles to business affairs?" The discussion was opened in a very forceful manner by Chas. E. Paxson of Swarthmore, who believed that the First-day school was not independent of the home but supplementary and if the home does not advocate probity as part of a business the school should by all means do it. During the early years example is the most potent and influential factor which may be brought to bear upon the child, while from eighteen to twenty years of age the child needs sympathy from a leader who can give counsel and encouragement. The primary principles or virtues must be well grounded to produce a sterling character which will make material sacrifices in order to obtain spiritual development. The most harmful form of tale-bearing is a half truth which gives an entirely wrong impression. The honest thing is the most successful. Moral courage should be taught and exercised. Two good books mentioned by the speaker in this connection were "Heidi" and the "Autobiography" of Jacob Riis.

Herbert P. Worth showed the need of the teacher adapting the teaching to the stages of development of the pupil. "Christian principles are things to be applied but the application must be shown in different ways to different individuals and during different stages of their development. The fundamental thought of Friends' religion is that it is a religion that culminates in impulses to right doing and acting. It must control the actions of our lives." The competition of the commercial world was then outlined by W. D. Yarnall, and Carlos Cochran said he did not know of a more valuable question for a First-day school union to discuss than this one. "We ought to take it away with us and make it a part of the burden of our lives to see what we can do." Elizabteh Lloyd defined success in terms contrary to a modern materialistic point of view. Concrete examples were given and these were supplemented by Annie M. Harvey and Sarah B. Flitcraft. The great need of home training was emphasized by Mary L. Yarnall, E. J. Baker and Catherine Styer. In conclusion Bird T. Baldwin showed that, "In modern education there is no more fundamental principle than that for every impression there should be some form of correlative expression. The meeting at Lansdowne has clearly shown that the same principle is most vital in the moral world and there can truly be no moral impression which should not be carried over in some form of practical expression in society or in business life. There is no such condition as passive goodness — goodness always implies action."

The meeting adjourned to meet at Wilmington, Tenth month nineteenth.

FROM AN ISOLATED FRIEND.

[The following letter was received by the correspondent of one of our monthly meetings, and was handed us for publication in the hope that it might induce others so situated to write, as such replies are encouraging not only to the members of the home meeting, but to all Friends who desire the continuance of faith in our fundamental principles as revealed in this letter.]

Thy solicitous letter of 28th of last month came duly to hand, and as usual on the receipt of these inquiries, I try to make careful inquiries of myself to know if my spiritual beliefs have undergone any change or modification since receiving the last letter.

Though I have studied the many forms of worship, as also their creeds, nothing has ever appealed to me like the simple human appeal of the individual direct to his Maker, as exemplified by the Society of Friends: stripped of all ceremony, it is the child who knows he has erred asking pardon and strength from his Father, who knowing the frailties of human nature, and that that same human nature is stronger than the spiritual, can and will pardon, when there is shown a genuine desire to overcome the temptations by which we are surrounded.

These feelings of direct responsibility, as taught by our Society, have always kept me strong in our faith and my life in all its phases keeps this cardinal principle constantly before me. Daily life with my family and with the world is lived as consistently in conformity with the teachings of Friends, as I know how, and brings both respect and confidence from all.

BOOKS AND READING.

In connection with the bi-centenary of Benjamin Franklin the Macmillan Company, New York, has published a handsome edition of "The Life and Writings of Benjamin Franklin" in ten volumes. The editor is Albert Henry Smyth, who is well known in Philadelphia and elsewhere for his work as a teacher of literature in the Philadelphia High School, and as a gifted lecturer on literary subjects. Many letters to Franklin not heretofore published are included in these volumes, as they serve to explain allusions in Franklin's letters that would not otherwise be clear. The editor says in the preface: "It has been possible to include much new matter by the exclusion of a few slight unmeritable essays, and the rejection of certain works which Franklin declared he did not write."

The full set of ten volumes may be had at the Friends' Book Association, Fifteenth and Race Streets, Phila., for $27.00.

NEARER HOME.

One sweetly solemn thought
Comes to me o'er and o'er—
I am nearer my home today
Than I ever have been before;

Nearer my Father's house,
Where the many mansions be;
Nearer the great white throne,
Nearer the crystal sea;

Nearer the bound of life,
Where we lay our burden down;
Nearer leaving the cross,
Nearer gaining the crown:

But lying darkly between,
Winding down through the night,
Is the silent, unknown stream
That leads at last to the light.

Closer and closer my steps
Come to the dark abysm;
Closer death to my lips
Presses the awful chrism.

Oh, if my mortal feet
Have almost gained the brink;
If it be I am nearer home
Even today than I think!

Father, perfect my trust;
Let my spirit feel in death
That her feet are firmly set
On the rock of a living faith!

—*Phoebe Cary.*

BIRTHS.

MAXWELL.—At 32 West 74th Street, New York City, Fourth month 28th, 1907, to John Rogers Maxwell, Jr., and Lydia Clothier Maxwell, a son, who is named Morris Clothier Maxwell.

RAUSCHER.—At Trenton, N. J., Fourth month 25th, 1907, to John and Nellie T. Rauscher, a son, who is named John Turnbull Rauscher.

PRATT.—At West Chester, Pa., on Fourth month 26th, 1907, to Maurice Baldwin and Beulah Darlington Pratt, a daughter, who is named Marian Baldwin Pratt.

DEATHS.

CULLEN.—In Philadelphia, Second month 28th, 1907, Herbert Cullen in the 41st year of his age. He was the eldest son of Hezekiah and Margaretta J. Cullen of Camden, Del. In all his walks a good example of uprightness, patiently bearing the loss of sight for a year, during which time, life seemed to hold for him but little charm, and he willingly awaited the change, which meant rest and peace in the beyond. The funeral was held at Friends' Meeting house, Camden, Del., where a large number of friends assembled in token of their esteem and to mingle their sympathies with the bereaved ones.

LIGHTFOOT.—On Fourth month 18th, 1907, at his late residence, 1002 Willow St., Norristown, Pa., Benjamin H. Lightfoot in the 78th year of his age.

RAUSCHER.—At Trenton, N. J., Fourth month 25th, 1907, John Turnbull Rauscher, son of John and Nellie T. Rauscher.

SMITH.—Very suddenly, of heart failure, on the 15th of Fourth month 1907, at his home in Benjaminville, Ill.,

Edgar J. Smith, in the 46th year of his age. He was the second son of Milton and Mary G. Smith, (the latter well-known for her activity in temperance and philanthropic work) and was born near Greensboro, Ind., his death occurring on the 50th anniversary of his parents' marriage, and his funeral on the 26th of his own. A wife, one daughter and two sons, his mother, three brothers and one sister, and many other relatives and friends, mourn his sudden removal. He was a member of Benjaminville Monthly Meeting, having resided in this vicinity the greater part of his married life.

SMITH.—At his home in Danby, Fourth month 20th, 1907, Ebenezer A. Smith, in the 81st year of his age. He was a member of Granville Monthly Meeting and a life long member of the Society of Friends. He was very faithful in attending meetings and seldom missed being present at the Half-yearly and Yearly Meetings. Whenever possible he also attended his Monthly Meeting though he had to drive a long distance to do so. His death was the result of an accident. He fell from a scaffolding in his barn, receiving such injuries that he lived but a few days. A son and daughter-in-law survive him.

WALTON.—Fourth month 17th, 1907, Anna S. Walton, widow of the late Walter Walton, at her home near Woodlawn, Fairfax Co., Va., aged seventy-two years.

WHITACRE.—At his home in Morrow, O., Second month 8th, 1907, William T. Whitacre, aged 72 years. His wife Rebecca, daughter of Josiah and Anna Birdsall Lownes, and six children survive him. He held many offices of trust both in and out of meeting, being a member of Miami Monthly Meeting (held at Waynesville, O.) He was one of a committee on the establishment of a Friends' Boarding Home within the limits of Indiana Yearly Meeting and was deeply interested in the work, and, though failing health admonished him that his time for active work was over, yet his interest continued unabated.

NOTES AND ANNOUNCEMENTS.

It is worthy of note that the interest in Friendly worship at West Philadelphia Meeting is strong as was emphasized on last First-day by the attendance. Acceptable messages were given by J. Russell Smith, Alice Sellers, Samuel Jones, and William MacWatters. The spirit of the Father prevailed during the periods of silence.

The Friends' Meeting-house at Burlington, N. J., (where Philadelphia Yearly Meeting was held in the early days) will be open on Fifth month 5th, at 3 P. M. for religious worship. Visiting Friends and Committees of Young Friends' Associations are cordially invited to be present.

Anna T. Jeanes, a member of Philadelphia Monthly Meeting of Friends, has, by deed of gift, created an endowment fund of $1,000,000 in perpetuity, the income of which is to be applied toward the maintenance and assistance of rural schools in the South for negroes. Booker T. Washington, president of Tuskeegee Institute, and Hollis Burke Frissell of Hampton Institute, are appointed trustees of the fund, with power to select a board of trustees to help in its administration. It has been stated that this board will consist mainly of Southern men, some white and some colored. There is much rejoicing by the negroes of Philadelphia over this gift. Matthew Anderson, president of the Berean Manual Training and Industrial School, sees in this benefaction the beginning of better things for his race.

Dr. William L. Pearson, of Penn College, Oskaloosa, Iowa, who is known to many Friends in England, has been elected to the chair of the Biblical Department at Friends' University, Wichita, Kansas. This will sever a twenty years' association with Penn College, for it was in 1887 that Dr. Pearson accepted the newly-established chair of Modern Languages at that institution. His German scholarship at once made that a most popular department at Penn. In 1891, however, he resigned this post, in order to found a chair of Biblical Literature and Exegesis, the line along which he had studied at Princeton Theological Seminary, where he was awarded the Hebrew Fellowship on graduation in 1881. Since its foundation, some 290 students have passed through the Biblical literature department.

—*The Friend* (*London*).

The publication of the article on "Rifles and Education" by H. S. Perris, M. A., in The Friend, elicited several inquiries as to its republication in pamphlet form. We are pleased to state that this has now been done, the article having been revised by the author, and being now issued by the Friends' Peace Committee, 12, Bishopgate Without, E. C., from whom copies may be obtained.

—*The Friend* (*London*).

The following minute was adopted by the Lincoln (Nebraska) Executive Meeting of the Society of Friends, and sent to the Board of Directors of the Jamestown Ter-Centennial Exposiiton:

We protest against the making of the Jamestown Exposition a show "of the splendors of war," and suggest that it should show the thought of the first English colony and its influences, and other early historical events that have marked the American progress from the first settlement, and also be an industrial and educational exhibit, including an exhibit from all of the agricultural schools, national farmers' institutes, and the National Good Roads Association.

The Literary Digest of Fourth month 27th has an excellent likeness of Edward H. Magill as one of the six portraits at the top of the page devoted to reviews of new books. The notice of his book says in part: "Dr. Magill's autobiography embraces the experience of sixty-five years in the life of one of the nation's oldest and most prominent educators. His career as a teacher began when he was sixteen. He is now over eighty, so that his career as an educator literally spans the whole history of the development of American education. . . It was in 1869 that Dr. Magill entered upon the work which will always be most closely associated with his name. Swarthmore College was opened in this year. The history of its origin, the difficulties it encountered, the innovations it inaugurated, are given with much detail and form one of the most interesting chapters of American educational history."

Isaac and Ruth Wilson expect to attend Abington Quarterly Meeting at Horsham next Fifth-day, the 9th, and the meeting of Ministers and Elders the day before.

The Logan Trust Company of Philadelphia, all of whose officers and directors are Friends, announces that it will occupy its own property, No. 1413 Chestnut Street, on Fifth month 1st, 1907. It has issued a neat booklet con-

taining a sketch of James Logan, for whom the company is named, which may be had on application.

The following account of "an April tramp in the West county" is from the London *Friend:*

"Shaftesbury and Sherborne is a small but vigorous Monthly Meeting of some sixty-three members. It covers the corners of three counties, in one of them lying very near to Salisbury Cathedral and Stonehenge, which we included in our wandering. We were not able to reach as far as Bridgeport and the coast of the English Channel, but kept to the country near the Downs, where we met with the greatest kindness and hospitality from Friends in the greystone towns, Mere (in Wilts), Shaftesbury (in Dorset), and Wincanton (in Somerset); but some of us hope to meet again at Bridport Summer School at the end of June. We travelled mainly by train and bicycle, the more adventurous members of the party finding the small flints on the roads across the Downs a fruitful source of punctures. We held meetings for worship with the public at Mere, where we made our start on Wednesday, April 3rd, at Shaftesbury and at Wilton, near Salisbury, where there are no Friends, but where the meeting is kept up by attenders, and where forty or more members of the Adult Schools gathered with us. On Saturday, April 7th, we broke up, some to return home and some to visit different places for the Sunday. At Wincanton we were reinforced by a party of Friends who came over from Street by motor for the evening, when Roger Clark read a paper on Quakerism, which was followed by a good meeting. At the same place next evening Friends joined in the Free Church prayer-meeting, and had some opening for service. Our main party consisted of Alice Clark, E. Maria Bishop, Marion C. Fox, A. N. Brayshaw, A. Barratt Brown, and Percy Davies, joined by W. Farley Rutter for the Sunday." M. C. F.

At the recent session of Philadelphia Yearly Meeting, held at Arch Street, a communication from London Yearly Meeting was referred to a committee, which reported the substance of the message, and the clerk was directed to acknowledge the receipt of the communication. It has been fifty years since a communication from another yearly meeting has been received—1857 being the date when Philadelphia Yearly Meeting ceased her correspondence with other yearly meetings.

—*American Friend.*

Our friend William Hageman of Frankford, Philadelphia, has two valuable articles on "Taxation in Pennsylvania" in *The North Philadelphia Gazette* of Third month 29th and Fourth month 5th. They were read before The Historical Society of Frankford and published by authority and under direction of that body.

Johan Marcussen, Denmark, attended a recent meeting of Ministry and Oversight, Philadelphia Yearly Meeting (Arch St.,) and wrote, in a private letter, the following: "Very good. Good as can be amongst men."

—*American Friend.*

The thirty-first annual report of the American Purity Alliance, for the year 1906, is a neat pamphlet of twenty-four pages, appropriately bound in white. The frontispiece is a portrait of Josephine E. Butler, an English woman who was a pioneer in purity reform, and who died Twelfth month 30th, 1906, in her seventy-ninth year. The nature and purpose of the Alliance are set forth in the following articles from the constitution:

ARTICLE II—The objects of this Alliance are the repression of vice, the prevention of its regulation by the State, the better protection of the young, the rescue of the fallen, the extension of the White Cross League among men, and to maintain the law of purity as equally binding upon men and women.

ARTICLE III—Any person who consents to the principles of this constitution, and who contributes annually one dollar or more to its funds, may be a member of this Alliance.

The president is O. Edward Janney of Baltimore; other Friends on the executive committee are Anna M. Jackson, Harry A. Hawkins, Percy Russell, Anna Rice Powell, William M. Jackson, Henry W. Wilbur, Marcia Chase Powell, Elizabeth Powell Bond, Elizabeth Stover.

SWARTHMORE COLLEGE LECTURE COURSE.

The date of address by ex-Governor Pennypacker has been changed to Fifth-day, Fifth month 2nd, 1907. His subject will be "Stories of Early Pennsylvania." State Senator Wm. C. Sproul, of Chester will preside. Admission will be free and all are cordially invited.

ANNUAL CHILDREN'S MEETING, PHILA.

First-day schools and Friends of Philadelphia Yearly Meetings expecting to take part in the exercises of the Childrens' Meeting in Race Street Meeting house on the afternoon of Fifth month 12th, are requested to report in Cherry Street Meeting house, promptly at 2.15 p.m.

PHILADELPHIA YEARLY MEETING'S FIRST-DAY SCHOOLS.

At the meeting of the First Day School Association to be held on Fourth day evening during Philadelphia Yearly Meeting week the subjects for discussion are as follows: What are the best means of cooperation between the Meeting and the First-day school? What may we expect from our Superintendents in this matter? The plan of the meeting will be for a small number to present by appointment five minute talks or papers on the subjects and then leave the question in the hands of the meeting for general discussion.

PHILANTHROPIC COMMITTEE FRIENDS' GENERAL CONFERENCE.

Now that a meeting of the Central Committee of the General Conference has been called for Sixth month 29th, at Asbury Park, it has been decided by the Executive Committee of the Committee on Philanthropic Labor to abandon its plans of holding a meeting in Philadelphia on Fifth month 11th. That Committee will meet at the Park View Hotel, Asbury Park, N. J., on the evening of Sixth month 29th.

CENTRAL COMMITTEE AT ASBURY PARK

A correction needs to be made in the notice of last week as to rates at the Park View Hotel, Asbury Park, during the time of meeting of the Central Committee there in Sixth month. It should have said, $2.00 per day for each

when two occupy a room. These rates include board. A room with bath will cost 50 cents additional for each person.

FRIENDS IN THE WEST AND THE N. E. A.

Many Friends, no doubt will avail themselves of the reduced rates to California this summer. The Association will meet in Los Angeles the second week in Seventh month. Wherever it is possible these Friends should arrange to visit meetings, Friendly communities and isolated families, either going or returning. Friends living on any of the leading routes to Los Angeles who would like to be visited, and those who are willing to make such visits, are requested to inform Elizabeth Lloyd, 140 N. 15th St., Phila., who is Clerk of the Joint Committee for Isolated Members.

The Friends in Pasadena have been growing in strength this winter and are now looking forward toward building a meeting-house and organizing a meeting. They have already secured a lot for this purpose. They are proposing, with the help of the Committee on Isolated Members, to hold a conference of Friends in California and vicinity at the time of the National Educational Association, hoping that several Friends from the East will be there and have places on the program. The co-operation of all Friends who are interested in this movement is earnestly solicited.

SWARTHMORE COLLEGE NOTES.

All Swarthmoreans can but have a deep feeling of sorrow over the death of John Hayman, who passed away as the result of a stroke of apoplexy last week. The deceased had been in the faithful employ of the College since its foundation, and, indeed, it is said that he assisted in the construction of the building of Parrish Hall. A number of the faculty and students attended the funeral in Philadelphia.

The largest attendance of the year turned out at the Young Friends' Association last First-day evening to hear the lecture on "A Quaker Experiment in Government" by President Isaac Sharpless of Haverford College. The final lecture of the Course will be delivreed by Dr. Joseph S. Walton on First-day evening, Fifth month twelfth, on the subject "Quaker Unity."

On Fifth-day evening of this week, ex-Governor Pennypacker of Pennsylvania delivered a most interesting lecture in Parrish Hall on "Stories of Early Pennsylvania." The address was held under the auspices of the College

CALENDAR OF MEETINGS, ETC.

[In sending in notices for the Calendar they should be put in the usual form, so that they need not be rewritten. They must be in not later than Third-day morning.]

5th mo. 2d (5th-day).—Swarthmore College Lecture Course. Address by Samuel W. Pennypacker, "Stories of Early Pennsylvania." Admission free. All cordially invited.

5th mo. 4th (7th-day).—Farmington Half - Yearly Meeting, at Orchard Park, N. Y.

5th mo. 4th (7th-day).—Philadelphia Quarterly Meeting, at Race Street, at 1 p. m.; Ministers and Elders, 2nd-day following, at 3 p.m.

5th mo. 5th (1st-day).—Meeting for worship at Friends' Home for Children, 4011 Aspen St., West Philadelphia, at 3 p.m.

5th mo. 5th (1st.day).—Meeting of Friends at home of Miss Annie Griffen, 39 South Lexington Ave., White Plains, N. Y., at 11 a.m.

5th mo. 5th (1st-day).—At Chichester, Delaware County, Pa., at 3 p.m., a circular meeting, under care of a committee of Concord Quarterly Meeting.

5th mo. 5th (1st-day).—Henry W. Wilbur expects to attend Merion Meeting at 10.30 a.m. Train leaves Broad Street for Narberth Station at 9.45.

5th mo. 5th (1st-day).—Bible study class at Merchantville, N. J., in Collins and Pancoast's Hall, at 3 p.m.

5th mo. 6th (2nd-day).—Nine Partners Half-Yearly Meeting, at Poughkeepsie, N. Y., at 11 a.m.; Ministers and Elders, 7th-day before, at 3 p.m. John J. Cornell has a prospect of attending.

5th mo. 8th (4th-day).—Newtown, Friends' Association, at 8 p.m.

5th mo. 9th (5th day).—Shrewsbury and Plainfield Half Yearly Meeting, at Shrewsbury, N. J., at 11 a.m. Ministers and Elders, day after, at 9.30 a.m.

5th mo. 9th (5th-day).—Abington Quarterly Meeting, at Horsham, Pa., at 10 a.m. Ministers and Elders, day before, at 11 a.m.

5th mo. 11th (7th-day).—Salem Quarterly Meeting, at West (near Alliance), O., at 11 a.m. Ministers and Elders, same day, at 10 a.m.

5th mo. 11th (7th-day).—Miami Quarterly Meeting, at Waynesville, O., at 10 a.m. (standard time). Ministers and Elders, day before, at 2 p.m.

5th mo. 11th (1st-day).—New York Monthly Meeting, at 16th and Rutherfurd Place, New York, at 2.30 p.m.

5th mo. 12th (1st-day).—Swarthmore College Lectures on Quakerism, at 7.30 p.m. Last lecture of the course. "Quaker Unity," Dr. Joseph S. Walton, of George School.

5th mo. 12th (1st-day). — Young Friends' Association of New York and Brooklyn, at 8 p.m. "Great World Movements and Their Enduring Influences—Socialism for the Future." Paper by Edward Cornell.

5th mo. 13th (2d-day).—Philadelphia Yearly Meeting, at Race Street Meeting house, Philadelphia, at 10 a.m. Meeting of ministers and elders, Seventh-day before, at 10 a.m. The following committee will be glad to help any Friends needing aid in securing homes for the week. Friends in the city having accommodation to offer to visiting Friends should notify the committee: Clarkson Fogg, 1114 Mt. Vernon Street; John Comly, 1529 Centennial Avenue; Matilda K. Lobb, 1702 North Eighteenth Street; Rebecca Comly, 1529 Centennial Avenue; Elizabeth Middleton, 856 North Eighth Street; Benjamin Walton, Fifteenth and Race Streets.

5th mo. 14th (3rd-day).—In Race Street Meeting House, under care of Philadelphia Yearly Meeting's Philanthropic Committee. 7.45 p.m., Moral Education in the Schools, O. Edward Janney, Baltimore. 8.30 p.m., Tem-

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Lecture Committee, whose work during the past year deserves great commendation.

The Annual College Sports were held on Whittier field on Fourth-day.

Seventh-day of this week will be a great day for the Preparatory Schools at Swarthmore. About thirty of them have entered teams to compete in the relay races to be held on Whittier field in the afternoon, and ten will be represented in the Inter-scholastic Oratorical Contest in Parrish Hall at 8.00 P. M. In addition the Senior Class of Friends' Central School will be the guests of the F. C. S. club of Swarthmore at lunch, at 1.00 P. M., at the College.

Mary Travilla will be present at meeting next First day. A. J. P.

FRIENDS' ASSOCIATIONS.

NEWTOWN, PA.—The Friends' Association met on Fourth month 10th, with an attendance of only twenty members, as a genuine blizzard arrived at about the time for starting.

William Smith gave a brief paper on the religion, or ethics, of Confucius, who was born 551 B.C. Of Confucius it has been written that he said "My doctrine is simple and easy to understand and consists only in having the heart right and loving one's neighbor as one's self." When he was asked, "Is there one word which may serve as a rule of practice for all one's life?" he answered, "Is not 'Reciprocity' such a word? What you wish done to yourself do to others." "Has not the time arrived for our branch of the Society of Friends to take up some definite missionary work?" was treated by Sarah J. Reeder. Her plea was that the Society of Friends have been doing missionary work for years among the Indians and colored people, and that the activities in the line of missionary work are broadening. The Week-end Conferences and the messages given to the out-of-the-way Western Friends by some of our traveling Friends were in the line of missionary work. Among the remarks following the reading of the paper was one very feelingly given that there was danger of becoming "more absorbed in the doing of things than in going in the life of the Spirit to give the message of the Master."

Eliazbeth G. Stapler, on behalf of the Discipline Committee, gave answer to the question, "What was the real cause of the division of the Society of Friends?" She had made extensive research and said the authorities agreed that the division arose not so much from "cause" as from "causes." The preaching of Elias Hicks may be classed among the "causes," but a careful analysis reveals the fact of a lack of charitable consideration when that virtue was most needed, in a word, the loss of the Christ Spirit. Willis G. Worstall gave Current Topics. The subject for discussion at the next meeting will be "Is Probation or Education the End of Life?" Association adjourned to meet Fifth month 8th, at 8 p.m. S. J. R.

perance, Isabel G. Shortlidge; Tobacco, Henry W. Wilbur. Discussion to follow each address.

5th mo. 18th (7th-day). — Short Creek Quarterly Meeting, at Concord (near Colerain, Belmont County, O.).

3th mo. 20th (2nd-day).—Easton and Granville Half-Yearly Meeting, at Granville, N. Y., at 11 a.m. Ministers and Elders, 7th-day before, at 3 p.m.

5th mo. 21st (2nd-day).—Fairfax Quarterly Meeting, at Hopewell,

5th mo. 22nd (4th-day).—Stillwater Half-Yearly Meeting, at Richland (near Quaker City, Guernsey county, O.). Ministers and Elders, day before, at 3 p.m.

5th mo. 25th (7th-day).—Blue River Quarterly Meeting, at Blue River (near Sabin, Ind.), at 10 a.m. Ministers and Elders, day before, at 2 p.m.

5th mo. 27th (2nd-day).—Canada Half-Yearly Meeting, at Pickering, Ontario. Ministers and Elders, day before, at 3 p.m.

5th mo. 27th (2nd-day).—Warrington Quarterly Meeting, at Pike Creek (near Union Bridge, Md.), at 10 a.m. Ministers and Elders, 7th-day before, at 3 p.m.

5th mo. 27th (2nd-day).—New York Yearly Meeting, at 16th St. and Rutherfurd Place, New York City, at 10 a.m. Ministers and Elders, 7th-day before, 10 a.m.

An administrator is one who finds out that all the dead man's estate has shrunk—except his life insurance.

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TRAVEL

EUROPE. Select private party sailing June 20 under leadership of Rev. G. F. Nason, Pastor 1st Presbyterian Church, Wilmington, Del. Ten weeks $580. inclusive. Strictly first class. Few vacancies.

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SOME REPORTS OF MOUNTAIN LAKE CONFERENCE (cloth bound) are still on hand. These will be sent to First-day School libraries on receipt of 12 cents for postage. Address, *Friends' Intelligencer.*

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And buttoned it with golden daffodils!

—ALOYSIUS COLL IN LIPPINCOTT'S.

St. Nicholas for Fifth month has a delightful sketch by Gilbert P. Coleman of Henry D. Thoreau, whom he calls "The Man Who Was Always a Boy."

Every dollar spent for humane education is a dollar spent for the prevention of wars, incendiary fires, railroad wrecks, and every form of cruelty and crime.—*Geo. T. Angill.*

In 1902 Vermont repealed her Prohibition law and passed a local option bill. In 1903 there were 92 "wet" towns; in 1904 the number was reduced to 40 and in 1907 to 25. Burlington, the largest city in the state, voted No-License by 431 majority.

Finland has not only given equal suffrage to women, but has elected nineteen women as members of her National Parliament. In Belgium women are not allowed to vote but the city of Ghent has just appointed twelve women on its police force.

The Century has an article by George M. Stratton on "Railway Disasters at Night," which advocates doing away with color signals. The proposition is to use the same signals by night as by day, making the vane of the semaphore luminuous at night.

George Kibbe Turner's portrayal of corruption in Chicago is followed in this month's *McClure's* by an account of conditions in that city taken entirely from its own reputable newspapers. The magazine also contains "The Fight of the Copper Kings," Carl Schurz's reminiscences of the Civil War, and a continuation of the life story of Mary Baker G. Eddy.

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A Religious and Family Journal

Martha J Warner
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WANTED—MATRON FOR FRIENDS' HOME, Norristown, Pa. Apply to Charles Saunders, Bethayres; Mary E. Thompson, Ogontz; Mary R. Livezey, Norristown, Pa.

Continued on Page iii.

BUCK HILL FALLS

The many friends of Robert Benson, Superintendent at Buck Hill Falls, will regret to learn that he has resigned his position and will sever his connection with the Company on Fifth Month 30th, 1907. He has managed the affairs of the Company in Barrett Township from the very beginning, and his ability and never-failing courtesy have contributed largely to the success the Company has attained. To his tact and knowledge of men is largely due the generous interest of the native inhabitants of Barrett Township and Monroe County. In a great degree the Buck Hill Falls movement has received their interest and best wishes. During his incumbency a sum approximating $300,000 has been spent by the Company and individual cottagers in founding and developing the settlement. He leaves the service of the Company with its best wishes for his future welfare and success.

Charles N. Thompson, for some years superintendent at the George School, will be in local charge of the Company's affairs on Sixth Month 1st. We ask for him the support accorded his predecessor.

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THE ANNUAL MEETING

of Stockholders of Friends' Book Association of Philadelphia, will be held in Room 4, Fifteenth and Race Streets, on Second-day, 5th month 13th, 1907, at 7.30 p. m., when an election will be held for Directors, to serve for the ensuing year.

William S. Ingram, Secretary

SOLEBURY CENTENNIAL BOOKLET

A few sample copies of the booklet containing the Proceedings of the "Solebury Meeting House Centennial," held in 10th month last, are for sale at the Friends' Book Store, 15th and Race Streets, at 15 cents each (cost price).

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EDUCATIONAL INTERESTS
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Those having charge of Friends' Schools, wishing assistance in school matters, are invited to communicate with him. All Friends who are teaching, or qualified to teach are requested to register. Office hours, Seventh-days, 9 a. m. to 12, Room 11, Young Friends' Building, 140 North Fifteenth Street, Philadelphia.

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FRIENDS' INTELLIGENCER

Established 1844. The Journal 1873. Young Friends' Review 1886. | PHILADELPHIA, FIFTH MONTH 11, 1907. | Volume LXIV. Number 19.

GOOD WORDS XV.

Many grown people are so unaccustomed to throwing themselves into complete sympathy with the interests of the plant and animal world that they find themselves awkward and confused in telling nature stories. This can be overcome only by forgetting self in a closer study of the beautiful world about us.

In the forth-coming Manual for Primary Teachers.

CORA H. CARVER.

THE INNER BAR.

We seek the counsel of our friends too much,
And fear too much the censure of the world.
His conscience is a man's best counsellor;
It is God's judgment-bar; it is the light
That burns between the wings of seraphim,
And which it is our wisdom to obey.
This light indwells us all;
The most august tribunal that we know.
There is within us all a holy place
Where doth preside that high Authority
Which none may disregard, 'gainst Whom
None can bring any charge, Whose law is love,
And Whom it is our highest joy to serve
Blessed the man! thrice blessed he
Who sees the Sign of God's approval bright!
He wants not any glory in this world.
But he who in the darkness trembles there
No comfort finds tho' all the world approve.

—*A. Landon, in The British Friend.*

A MAN'S VIEW OF WOMAN'S SUFFRAGE.

Independent thinking inside the Society of Friends has always been a theoretical privilege, however uncomfortable it may have been for some independent thinkers in practice. Therefore the article in a recent issue of the *Intelligencer*, on "Woman and Politics," by Caroline S. Stephen, is of more than ordinary interest, notwithstanding it runs counter to the position taken by the majority of women Friends on this side the sea.

While the writer looks at the question treated from the British view-point, it is probable that she intended her statements and conclusions for general application, wherever political action is now a purely masculine privilege, and wherever there is any substantial demand that the political duties of citizens shall be shared by the sexes, intsead of being monopolized by one sex.

It would appear that the first demand made in the article in question, that women shall be "consulted before any such unaccustomed share in the work of the country is assigned to them," may be passed by as no valid objection to woman suffrage at all. The assumption that most women may not want to vote is no reason at all why no woman should vote. There is practically no disposition anywhere to pull women to the polls by the hair of the head, and if full suffrage should be accorded the sex, it is quite likely that they will be permitted to reinforce the ranks of the men-citizen shirks at will. In the state of Pennsylvania last fall, only a trifle more than half the male citizens over twenty-one years of age went to the ballot-box, to be counted as active factors in the government. According to the *British Friend*, barely more than half of the electors voted at the late municipal election in London. To say that no woman should vote, until all women knock for admission at the door of the political temple is no better argument than to say that all men should be disfranchised, until all men will vote when they get a chance.

Passing to the second phase of the discussion, it seems almost certain that if the "habits of reserve, and those surrounding shelters of convention and tradition for the continuance of which we plead," is the basic ground against woman suffrage the plea has come too late. The successful efforts of the past seventy-five years to enlarge the opportunities of women have all been made in the face of this same "convention and tradition." Had these been permitted to have their way from the beginning every advance of the sex from slavery and personal ignorance, up to the higher education which equips them to write review articles, on to their admission to the trades, the professions and the ranks of commercial activity, would have been denied them. It is part of the irony of fate, as well as the ingratitude of the sex, that the very qualification which some women have, to adversely and publicly discuss woman suffrage, and the conventional permission to do so, have largely been won for the sex, because of the agitation of the suffragists.

Whether we like it or not, the growing consideration and demand for equal suffrage is the outgrowth of the wider education and enlarged opportunities granted to women, and which are in accord with the manifest and moving spirit of the age. To educate women equally with men, to open the door of opportunity for them, and then stop them on the threshold, is to make an attempt

that is almost sure to fail. Women have written biographies of our most adored political prophets; they have prepared and published historical reviews of our most orthodox economic legislation; they have laid bare the secrets and supposed sins of financial concerns and commercial corporations; south of Mason and Dixon's line they are writing pubilc school histories, and adroitly helping to educate the rising generation away from the findings of the civil war. To suppose that all this equipment towards political fitness can go on, without women seeking the tangible expression of their political thinking, as men express an often less qualified concern, is to expect the impossible. Those who are glad to have the door of opportunity opened so that they can go part way up the path of progress, must not complain if others with bag and baggage, press on to the goal of equal privilege and opportunity.

It would seem that in the following sentence the writer was singularly unhappy if not unfortunate in her implied claim: "For the equalization of conditions or of tasks, in disregard of unequal abilities, is manifestly injustice." If this is meant to apply to the suffrage, it is as vital a criticism against universal male suffrage, as against partial or general woman suffrage. All men are not equally qualified for the performance of any task to which either industrial or political opportunity invites them. The suffrage is simply the citizen's chance to express himself in government, or more correctly, to represent himself. The very variety of opinion which makes representative government just and desirable depends upon the variety of capability and desire. Equality of attainment or desire is no prime requisite to the right to express choice at the fountain head of government. Making nice distinctions as to qualifications of citizenship, is to hark back to despotism, and the rule of the few. Representative government is a civic joint partnership, in which no member can afford to egotistically boast his real or imaginary personal superiority; for this partnership was perfected in order that the members might do together, what even the most capable of them could not do separately.

The accident of sex is supposed to present certain barriers to the performance of the civic duty which goes with the exercise of the suffrage. But does it as a matter of fact? The supposed division of duties along the line of sex may be a purely arbitrary classification, resting upon nothing stronger than custom and prejudice. It has to be admitted that practically all of the supposably masculine callings have been undertaken and performed by women to their credit, and in sufficient numbers to more than prove an exception to a general rule. About the only occupation to which this statement does not apply is war, the so-called art of killing men, and it is an honor to women that they have made no attempt to take any part in the masculine game of slaughter.

When it comes to the question of "unsexing" women; of imperiling the duties of motherhood imposed by the natural laws of maternity, much weighty guess work has been employed, and little has been said to prove the case, or show that the duties of citizenship would necessarily interfere at this point any more than other duties now discharged, and in fact always discharged by women. On our side of the sea, the ranks of the unnatural mothers of the "lap-dog" variety, have not been materially enforced by the advocates of suffrage. Those who shirk these holy duties, resigning the care and keeping of their children to hired servants of various sorts, are largely members of that society pretendedly at the top, whose mainstay is conventionality, and the breath of whose nostrils is tradition. These women scout suffrage as unfeminine, and shrink from any duty political or otherwise, which would impose upon them the terrible requirements of physical exertion, mental labor or moral concern.

It is not likely that any considerable shift in our political conditions, or any wide and violent enlargement of the suffrage, to include half the race heretofore disfranchised, and isolated under the tent of conventional protection, would not be followed by losses along certain lines. Every change from a despotic to a republican form of government; from a condition of paternalism to one of a universal share in civic responsibilities; from a condition of patriarchal slavery to freedom, have all carried with them the abandonment of certain venerable and supposably desirable social and political conditions. But these changes have also been followed by enlarged opportunities and privileges, which have helped advance the progress of society and the development of the race.

In any change a balance must be struck, and the advance unhesitatingly made if, all things considered, the general good and the universal gain is likely to be obtained. Like every other new step, the approach to equal suffrage must not be determined by simply consulting custom, conventionality and tradition, nor even by the mere superficial desire of a class or a sex, one way or the other, but in the larger atmosphere of the greatest good to the largest human interests.

HENRY W. WILBUR.

Peace will prevail when it is seen that to maintain it requires virility of a higher order than war demands.

—*Christian Register.*

PEACE ECHOES

Our neighbor, Marcellus Darling, pastor of the Glencoe Congregational Church, preached a sermon yesterday upon the Peace Conference recently held in New York. Not feeling able to take the journey to Chicago to attend our own meeting, I went around the corner to his little church to hear what he might say upon the subject.

He attended the Peace Conference at Mohonk last year by invitation from the Smileys. Since that time he has thought and spoken much upon the subject of the world's peace, and now announces, that henceforth during the remainder of his life, his efforts will be devoted to the promotion of peace among nations as well as individuals. He feels that the charge made by W. T. Stead against the Churches is largely true; that they have not been the force for peace which they should have been. The ministers in too many cases have been affected by the clamor of the newspapers, which are always for sensations, and for the money consequent upon big sales. These stir up the passions of the people and stampede them into a fright, whether the cause is real or imaginary. During the recent war in Cuba, editors and congressmen became excited and clamored for war, who if they had had to have done the fighting would have taken a very different course. Dr. Darling said that during the Civil War, Edwin M. Stanton, Secretary of War, styled such men "belligerent noncombatants." Certainly a very fitting name for them.

I think our President McKinley himself was stampeded into the war with Cuba by such belligerents. I believe that he and the Queen of Spain, who was making all reasonable concessions, would have settled the whole question peaceably if it had not been for the blowing up of the Maine. After that there was the great outcry for vengeance; "Remember the Maine" in flaming headlines was the daily cry. Why? because it was supposed it was the work of the enemy. The good Queen who was opposed to the military cruelty in Cuba and who desired peace had nothing to do with it and deplored it. Until this day it has not been proven how the explosion occurred. Then "war to the hilt" was the cry and Cuba and the Philippines became our dependencies, and all the trouble and perplexities, consequent. That this question could have been better settled by the United States and Great Britian, and possibly other governments, sending a vigorous protest to the government of Spain against the cruel methods of General Weyler, I fully believe. I also think that the Civil War might have been averted, if the moral consciousness of slave holders and those in the North who profited by slave labor could have been aroused to see the wrongfulness of human slavery.

If the Church had been true to its duties, and the statesmen wise and clean handed, a way might have been found either by persuasion or by payment to alter the status of the negro to a freeman, without inflaming the passions of the owners, by appealing to their reason and sense of sight. If this had been done in the earlier history of the slave trade, before it became so profitable and gained such headway, it might have saved the thousands of valuable lives, and the vast amount of money, to say nothing of the sorrows and struggles and the bitterness, which is not yet altogether ended.

The efforts of Friends like John Woolman, Elizabeth Newport, and many others to visit their brethren in the South, those holding slaves especially, their kind and loving endeavors to convince them of the wrongfulness of human bondage were very often successful, showing that many a man would yield to reason who would not yield to condemnation. But that course was not pursued by many. Perhaps the time was passed for that way. Then began the day of violent indignation and denunciation in the North. This spirit naturally begot the like spirit in the South, and emancipation became impossible. I am not judging those people, I am not surprised that they felt the wrong could no longer be endured, and they nobly bore martyrdom, imprisonment and contumely. I am only sorrowing that the better way could not have been wisely foreseen and followed. I remember as a child hearing the question discussed, whether Friends could rightly participate in some of the methods proposed by the violent anti-slavery people; some Friends who deplored war even more than slavery were reluctant to join the abolition movement just preceding the war. This caused division and hard feeling in the Society, which I think the younger generation have not understood.

All should know how faithfully Friends labored to free themselves from participation in the practice of slave-holding. Though I honor those who were fearless and willing to take part in the early anti-slavery or abolition work, I still think this word of explanation is due to those Friends who sincerely refrained from taking part in the movement outside the Society. I knew dedicated Friends who could not "see their way clear" to join in the movement, not because they were cowards or false to the principles of freedom, but because it did not seem to be the right way for them. There was too much strong feeling with both sides and it caused a feeling of division and separation which they afterward deplored, and harmony was in time restored.

It seems to me that many of our human troubles are caused by our getting a little out of balance. I have never believed in "righteous indignation." One is in no condition to judge righteous judgment when feeling is too strongly on one side. A good judge needs to hear all the arguments and the evidence on both sides. Strong feeling is no argument. A man who cannot "rule his spirit," is not fit to sit in judgment. Equity demands that he should take time and calmly weigh all the testimony and find out if possible the intention. The charge against the Churches does not hold true as regards the Society of Friends. I wish some of our young Friends in our schools or associations would make a careful study of the history of arbitration work in our Society. I think they would find much material in the records of our different Yearly Meetings, beginning in the early sixties. Baltimore Yearly Meeting and Indiana, as well as some others of both branches, sent delegates to Washington several times to visit Presidents Lincoln and Grant in behalf of peaceful arbitration. It would be interesting and I think profitable, if we could have this resume in form of a paper or pamphlet for the information and encouragement of our younger members.

May those who are putting on the harness now be as faithful and earnest as those who have blazed the way, "in peril oft," and all for "Truth's sake," which is humanity's sake and Christ's sake, is the sincere desire of their friend. H. A. P.

Chicago, Ill.

JAMES LOGAN.

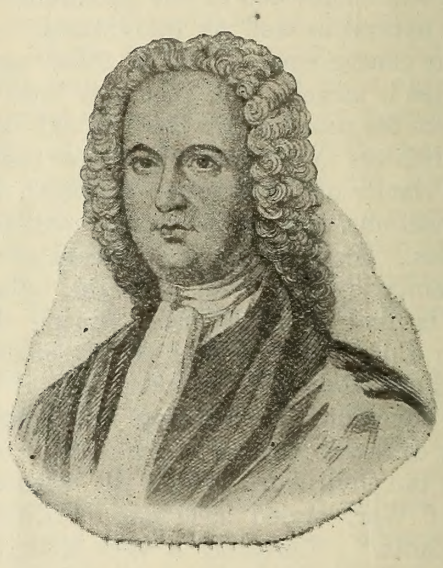
[This sketch and the accompanying portrait are from the booklet of the Logan Trust Company].

James Logan was born in Lurgan, County of Armagh, Ireland, 20th of Tenth month, 1674. His father Patrick Logan, grandson of Sir Robert Logan of Restalrig, Scotland, was an alumnus of Edinburgh University, educated for the Church, but became early connected with the followers of George Fox.

He was educated a Friend. His talents were early developed, attaining a knowledge of Latin, Greek and Hebrew before he was thirteen years of age, and showing very early much ability as a scientific corrrespondent. He engaged in a mercantile career, and was achieving success in 1699 (then in his 25th year), when William Penn solicited him to accompany him to Pennsylvania, as his secretary, etc., which was accepted and they sailed to America in the ship "Canterbury," being nearly three months at sea, and not arriving at Philadelphia until the Twelfth month following.

James Logan in time assumed charge of all Penn's business. From the time of Penn's return to England in 1701, to Logan's death he was the power behind the proprietary throne, wielding at times almost absolute authority with signal ability.

He became a member of the Council in 1704. In 1714 he married Sarah Reed, daughter of Charles and Amy (Child) Reed, in the Friends' Meeting House, Philadelphia. After Penn's death in 1718, he acted as Trustee for all his possessions in America, and became Mayor of the City in 1723. He was appointed one of the Justices, and in 1731 became Chief Justice of the Supreme Court.



JAMES LOGAN.

Upon the death of Governor Gordon in 1736, he was chosen President of Council, and acted as Governor for two years.

In his advancing years he withdrew from government Trusts and public business, and retired to his country residence at Stenton, which was erected in 1718, on Logan Hill, Germantown, Philadelphia, where he spent the latter years of his life. All strangers of distinction who visited Philadelphia, received a welcome at Logan's home.

The Indians whose affairs were consigned to his care by William Penn, paid an affecting tribute to his worth, at a treaty held in Philadelphia in 1742. He sometimes had as many as 300 or 400 as his guests at Stenton. The Indian Chief Wingohocking, as an evidence of his regard for James Logan, asked him to change names with him. Logan replied that the Indian might have his name, but instead of accepting the Indian's he would give it to the creek which ran through the estate, so that it became Wingohocking Creek.

James Logan gathered around him at Stenton, a library consisting of the best works in various

languages, arts and sciences and at his death bequeathed the 3000 volumes to the city of his adoption, the crowning act of a life of benevolence and public spirit; a splendid and durable monument of his munificence, and of his attachment to Pennsylvania. It is known as the "Loganian Library" and is included in the present Philadelphia Library. He finished his useful and active life at Stenton, on Tenth month 31st, 1751, in the 77th year of his age, and was interred in Friends' Grave Yard at Fourth and Arch Streets, Philadelphia.

READING.

I know what reading is; for I could read once, and did. I read hard, or not at all; never skimming, never turning aside to merely inviting books; and Plato, Aristotle, Butler, Thucydides, Sterne, Jonathan Edwards, have passed like the iron atoms of the blood into my mental constitution.

F. W. ROBERTSON.

The writer of this sentence was one of the ablest and most useful preachers in his day, though he died in early manhood. He attributed his success largely to giving attention, as he did, to the best books, instead of reading for mere pastime. He tells us in one of his lectures what he thinks of the opposite and too common habit:

"Multifarious reading weakens the mind more than doing nothing; for it becomes a necessity at last, like smoking, and is an excuse for the mind to lie dormant whilst thought is poured in, and runs through, a clear stream, over unproductive gravel, on which not even mosses grow. It is the idlest of all idleness, and leaves more of impotency than any other."

There is an old adage that no book is worth reading once that is not worth reading twice. I do not quite believe that. But I am sure that it would be better for our young people to read and re-read the standard literature of the world, than to be ever skimming over the newest sensational literature. For a man to say that he has not read and does not mean to read many of the books which they say that everybody is reading shows him to be both sensible and brave. Reading is like eating. If we would be well and strong, we must select the most nutritious food and take time both to masticate and digest it.

Senex Smith, in Journal and Messenger.

Whatever our personal religion within us may be, so far as it comes to us outwardly it comes to us as a heritage of Oriental origin, in language which is ours as children of the Aryan race; and we cannot help the circumstance that survivals in language tend to perpetuate, if not to nurture, the Idols of the Tribe.—*Silvanus P. Thompson.*

NEW YORK FELLOWSHIP CONFERENCE.

On Seventh-day, Fourth month 20th, 1907, a conference under the care of the Fellowship Committee of the Brooklyn Young Friends' Association and the Quakerism Class of Twentieth Street Friends, was held at the Twentieth Street Meeting House, New York City. These represent the two branches of Friends in New York City.

The general subject of the Conference was "The Quaker Message, its Preparation and Delivery." There were two sessions, one in the afternoon and the other in the evening, with a very pleasant social supper between, giving an opportunity for nearer acquaintance,.

L. Hollingsworth Wood opened the meeting with a few words of welcome, hoping that as this meeting brought members of the two branches of Friends physically nearer it would bring them spiritually nearer, and increase their regard for each other.

Anna M. Moore, of Westtown School, had the first paper, her subject being "The Quaker Message." She saw in a meeting like this a great opportunity for Friends to join forces. She quoted Fox and Barclay as setting forth the power of the Spirit to change men's lives. The modern message is the same; it is that the Spirit of God reveals himself to man through Jesus Christ. Our belief in immediate revelation is more special and more practical than can be found among any other people. We have a message for the present time in our form of ministry and worship. It is deplorable that so large a proportion of Friends fall short of our highest ideal. Friends in America face towards two extremes,—Ultra-Conservatism and Ultra-Radicalism. The weakness of the conservative is that he is satisfied with the past, and is in danger of losing spirituality by being satisfied with the forms of the past. The radical, by weak imitation of other denominations is in danger of losing sight of spirituality. The extremes must be modified before we can unite in practical work. The three crying needs of our Quakerism of today are strong leaders, consecrated intellect and spirituality. The masses are hungry for the gospel. They need a vital faith in a personal Christ. We should keep in touch with the thought of the most thoughtful men and women of our day.

George A. Walton spoke next on "Preparation to Deliver the Message." In the preparation of the individual there is practically no difference between intellectual preparation and spiritual preparation. There can be no spiritual preparation without intellectual preparation. The germ of the Quaker message is experience of God with us,—God in our own experience. Man and wife

share their experiences,—we want to share our experiences with God. We should not strive for extraordinary experiences, no hot-house experiences, no forcing. We want conscious experiences, not something vague and shifty. There ought to be experience in our lives to which we may look back and realize that God was there, even though at the time we may not have been conscious of it. In the lives of other men, in their work in the field, in politics, in the factory, and in business, we may see the hand of God working; if we are unable to see it, it may be there nevertheless. Our intellectual preparation should be such as will enable us to share the experiences of others, whether we meet them in actual life or in the records of history, in literature, fiction and the drama. The Bible should be used in our school curriculums because it shows the ways of God with men. We can see there the conceptions of God among a people who were almost pagan. The whole Bible is a first-class collection of stories and histories showing the way in which God led men. Not only in the First-day school, but in the day school should the Bible teaching be done. Friends should avail themselves of the opportunity to use the higher criticism. Many people who would be unwilling to listen to the usual Bible teaching will be willing to learn through the higher criticism. We should also read and study fiction and the drama, which enable us to see human experiences through the eyes of others. We should all of us prepare ourselves, and all of us be ready and willing to be bearers of the message.

A woman Friend said that we need the listening ear and the dedicated heart. We may adorn the doctrine by living it. We should live in the spirit of willingness and readiness to respond when the call comes. One of the most beautiful things in Quakerism is the broad freedom everyone has to deliver the message.

William M. Jackson said that we need to feel God in all our experiences, not merely in the phenomenal. Human sympathy and human love we should attribute to their great source in the Divine presence.

Among others who spoke were Herman Newman, of *The American Friend*, Bertha Uffert, Elizabeth Stover, Hannah Cadbury, and Jonathan Steer.

The evening was introduced by a few words by Alfred Busselle, in which he said that it was a matter of congratulation that members of the two branches of Friends could thus meet in Friendly fellowship. The first such meeting was at the old meeting house in Flushing some years ago in the joint celebration of its bi-centennial. He hoped that these meetings would become more and more frequent.

The subject of the evening was "Practical Methods of Delivering the Message." Barclay Spicer, of the *Intelligencer*, speaking first, referred to the repeated cycle in religious movements, first, the speaking to sinners, then the drifting toward formalities, to churchliness, and then the new revival. He made plain that the most effective way of delivering the message was by education of children. Religious revivals of the past have arisen and flourished, but in a very few years they have faded out, because the preaching was directed to adults alone. Our concern should be to fit our message to the child, and teach it to him. Childhood is deemed the best time of preparation for intellectual or industrial life—why not also for spiritual life?

The second point of his talk had to do with fellowship, with getting better acquainted. An expression of what Friends stand for will be more convincing if the speaker knows the other members of the Society. In our situation where so much of our presentation of our message is by the simpler means of right living,—here especially is it necessary that the closest acquaintance and best of good fellowship should be fostered among all our members.

Herman Newman of *The American Friend*, changed his title to "Making the Message Practical." Many of the practical reform movements initiated by Friends have been made effectual by others. Quakerism spreads sometimes not because of, but in spite of Friends. Candor is needed. Dogmatic conclusions on either side make dangerous people. We are exhorted in many meetings to put aside intellect and reason, and follow the Inner Light. And the Inner Light is too often expounded as something extraordinary and unusual. The result is that many who should be working are sitting in their seats, silent, because they are waiting for that peculiar kind of light. Friends' contention that God is ready and willing to help us is true, but we should reconstruct our understanding of this. Now for the application: Act as if your message were true. Don't profess to believe in the nearness of God and then get down on your knees and pray as if he were far off. Act as if God were in this world as a real ruler. This was the secret of George Fox's success. He believed that there was something of God in each man, and he acted as if his belief were true. We should get away from the dualism which separates the natural and the spiritual. We fail to view the apple tree as an expression of the Father's love. People often say that the spiritual is first. That is not true; the goal is the spiritual, but the natural comes first: First the natural, then the spiritual. What I find fault with is the chopping

the world into two parts, the natural and the spiritual. Literature and the drama are relegated to the bad, but the time will come when they will be caught up and put in their high and useful place in the universe.

Among those who spoke in the general discussion of the subject were Philip Bellows; J. Lindley Spicer, Superintendent of Evangelistic Work; New York Yearly Meeting; Edward B. Rawson; Chas. L. McCord. H.M.H.

BOOKS AND READING.

The Macmillan Company has just published, in a low-priced, paper covered edition, a lecture entitled "Jesus in Modern Criticism," by Dr. Paul W. Schmiedel, Professor of Theology in Zurich. Dr. Schmiedel is one of the leaders of the advanced German schools of theology, and this lecture will be welcomed by everyone who wishes to learn the latest conclusions of scholarship on this important question. The lecture has been carefully translated by Maurice A. Canney.

"INTERNATIONAL" TEXT STUDY.

1907. Lesson No. 20. Fifth month 19th.

ISRAEL ENSLAVED IN EGYPT.

GOLDEN TEXT.—Then they cried unto the Lord in their trouble, and he saved them out their distresses. Psalms 107:13.

THE SCRIPTURE of the Lesson is Exodus 1:1-14.

In the enumeration of the Israelites given in Genesis 48, seventy persons are named including Jacob, his children and grandchildren. Jacob had twelve sons and one daughter, and only one of his grandchildren was a girl. The wives of the sons and grandsons are not counted, nor the great-grandchildren; so the whole number of those that came from Hebron to Goshen was much larger than seventy. Joseph lived fifty-four years after the death of his father and during this time the Israelites grew rich and increased in numbers.

It is probable that the new king belonged to a new line or dynasty, and that that is the reason he did not know about Joseph and his brethren, and had no desire to show any more favors to the Israelites. Some scholars think that this king was Rameses II., who is looked upon as one of the greatest of Egyptian monarchs. The mummy of Rameses was found about twenty-five years ago after lying hidden for over three thousand years.

The new king, seeing how the Israelites were increasing, feared that in time they might take sides with the enemies of Egypt. There were hostile tribes on the northeastern boundary, who were always glad of an excuse to invade the country, and if the Israelites were to join with these it would make trouble. The king therefore proposed to "deal wisely" with the descendants of Jacob. His idea of wise dealing was to set task-masters over them and give them hard work to do. He was like many "wise" men of the present time, who have not learned that in the long run dealing which is selfish and cruel to others is always foolish. The day of reckoning was far off but when it came the Egyptians suffered.

The Israelites were set to building store-cities, in which arms and provisions were gathered. They were also put to making bricks and putting up brick buildings, of which there were many in ancient Egypt. It is probable that they also were made to dig canals for irrigating the land. On the wall of a tomb in upper Egypt there is a painting which shows prisoners of war at work making bricks and building. Some of the prisoners are carrying water in jugs from a tank near by; others are kneading and cutting up the clay; others, by the help of a wooden form, are shaping the bricks and placing them in long rows to dry; and others, perhaps the most intelligent workmen among them, are engaged in building walls. There is a similar picture in a tomb in Thebes. In this some of the workers are carrying clay in vessels, some are mixing straw with the clay, and others "with a piece of wood on their backs and ropes on each side carry away the bricks already burned and dried."

The harder the Israelites were made to work the more they multiplied. This accords with what we see in our own country. The large families in America as a rule are not found among people who are rich, or even in comfortable circumstances, but among those who work hard and earn little. Because of the hardships they suffered the Israelites were drawn closer to one another. They became a united people and were filled with a common desire to get relief from their burdens. If they had not been thus united and strengthened they would never have had enough courage and perseverance to live through the years in the wilderness and finally reach the promised land.

TOPICS FOR ADULT CLASSES.—The Uses of Adversity. The Wisdom of Doing Evil that Good May Come. Race Suicide.

QUESTIONS FOR INTERMEDIATE CLASSES—What was the name of Jacob's daughter? Who was her mother? Which of Jacob's sons had a daughter? What is the meaning of "waxed"? What store-cities are mentioned? How is Raamses generally spelled? What was a store city? Do you think the new king dealt wisely? Give your reason?

If you want knowledge, you must toil for it; if food, you must toil for it; and if pleasure, you must toil for it. Toil is the law. Pleasure comes through toil, and not by self-indulgence and indolence. When one gets to love work, his life is a happy one.—*Ruskin.*

FRIENDS' INTELLIGENCER.

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News items for insertion the same week, must reach us not later than Third-day morning; longer articles as much earlier than that as possible.

Address all correspondence to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

PHILADELPHIA, FIFTH MONTH 11, 1907.

GOVERNMENT PETITIONS AND PROTESTS.

The emphasis in our Friendly religion is so much on the application of our principles to our actual life, that there is a constant tendency to turn our meetings for counseling together away from their best purpose. While these counselings together may have very important, and very direct, bearing on the doing of things—on our business life and on our political activity, as well as on our actions in our homes and in the smaller interests of the community in which we live; yet our Friends' meetings are not the place in which to lay down specific rules and regulations for the conduct of the business enterprises in which individual Friends may engage, nor is a Friends' meeting a suitable place to take up the work of a political party, or a political caucus. The membership of a large meeting includes those whose political interests are different, and those who cannot unite on the same course of political action or in support of the same political party. If questions involving these differences are brought up with a view to taking some official action with reference to them, there will be, instead of helpful interchange of view, what is bound more or less to approach controversy, and antagonism. Any official action taken or pronouncement made is bound to represent only a portion of the members. The rest have been put in the position of favoring what in their hearts they do not favor.

There may have been a time when Friends were a more homogeneous body and could take part as a unit in political matters. There certainly have been times when they could as a body, and irrespective of political or social affiliations, make protest against oppression of various kinds, suffered by themselves in the earlier day, and in behalf of the oppressions of others in later times. In times also when Friends generally and as a matter of conscience kept clear from participation in government, having no representatives of their own in the legislatures, the sending of petitions was the only way they had of making known their sentiments and bringing to bear their influence at the capital. This is changed now. Friends are urged to recognize their political responsibilities, and to take up their part in bearing the public burdens. In this they have an immense advantage in bringing their influence to bear. By taking an active part in the affairs of city, state and nation, influence can be exerted in a direct way and in a way to command respect. This is a position that has great advantage over that of the suppliant. A protest or a recommendation coming to a legislator from men who have helped to elect him and to whom he is responsible, has infinitely more weight than a petition from a body which has no relation whatever to him, and many of whose members may be his political opponents.

We shall be most faithful to our concerns if we attend to our political duties through our political affiliations; and if we recognize the differing political interests of our Friends and not expect them to join with us in forwarding what they do not believe in forwarding. If we could devote ourselves in our Friends' meetings to the deeper underlying principles and considerations, which are too much lost sight of in our discussions of petitions and protests, we could go out into our respective walks of life strengthened for the doing of the right as our particular environment makes us see the right. What we want as Friends after all is not so much that this or that particular course be taken by the government, or this or that means of abating an evil be adopted, as that all good earnest men take the public good to heart and work effectively for the improvement of conditions and the abatement of evils.

We have already called attention to the thirteenth annual meeting of the Lake Mohonk Conference on International Arbitration, which will meet Fifth month 22-24, with Albert K. Smiley as host. The meetings already held have differed from ordinary peace meetings in that it has been distinctly stipulated that neither war nor peace should be discussed. Attention has been concentrated on arbitration and kindred agencies as practical means of adjusting international differences. The Conference has worked steadily for three things —an international court of arbitration, arbitration treaties both special and general, and some form of international congress with advisory powers. As an international court has become a fact and the movement for arbitration treaties has made substantial progress, the coming meeting will especially emphasize the importance of the Hague Conference this year taking a short step toward an

international congress by making itself a permanent institution with periodic meetings.

The Mohonk Conference maintains a permanent office at Mohonk Lake through which an active educational propaganda is carried on throughout the year. An illustration of the practical nature of its work is seen in the fact that in the past three years, it has built up a voluntary co-operative association of a hundred and thirty of the largest business organizations of the country, representing thirty-seven states, through which it can exert an immediate and powerful influence on the general public. It has also secured the active co-operation of nearly a third of the colleges of the United Sates.

The Peace Society of the City of New York is now a year old. At its first annual meeting, recently held at the Hotel Astor, it was announced that the Society would arrange for a series of lectures in schools and universities and that literature bearing on the subject of universal peace will be distributed among schools, churches and other places. Also an effort will be made to increase the present membership of 592 to 5,000, that number of invitations having been sent to prominent men and women asking them to join the society.

THE FAMINE IN CHINA.

Our readers have learned through the daily press of the millions in China who are starving because the food supply is exhausted. Many generous contributions have been made but the distress is still very great. William T. Ellis of the Philadelphia *Press* said in a recent article in the *Outlook*: "Since then accounts have reached us of their yet more desperate need, as thousands are dying daily. Some $500,000 have been forwarded from America, while $3,000,000 to $4,000,000 are needed to save those who must inevitably perish between this and the gathering of the summer crops. The Chinese Government has shown more interest than usual in its efforts to relieve the widespread suffering. Some $3,000,000 to $4,000,000 have been raised by the Chinese for this purpose. When we consider the many advantages we enjoy, and that one dollar will save a life if promptly forwarded, these victims of poverty must appeal to our humanity."

Joseph Elkinton, 18 West Street, Media, Pa., writes that he has forwarded $2,600 to the Russian sufferers and $2,400 to those in China. The former went through Isaac Sharp of London Yearly Meeting, while the latter was sent through Tong Sing Kow, the Chinese Quaker. He will gladly receive and forward further contributions.

A FRIENDLY CENTER ON THE PACIFIC.

On the 28th of Second month, 1904, during the pilgrimage of Elizabeth Lloyd to the Pacific coast, a number of isolated Friends, representing several Yearly Meetings in the East, organized a Friends' Association at Pasadena, California. From the start the association seems to have grown with its growth and strengthened with its strength. Surely interest in our principles and testimonies has been increasing since that time.

With the arrival of Susan W. Janney and Edward Coale, representing the Committee for the Advancement of Friends' Principles, in Pasadena near the beginning of the present year, the Friends there were encouraged to more definitely organize the existing interest, and seek to properly house the Friendly faith on the Pacific. This proposition seemed to meet the witness in the hearts of the Pasadena Friends, and efforts soon began to crystallize in the direction indicated. A desirably located lot has already been purchased, and the purpose is to build a suitable house upon it. The Friends in the vicinity of Pasadena are hardly able to pay for the lot, and raise among themselves sufficient money to build the meeting house. The Committee for the Advancement of Friends' Principles has therefore undertaken to gather such aid as may be offered for the benefit of the building fund in Pasadena. We trust that the response may be prompt and liberal. Contributions or offers of assistance may be sent to the General Secretary, Henry W. Wilbur, 140 North 15th Street, Pihladelphia, Pa. Checks, however, should be made payable to the treasurer, Susan W. Janney. Any amount will be thankfully received and acknowledged.

This movement on the Pacific is of more than ordinary interest and importance. It will result in the first organized meeting and house of worship of our branch of Friends west of the Rocky Mountains, and is a most encouraging sign of a healthy advancement of our principles. Those who may render any assistance in forwarding this enterprise can feel assured that the money will be carefully and economically used.

For the committee,

R. Barclay Spicer, *Chairman.*
Henry W. Wilbur, *Gen'l Secretary.*

The Philanthropist finds no fault with the people at the top of society for setting the pace, or with the fact that the people at the other end of the line follow it. Our contention is that those who are socially at the top should set the pace so morally high that those supposedly below them would be elevated by imitating their habits and style of living. That would make the order of progress as it should be.—*The Philanthropist.*

NOTES BY THE WAY.

After the meeting at Race Street on Fourth month 21st, we went to Haddonfield in the afternoon where a meeting was held under the care of the Quarterly Meeting's Philanthropic Committee, the topic for consideration being "What Should the Citizen do with His Citizenship?" There was an interested company present, several of whom either took part in the discussion, or asked the speaker pertinent or puzzling questions.

On the 21st of last month Western Quarterly Meeting was attended at London Grove. This is one of our most interesting quarterly meetings, and meets in the locality where one of our most inspiring local meetings assembles. For the second time in the history of the Society, the visitors at quarterly meeting were given their lunch in the meeting house. This has proved a benefit in more ways than one. It adds to the social feature of the gathering, and has helped to interest not a few of the younger members in the meeting's affairs.

On the 22d we visited Christiana, and in the evening met with the Whittier Reading Circle at that place. This circle has been faithfully and intelligently reading and studying the books in the first year's course, and will finish in time to take up the second year's work in the fall. On the 23d the Caln Quarterly Meeting was attended. An audience nearly filling the attractive new meeting house gathered on that occasion. Joel Borton was present and shared in the service of the meeting.

The 27th found us at the Westbury Quarterly Meeting in Brooklyn. Mary Travilla was an acceptable visitor. This is the first meeting at which the new experiment for answering the queries was applied. It impressed us as a very great improvement on the old way. Instead of formal and set answers, each monthly meeting sent up a report of the condition of the meeting, covering the points provided for in the queries, and such other matters as seemed pertinent. While some of the meetings failed to depart from the customary form, such as did imparted an amount of definite information, some of it encouraging, and all interestingly told, which made the hour devoted to the queries both helpful and interesting. If the future reports shall more fully carry out the intent of the plan, and shall avoid the employment of set expressions, the experiment may well be counted a fixture.

On First-day, the 28th, the New York Meeting was attended, and the writer found himself in the place which for nearly a decade was his religious home, and where his membership still rests. After meeting the Bible class, which has been conducted by George A. Walton, with more than ordinary interest and success all winter, was visited. George has been doing some excellent work among the New York Friends, and has set an example for other young men and women who find themselves temporarily away from their native places. While he has done the New York people uncounted good, we doubt not that a satisfactory blessing has come to the worker.

On the 24th of Third month we attended the meeting in Medford and in the afternoon a philanthropic meeting, and during the visit enjoyed the hospitality and fellowship of Aaron W. Engle. On third-day of last week, the 30th, Fourth month, we attended the funeral of this Friend, in the very home which just a month before had been the gathering place of a large number of Friends, who were his guests. There was no more concerned and helpful Friend in the Medford meeting, and his loss will be well-nigh irreparable. A large gathering of Friends at the funeral attested the love and esteem which they had for this good man.

H. W. W.

WESTERN FIRST-DAY SCHOOL UNION.

Western First-day School Union was held in London Grove Meeting house, Chester Co., Pa., Seventh-day, Fourth month 27th. The 4th Chapter of Ephesians was read by the clerk.

Statistical reports were received from the schools and in the consideration of these, it was interesting to note that one school, Ercildoun, which is continued for the year without vacation, showed the best "average attendance."

"The Possibilities of a First-day School," was the subject of a paper prepared by Arthur M. Dewees, who could not be present, owing to an important engagement; it was well read by Mary S. Bartram.

The writer pointed out the weak places in First-day school work and suggested practical, helpful methods whereby these might be strengthened, and spoke of the great importance of a thorough knowledge and understanding of the Bible and Quaker history and testimonies, as essentials in the proper conducting of a First-day school.

From London Grove School two exercises were given, a recitation by Mary E. Passmore, and an Extract from one of J. R. Miller's works read by Ellen Roberts.

Jane P. Rushmore was present and gave an address on "The Teaching Methods of Jesus." She spoke of Jesus as the Great Teacher who taught as one "having authority," illustrating by simple things, the lessons of life, appealing directly to the human conscience. She urged teachers to take courage, for with the help of the Great Teacher Himself much can be accomplished. It was an excellent and suggestive address.

New Garden was decided upon as the place for the next Union in Tenth month. E. P. W.

BUCKS FIRST-DAY SCHOOL UNION.

Bucks First-day School Union, held at Langhorne on Seventh-day the 27th, followed the idea set last fall at the Institute at Newtown of making its sessions count definitely toward the improvement of the First-day school lesson and the training of the teachers. The topic proposed for the next session at Wrightstown in Ninth month, "How to prepare the First-day school lesson," follows the same line.

After the statistical reports in the morning session, the question "What is the sentiment in your school for holding near Philadelphia a First-day school Assembly similar to that held at Buck Hill Falls?" was considered. Each school answered favoring the idea because the plan of an Assembly near home will make it possible for more of the actual workers who need the training to attend. Abington Union had discussed the same question the week before and sent representatives to express their approval of the plan to offer co-operation. Among these were Prof. Benjamin Smith, Joseph Simpson, Charles Livezey, and Susan Jarrett. The meeting showed much interest to hear reports from the committee arranging such an Assembly for Tenth month 4th to 17th.

The Union was benefited by having vsitors from other quarterly meetings, Friends from Abington, Byberry, and Trenton. The noon intermission and lunch provided in the school house afforded an opportunity for a social time and developed the visiting feature. Class exercises and recitations were pleasantly given by the children of Langhorne School in the afternoon session.

The chief topic of the day was then opened in an address by Eleanor Wood on "The Teaching of the Bible in the Light of Modern Research." She said that we must study our Bibles with all the knowledge attainable by modern science in order to get the true meaning. She told of the things dug out of the ground that throw light on the history of the Bible. For example tablets have been found in Assyrian and Babylonian with stories of creation parallel to the Hebrew stories in Genesis. She illustrated the necessity of studying the prophets' sayings in their connection as whole sermons and in their relation to local conditions, by Isaiah's prediction of the Messiah.

Benjamin Hill, a Friend from England who has studied at Woodbrooke, was introduced by Eleanor Wood to tell how the Bible is studied at Woodbrooke. He considered criticism not as a destructive fault-finding to be feared, but as a constructive search for the truth about the Bible. The discussion which followed the address showed quite an interest in learning to look on the Bible in the true light. Among those who took part were Dr. Lovell, Nathaniel Richardson, and George Row.

BERNARD WALTON.

WOODBROOKE SETTLEMENT.

[From *The Friend* (*London*)].

The number of students during the winter term was the largest since the opening of the Settlement, and, although there was some falling off in this respect in the spring, both terms were eminently satisfactory as regards the standard of work, and what the Warden describes as, "the now familiar phenomena of a happy fellowship, and a warm atmosphere of brotherly love and sympathy." The morning devotional meetings also, always such a valuable feature in the life of the Settlement, were good throughout. The students were drawn from widely separated countries, America, Australia, and Holland all being represented. The participation of the students from the Missionary Training Home in part of the curriculum was also an exceedingly pleasant feature of the period under review. The new "Holland House" was occupied early in the spring term, and its comfortable rooms and convenient arrangements were much appreciated.

An interesting event in the winter was a series of lectures by D. W. Mulder, a former Dutch student at Woodbrooke, on "Quakerism in Holland." The lectures showed careful research, and contained a good deal of fresh material.

In a place like Woodbrooke, changes are inevitable, and while, at the close of the winter term, the Committee lost the assistance of Alfred Neave Brayshaw, they now have to bid farewell to William and Margaret Littleboy as Wardens. The work of these friends has been of the greatest value to Woodbrooke, and the Committee view the severance of their official connection with the Settlement with much regret. As already announced, Isaac and Mary Snowden Braithwaite have accepted the Wardenship for the coming term.

The prospects for the summer term are good, a large number of students being on the books. Among these is a contingent from Norway, thus adding to the happy mingling of nationalities already referred to. B.

Thy right prospects are all in Christ. Therefore are thy prospects good. Be persuaded that neither things present nor things to come shall be able to separate thee, when committed to Him, from his love. —*The Friend, (Phila.)*

BIRTHS.

ROWNTREE.—(Fourth month) 10th. At Chalfonts, York, to Arnold S. and Mary K. Rowntree, a son, who was named Christopher John.

—*The Friend (London).*

MARRIAGES.

FRAME—LLEWELLYN.—Fourth month 25th, 1907, in Stillwater Meeting house, near Barnesville, O., under the care of Stillwater Monthly Meeting; Emily Dennis Frame, daughter of William A. and Florence Frame of Barnesville, O., to Charles B. Llewellyn, of Phila., son of Elisha and Abigail S. Llewellyn of Ohio.

JACKSON—WILSON.—At the home of the bride's brother Edward C. Wilson, Baltimore, Fourth month 27th, 1907, at 6 p. m., under care of Baltimore Monthly Meeting acting for Westlake Monthly Meeting (Bloomfield, Canada) and the Monthly Meeting of Friends of Philadelphia, Arthur C., son of Milton and Caroline S. Jackson, of Oak Lane, Philadelphia, and Edith, daughter of Isaac and Ruth C. Wilson of Bloomfield, Ontario.

DEATHS.

BRIGGS.—At Friends' Home, Newtown, Pa., on Seventh-day, Fourth month 20th, 1907, Rebecca S. Briggs, aged 94 years. The funeral was held at the Home on the 23d. Interment at Wrightstown, Pa.

BRINTON.—On Second month 2nd, at the home of his son-in-law, I. Roberts Comfort, West Chester, Pa., George Fawkes Brinton in his 89th year. He was the son of Caleb and Anna Fawkes Brinton and was born in 1819, near Gap, in Lancaster Co., where the old homestead still stands on one of the finest farms in that county. His father was active in the protection of the colored people as they appeared on the under-ground rail-road fleeing from the South to the North, during the anti-slavery struggle. Two brothers fell in the Civil War. The last year of his life was one of cheerful preparation, always having plants and flowers in his presence through which he seemed to find the Divine. Gentle and lovely to every one until the very last, which was without an outward struggle.

COX.—At the "Wentworth" Home, West Chester, Pa., on Fifth month 4th, 1907, Anna R., daughter of the late John and Hannah Cox, of Kennett, Chester county, Pa., in her 78th year. Interment at Longwood Cemetery.

FOGG.—On Fifth month 4th, 1907, in Philadelphia, Mason Fogg, formerly of Salem, N. J.; a member of Greenwich Monthly Meeting; aged sixty-three years.

ROWNTREE.—(Fourth month) 13th. At the residence of his sister, Hannah E. Gillett, 314 Camden Road, London, John Stephenson Rowntree, of York, aged nearly 73 years.

—*The Friend, (London).*

WASSON.—At the home of Benjamin Hadley, in Noblesville, Ind., Fourth month 7th, 1907, occurred the death of Nathan Wasson, at the advanced age of 86 years. He was a member of Sugar Grove Meeting, Hendricks county, but had made his home with his daughter for nine years. He was a son of Calvin and Mary Wasson. He was a man of unusual happy and contented disposition. His last sickness was brief and the ending of his life came in a very calm and peaceful way.

WING.—At his home in Menands, Albany Co., N. Y., Fourth month 23d, 1907, Robert Barclay Wing, in the 74th year of his age. He was the son of Barnabas and Ruth Wilbur Wing, and a life-long member of the Society of Friends. He was born in Saratoga Co., N. Y., in 1833. A local paper says: "For fifty-seven years he had been engaged in the ship-chandlering business in Albany, and no one was better known or more beloved. He first began business as clerk and his devotion to his employer's interests was such that he was admitted to co-partnership which lasted twenty-five years. He is survived by his wife, one son, and one daughter."

A DOUBLE CALL.

CLARKSON LUKENS WEBSTER.

After a brief illness, following a severe attack of la grippe, Clarkson L. Webster departed from this life at the home of his parents, Lukens and Elizabeth H. Webster, on the 27th of Second month, 1907, in his fortieth year. His home for the last five years was at Yeagerstown, Mifflin county, Pa., where he occupied a responsible position in the Standard Steel Works.

This promising young man lives in the memory of Friends' Central teachers and schoolmates as a bright, genial spirit; in the business world, his manly bearing was an inspiration to upright living. The parents, who watched with loving care his growing usefulness; the brothers, that remain to realize the broken tie; his loving wife and two little daughters, all will, in this passing, find their thoughts drawn heavenward, and their impulses strengthened so to live that they may be prepared when their call comes to join him in that life that knows no separation. An infant daughter and a loved and only sister preceded him to the heavenly home and, we believe, gave a loving welcome to the weary pilgrim.

JOSHUA PERCY WEBSTER.

On Third month 23d, 1907, the third son of Lukens and Elizabeth H. Webster, after a lingering illness, passed to the life beyond. His thirty-four years of life were well spent: he was a dutiful son, a loving brother, a genial companion, an earnest student, a conscientious worker, and a devoted husband.

After leaving Friends' Central School, Percy completed a four years' course in carpentering, studying at the same time to prepare himself for college. The exhibit of catalogues at the World's Fair at Chicago drew his attention to the University of Illinois, and he was graduated in the Engineering Course at that institution in the class of 1898. Percy had risen high in his profession as a civil and architectural engineer and was intrusted with many important operations, the last being at Guantanamo, Cuba. His business associates testify to his strict integrity and loyalty, and feel that they have sustained a great loss iu his removal.

Though Percy realized that his health was failing, he was hopeful to the last and bore his sufferings with a patient cheerfulness that almost robbed death of its sting. During the last weeks of his life, he and his wife, who was Katherine C. Hamilton of Petersburg, Ill., found much strength and consolation in reading Newell Dwight Hillis's "Fore-tokens of Immortality," and while reluctant to leave the world that held so much love and promise for him, he was willing to answer the summons when it should come. "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me," were oft-repeated words of promise and consolation to him. A beautiful life was closed by a beautiful death.

NOTES AND ANNOUNCEMENTS.

William J. MacWatters and wife paid a visit to Coatesville, Pa., and attended the Meeting of Friends who are making a brave effort to firmly establish a regular meeting. A goodly gathering of Friends were present among those visiting were Edmund and Emma Speakman Webster of Philadelphia. A message by William MacWatters was inspired by the 126th Psalm the central thought being "God is good." Emma S. Webster was heard in a message of encouragement inviting a cultivation of friendly love and helpfulness. A profitable hour was ended by a period of reverent silence.

A Friend writes:

Apropos of the recital of "The Merchant of Venice," by Charles F. Underhill in the Friends' Seminary Lecture Course, New York City, last week, I wish to remark: The presentation of a play by one person has advantages over the usual method that parents and teachers will do well to note. The culture that is "an acquaintance with the best that has been done and said in the world," and that is therefore, an important factor in character building, can hardly be attained without some familiarity with the works of the worlds' greatest poets. In ordinary persons, seeing a play is better than reading it, because one gets the benefit of interpretaton by those who have studied it. But to see Shakespeare at the theatre involves much that is dissipating for young people, however it may be for adults. A play that needs scenery and acting is never a masterpiece; but the appreciation of a great work of art is made easier for most of us by interpretation. In the recital of Shakespeare's plays, as given by Charles, with all the advantages of, and open to none of the objections of the theatre, we have a means of education and culture that one would expect Friends especially to appreciate.

The following extract from a speech, delivered in 1885 by Frances E. Willard has never, I think appeared in the columns of the *Intelligencer*: "It is not good for man to be alone; woman came into the college and humanized it, into literature and hallowed it, into the business world and enobled it. She will come into government and politics and purify them as the waters of Marah were cleansed, for woman will make home-like every place she enters, and she will enter every place on this round earth." M. B. T.

During the week of New York Yearly Meeting, Fifth month 25th-30th, among the speakers at the auxiliary meetings, will be: Dr. Luther H. Gulick, of the New York School of Pedagogy, on "The Application of Some Principles of Mental Hygiene to School Life;" President Isaac Sharpless, of Haverford College; Kelley Miller, of Washington; Rabbi Wise, on Peace. Ministering Friends who have a prospect of attending, are La Vergne H. Gardner, Elizabeth Lloyd, Henry W. Wilbur.

There was a good attendance at West Philadelphia Meeting last First-day morning. The speakers were, Ellis Bacon, Sidney Yarnell, and Alice Sellers.

No article that has lately appeared in the *Intelligencer* has to my mind so completely portrayed our weakness and given the remedy as "Importing Ministry and Leadership," by Arthur M. Dewees, found in issue of Fourth month 6th. Would that every member of Friends would carefully ponder his words of counsel, especially these: "We have always held as the main facts in our religion the privilege of every soul to come directly in communion with God. Many men and women among us have in the past been so inspired and directed by the Spirit of God in their souls that they were a tremendous power for good."

The denominations who have regular preaching realize the need for spiritual life in their members. Dr. Parkhurst, one of the purest and most spiritual of men, said at the Epworth Assembly in his advice to preachers, "Let your people work, don't do their work. The first charge I had away back in the fifties, I worked more zealously but did not train my congregation to work. What was the result? As soon as I left the church lost ground and died."

If the Society of Friends has a distinctive work to do —and most denominations declare we have—then each member ought to feel it as a duty to do their part. It is an immutable law of nature that if any part of our threefold organism is not used, its ability for development is lost. While prominent speakers and able leaders are needed, yet we must individually and collectively realize our responsiblity to cultivate listening to the witness within ourselves and feel with Whittier:

"He findeth not who seeks his own,
The soul is lost that's saved alone.
Not on one favored forehead fell
Of old the fire-tongued miracle,
But flamed o'er all the thronging host
The baptism of the Holy Ghost;
Heart answers heart: in one desire
The blending lines of prayer aspire;
'Where in my name meet two or three'
Our Lord hath said, 'I there will be!' "

CATHARINE BURGESS CARR.

Bethany, Neb.

The young Friends in New York City held a Fellowship Conference, on the 20th inst. Anna M. Moore (of Westtown School) and Herman Newman (Editor of *The American Friend*) took part in the exercises.

—*American Friend.*

Younger Friends who are interested in the proposed plan of spending part of the coming vacation in visiting meetings in the South are invited to meet in Philadelphia in the parlor of the Young Friends' Building, Second-day, the 13th, at the close of the afternoon session of the Yearly Meeting for the purpose of perfecting the plan.

FRANK M. BARTRAM.
GEORGE A. WALTON.

The Semi-annual Session of the Conference of Friends' Associations will be held at Race Street Meeting house, Second-day the 13th at 7.30 p.m. The program will be a discussion of the condition of associations, as revealed by a series of questions recently sent by the Committee for Advancement of Friends' Associations. Several members of the committee and others prominent in association work will discuss the subject.

PHILADELPHIA YEARLY MEETING WEEK.

Seventh-day, the 11th: at 10 a.m. and 2 p.m.: Yearly Meeting of Ministers and Elders, Cherry St. Meeting house.

First-day, 10 a.m.: Public meeting for worship, at 15th and Race St. (in the Race St. and the Cherry St. ends of the meeting house, and, if necessary, an overflow meeting in the Central School Auditorium); Fourth and Green Sts., 17th St. and Girard Ave., West Philadelphia (35th St. and Lancaster Ave.), Frankford (Unity and Waln Sts.), Germantown (School House Lane and Green Sts.)

At 2.30 p.m. Annual Childrens' Meeting. Whittier exercises by First-day schools of the Yearly Meeting.

At 3.30 p.m. Public meeting for worship at Fair Hill Meeting house (Germantown Ave. and Cambria St.)

7.30 p.m. Public Meeting for worship at Race St., Green St., Girard Ave., and West Phila.

Second-day.—At 9.15 a.m. Devotional Meeting, Central School Auditorium (these meetings will be held at the same hour each day during the week.)

At 10 a.m. Business Session Yearly Meeting. Women's Meeting in the Race St. House, Men's Meeting in the Cherry St. House. (The sessions will continue at 10 a.m. and 3 p.m. each day.)

At 8 p.m. General Conference of Friends' Associations of the Seven Yearly Meetings. Discussion on "What the Associations are doing and the outlook for their further usefulness." George A. Walton will preside.

Third-day.—7.45 p.m. Philanthropic Conference; Moral Education in the Schools, Dr. O. Edward Janney of Baltimore; 8.30 p.m., Temperance, Isabel G. Shortlidge; Tobacco, Henry W. Wilbur.

Fourth-day.—8 p.m.: The First-day School Association; Louis B. Amber, chairman; Co-operation between Meeting and First-day School. Brief papers and general discussion.

Fifth-day.—8 p.m. Philanthropic Conference.

Sixth-day.—8 p.m. Peace Meeting and anniversary Universal Peace Union. State Supt. N. C. Schaeffer.

A SAVINGS' TRUST COMPANY AT 15TH AND RACE STS.

The neighborhood of 15th and Race streets, Philadelphia, with which Friends generally are familiar, is undergoing rapid changes. For many years the N. W. corner was occupied by unsightly frame buildings. These have recently been removed to make way for a large office building now being erected by the Reformed Church, a seven story building extending from Race street to Spring street, on 15th street, and having a front of about 30 ft. on Race street.

The entire first floor and basement of the new building will be occupied by the Fairmount Savings Trust Company, now being organized. A number of Friends are interested in this new company including Israel H. Johnson, Jr., Henry S. Barnes, Charles Edgerton, Isaac Forsythe, and Isaac Roberts, and it will also have the active support of a number of the members of the Reformed Church. Some of the large manufacturing concerns of the district are interested through the co-operation of gentlemen connected with them. It is expected that John Gribbel, president of the John J. Griffin Co., 1513 Race street., will be president of the new company, and that Isaac Roberts, recently cashier of the Swarthmore National Bank, will be treasurer.

Those interested in the new company feel that they have a most promising field, and one practically unoccupied.

One of the greatest industrial districts of the city, and the large residential section, also near by offer large possibilites for the Savings feature of the business, and the various lines of a Trust Company business will also be conducted. Subscriptions to the capital stock are now being received, and those interested can call on, or address, Isaac Roberts, at 1415 Arch street.

LONDON GROVE FRIENDS' SCHOOL.

Arbor Day was celebrated on Fourth month 19th, with appropriate exercises by the pupils, after which two willow trees were planted on the school grounds.

On Fifth-day afternoon, the 25th of this month, the last number of the lecture course was given by Chalkley Matlack, on "Foot Notes." Several members of the neighborhood were also in attendance.

A committee has been appointed from the former students, to make arrangements for a Reunion, to be held the latter part of Fifth month, of all pupils and teachers who have been connected with the school.

FRIENDS' ASSOCIATIONS.

LANGHORNE, PA.—The Young Friends' Association met on the evening of Fourth month 19th. Ruth Wildman gave a reading, "The Engineer of the Night Express." "William Penn in Bucks County" was the subject of a paper by Samuel C. Eastburn. Especially interesting at this time to Pennsylvanians who have made and are making such a fight for good government, is William Penn's form of government. He says "Government depends npon men, not men upon Government, if the men be good the laws will be good." This paper was of especial interest to our Association as his home and the surrounding country were very familiar places to many of our members. Subject for discussion at the next meeting is "The Anti-Ritualism of Friends, its Origin, its Effect and Present-day Reasons why we should adhere to them," led by William H. Ivins. After the response to roll call, and the usual period of silence the meeting was adjourned.

M. H. Longshore, *Secretary.*

PLYMOUTH MEETING, PA.—The meeting on Fourth month 14th was opened by Ada Mammel, who read the twelfth chapter of Hebrews. A report was given of the Moorestown Friends' Association by Watson K. Phillips. William Livezey gave a report of the Norristown Association. Eliza Ambler recited "The Chambered Nautilus," by Oliver Wendell Holmes. A paper, "The Mode of Procedure in Business Meetings of Friends," was read by Annie F. Ambler. The topic, "Does the advice in the Discipline in regard to dancing, card-playing, and theatre-going express correctly the views of Friends to-day?" was discussed by Alvin Haines and Benjamin Smith. They both agreed that the advice in the Discipline was merely advice, that these pleasures if used in moderation were unharmful and that the views in the Discipline expressed correctly the views of the majority of Friends to-day. It was announced that Eleanor Wood would be with us on Fifth month 5th, to present her subject "The Book of Amos."

Elizabeth Price, *Secretary.*

MANSFIELD, N. J.—The Young Friends' Association met at the home of William L. Biddle, Fourth month 20th, 1907. Thirty-one members were present. Two new names were added to the roll before the close of the meeting. The literary exercises were opened by Martha Gibbs, who read from the "Conference" the article on, "The Child, the Home, and the First-day School," by Alice Hall Paxson. Anna C. Scott read an interesting biography of Robert Browning. This was followed by Current Topics, read by Bessie E. Bunting, among which was the Presidents' message to the school children regarding Arbor Day. Hannah Black read the very beautiful, though pathetic little poem "Evelyn Hope," and Abbie E. Taylor read "The Closet Under the Stair." The executive committee made the following report for the next meeting: Poet for evening study, Wordsworth. Reading from Conference, Mary R. Moore; biography, Elsie Pray; readings, Eliza B. Deacon and Anna Biddle; current topics, Joanna Shreve; recitations, Dorothy Deacon, Mabelle E. Harvey

and Chester Middleton. After a short silence the meeting adjourned to meet at the home of William Pray, Fifth month 18th, 1907.

MARY A. HARVEY, *Secretary.*

NORRISTOWN, PA.—The Friends' Association held its regular meeting, Fourth month 21st, in the Meeting house. The Meeting was opened by a Scriptural reading by Ellwood Roberts. A reading by Emma J. Wilson was much enjoyed. William L. Ambler answered the questions "Why are not representatives appointed from the Preparative to the Monthly Meeting? Have representatives any duties or privileges more than other members in attendance?" Under the head of Current Topics, Mary R. Walker gave some very interesting items. A sketch of Gwynedd Meeting by Abigal Foulke Pim was very interesting. The topic for discussion was "Which makes the better Friend, a birthright member or one by convincement?" which was answered in two papers by Susan J. Sheppard and Freas Styer. The next meeting will be Fifth month 19th.

BERTHA SLINGLUFF HARRY, *Secretary.*

HOPEWELL, VA.—A regular meeting of the Young Friends' Association was held Third month 24th, 1907. Lewis Pidgeon, who was chosen president pro-tem, read the 96th Psalm. Charles W. Robinson read an interesting selection entitled "Elizabeth Hussey Whittier." Grace L. Bond's paper, which had been read at Mountain Lake Park, was read by D. Arthur Robinson a selection from the Discipline was read for Jonathan W. Branson by Susan T. Pidgeon. Lewis Pidgeon read a paper prepared by the Younger Friends of Baltimore Yearly Meeting, and he also read the answer, given to the younger Friends of Park Avenue Meeting. Several members that were on duty, being absent, Chas. E. Clevenger read an article entitled: "Does License Pay?" Susan T. Pidgeon read a letter thanking the members of the Young Friends' Association for aid rendered to Locust Point Social Settlement. After a brief silence the meeting adjourned.

BESSIE J. ROBINSON, *Secretary.*

EASTON, MD.—A regular meeting of the Young Friends' Association was called to order by the president Dr. I. A. Barber, Third month 17th, at the home of Wm. H. Kemp. As it was the occasion of the half-year's meeting, a larger number than usual were in attendance, including visiting Friends from a distance. The exercises of the evening opened with a full and instructive account of Mary Baker Eddy and her work, presented by Anna W. Byerly, which elicited a lively discussion. Elizabeth N. Taylor answered the question: "What lines of Philanthropic work should most engage Friends' attention?" The program closed with a reading by Florence A. Dixon, entitled "Live in to-day." We were favored with helpful remarks from Mary Travilla of West Chester and encouraged by the presence of all the visitors.

SALLIE P. KEMP, *Secretary.*

SOLEBURY, PA.—The Young Friends' Association met in the Meeting house at 10.45 a.m. on Fourth month 14th, with a well-filled house. Walter W. Ely presided and Ethel C. Fell gave a review of the last meeting. Ellen K. Reeder read from the Discipline that portion which advises proper conversation. Emma A. Fell discussed Current Topics and Edith Michener read a poem. Eleanor D. Wood of Bryn Mawr gave a most instructive and inter-

CALENDAR OF MEETINGS, ETC.

[In sending in notices for the Calendar they should be put in the usual form, so that they need not be rewritten. They must be in not later than Third-day morning.]

5th mo. 11th (7th-day).— Salem Quarterly Meeting, at West (near Alliance), O., at 11 a.m. Ministers and Elders, same day, at 10 a.m.

5th mo. 11th (7th-day).—Miami Quarterly Meeting, at Waynesville, O., at 10 a.m. (standard time). Ministers and Elders, day before, at 2 p.m.

5th mo. 11th (7th-day).—New York Monthly Meeting, at 16th and Rutherfurd Place, New York, at 2.30 p.m.

5th mo. 12th (1st-day).—Swarthmore College Lectures on Quakerism, at 7.30 p.m. Last lecture of the course. "Quaker Unity," Dr. Joseph S. Walton, of George School.

5th mo. 12th (1st-day). — Young Friends' Association of New York and Brooklyn, at 8 p.m. "Great World Movements and Their Enduring Influences—Socialism for the Future." Paper by Edward Cornell.

5th mo. 13th (2d-day).—Philadelphia Yearly Meeting, at Race Street Meeting house, Philadelphia, at 10 a.m. Meeting of ministers and elders, Seventh-day before, at 10 a.m. The following committee will be glad to help any Friends needing aid in securing homes for the week. Friends in the city having accommodation to offer to visiting Friends should notify the committee: Clarkson Fogg, 1114 Mt. Vernon Street; John Comly, 1529 Centennial Avenue; Matilda K. Lobb, 1702 North Eighteenth Street; Rebecca Comly, 1529 Centennial Avenue; Elizabeth Middleton, 856 North Eighth Street; Benjamin Walton, Fifteenth and Race Streets.

5th mo. 14th (3rd-day).—In Race Street Meeting House, under care of Philadelphia Yearly Meeting's Philanthropic Committee. 7.45 p.m., Moral Education in the Schools, O. Edward Janney, Baltimore. 8.30 p.m., Temperance, Isabel G. Shortlidge; Tobacco, Henry W. Wilbur. Discussion to follow each address.

5th mo. 18th (7th-day). — Short Creek Quarterly Meeting, at Concord (near Colerain, Belmont County, O.).

5th mo. 19th (1st day).—Meeting of Friends at White Plains, N. J., at the home of Elizabeth Komori, No. 3 Bank Street, at 11 a. m.

5th mo. 20th (2nd-day).—Easton and Granville Half-Yearly Meeting, at Granville, N. Y., at 11 a.m. Ministers and Elders, 7th-day before, at 3 p.m.

5th mo. 21st (2nd-day).—Fairfax Quarterly Meeting, at Hopewell,

5th mo. 22nd (4th-day).—Stillwater Half-Yearly Meeting, at Richland (near Quaker City, Guernsey county, O.). Ministers and Elders, day before, at 3 p.m.

5th mo. 25th (7th-day).—Blue River Quarterly Meeting, at Blue River (near Salem, Ind.), at 10 a.m. Min-

Housekeepers must be watchful, for great efforts are made to sell the alum baking powders which every physician will inform you are poisonous to the human system.

The Government Report shows Royal Baking Powder to be an absolutely pure and healthful cream of tartar baking powder, and consumers who are prudent will make sure that no other enters into their food.

esting address on, "How the Bible Came down to Us." She also spoke acceptably at the First-day meeting.

WHITHER.

[Read by A. H. Moore at the Moore's Mills, N. Y., Friends' Association, Third month 31st, it having been loaned him by an acquaintance, and never having been published].

I have seen the grey clouds redden
On the west horizon's coasts,
Deepening down the purple twilight
Like the blood of slaughtered hosts.

And I knew the day was dying
As the shadows flitted by,
And a thought took shape within me,
Asking what it is to die?

I have heard that question often,
Whispered in the winds that blow—
Heard it in the opening roses,
Heard it in the falling snow.

Heard it in the red-winged sunrise,
Gleaming through the autumn morn—
Heard it in the whispering South-wind,
Rustling through the yellow corn.

In all things I hear the echo,
Of that whisper sad and low—
Whither comes our star of being,
Whither leads the path we go?

I have dreamed among the shadows,
When the golden clouds were curled,
Till I heard the mystic voices,
Echoing back from world to world.

Voices asking whence and whither?
Whence this seeming aimless strife?
Whither all its toils and crosses,
All its ceaseless weary strife.

Questions quiver in the sunshine,
When the summer clouds are curled,
Quiver in the emerald grasses,
Quiver in the circling world.

In all things, from motes in atoms,
And the babbling brooks that run,
To the comets, golden furrows,
Circling round the central sun.

All day long the forests shiver,
Humming with an inner sound,
All day speaks the running river,
Like a voice from under ground

Who shall answer? Who shall lead us
Through life's ceaseless, senseless din,
Break this crust of sky—our prison,
This blue shell that shuts us in?

Voices call and fingers beckon,
But they lead not anywhere,
And the years run on forever,
With their weary weight of care.

Earth itself is but an island,
In the shoreless sea of space,
Man a speck—a mote—an atom,
Made to glimmer on its face.

Is it so? Hath not God's finger,
In all times that were and are,
Pointing through the mists and darkness,
Marked the path for sun and star?

Why then do we stand and question
All that has been and shall be?
Why drink sorrow from the fountain,
When the nectar sweet may be?

isters and Elders, day before, at 2 p.m.

5th mo. 26th (1st-day)—Appointed meeting at old Radnor meeting-honse (now disused except for monthly meeting), Delaware Co., Pa., at 3.00 p. m.; under care of Philadelphia Quarterly Meeting's Visiting Committee. Take train at Broad St., Philadelphia, at 1.45 p. m. for Rosemont.

5th mo. 26th (1st-day)—New York and Brooklyn Young Friends' Association, closing meeting for the year, being the First-day of Yearly Meeting, the session will be held in New York Meeting-house, 15th and Rutherfurd Place; 8 p. m. "Great World Movements and their Enduring Influences." Henry M. Haviland will introduce the discussion with a paper on "Enduring Influences."

5th mo. 27th (2nd-day).—Canada Half-Yearly Meeting, at Pickering, Ontario. Ministers and Elders, day before, at 3 p.m.

5th mo. 27th (2nd-day).—Warrington Quarterly Meeting, at Pipe Creek (near Union Bridge, Md.), at 10 a.m. Ministers and Elders, 7th-day before, at 3 p.m.

5th mo. 27th (2nd-day).—New York Yearly Meeting, at 16th St. and Rutherfurd Place, New York City, at 10 a.m. Ministers and Elders, 7th-day before, 10 a.m.

5th mo. 30th (5th-day).—Bucks Quarterly Meeting, at Buckingham (Bycot or Lahaska Rail-road Station), at 10 a. m. Ministers and Elders, day before, at 11 a. m.

5th mo. 31st (6th-day)—Nottingham Quarterly Meeting, at Dear-Creek (4 miles to Conowingo on the C. & P. D. R. R.), at 10 a. m. Ministers and Elders, day before at 2 p. m.

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Many persons would like to have the society of cats during the summer vacation in the country, but they deny themselves this pleasure because they think they must either take the cats along when they return to the city where they would be a trouble and an encumbrance, or leave them in the country, houseless and homeless. These people have no ingenuity, no invention, no wisdom; or it would occur to them to do as I do; rent cats by the month for the summer and return them to their good homes at the end of it. Early last May I rented a kitten of a farmer's wife, by the month; then I got a discount by taking three. They have been good company for about five months now, and are still kittens—at least they have not grown much, and to all intents and purposes are still kittens, and as full of romping energy and enthusiasm as they were in the beginning.

Mark Twain in The North American Review.

The whiskey bloat that goes out from the saloon to sandbag unprotected females is a gintleman beside the iligant bloat that owns the pa-aper which for a dollar in hand knifes the public with a stiletto ad.''

—*Mr. Dooley.*

WANTED.

TWO SISTERS WANT CARE OF RESIDENCE for the summer; references. Address: No. 71, this Office.

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EUROPE. Select private party sailing June 20 under leadership of Rev. G. F. Nason, Pastor 1st Presbyterian Church, Wilmington, Del. Ten weeks $580. inclusive. Strictly first class. Few vacancies.

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SOME REPORTS OF MOUNTAIN LAKE CONFERENCE (cloth bound) are still on hand These will be sent to First-day School libraries on receipt of 12 cents for postage. Address, *Friends' Intelligencer.*

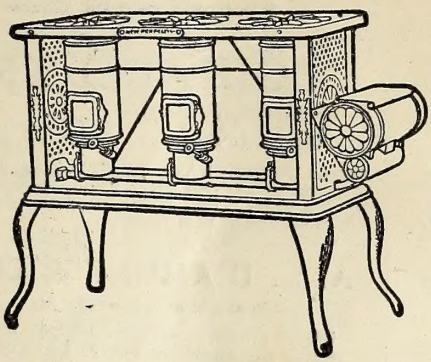
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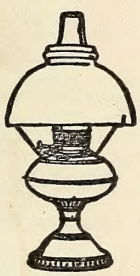


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FRIENDS' INTELLIGENCER

A Religious and Family Journal

PHILADELPHIA, FIFTEENTH AND CHERRY STREETS, FIFTH MONTH 18, 1907.

Martha J Warner
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SWARTHMORE.

Nearly one hundred guests partook of the opening dinner at Strath Haven Inn on 4th Mo. 27th. A number of these have already engaged rooms for the summer.

Those New Suites with private baths have created such a demand that we have been obliged to remodel more in the same way—and this reminds us to say that the rooms are being rapidly engaged, so if there be any who contemplate coming to the Inn, it would be well for them not to delay.

At this season the Inn is set in a flash of Spring color, the ground is carpeted with violets and dandelions, the old apple orchard, surrounding the place, is pink with the swelling buds, and the blue birds are nesting in them. Their sweet call, together with the murmur of the Crum, which is a broad olive stream at this season of the year, furnish music for early guests, who enjoy the broad piazzas. Then when driven in at cool eventide the cracking logs in the big fire-place, cheer and welcome.

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EXPERIENCED TEACHER IN A LEADING School in Washington, D.C., wishes tutoring in family for Summer, or would travel as chaperone after June 1. Best references. Address: No. 70, this office.

WANTED—MATRON FOR FRIENDS' HOME, Norristown, Pa. Apply to Charles Saunders, Bethayres; Mary E. Thompson, Ogontz; Mary R. Livezey, Norristown, Pa.

WANTED—BY A FRIEND OF WIDE EXperience, a position of matron at a Friends' school. Address: No. 60, this Office.

MATRON WANTED—A FRIENDS' BOARDing School near Philadelphia will need a matron by Ninth month 1st.; Friend preferred; middle aged, or younger. Address: No. 72, this Office.

WANTED—RELIABLE WHITE GIRL OR woman for general housework; must be good, plain cook; small family; woman employed to assist with wash. Wages, $5 to begin, will be increased from time to time for faithful performance of duties; reference required; one having experience in Friends' family preferred. Address: No. 73, this Office.

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WANTED—AT MAPLE HILL FARM, A FEW city boarders. Cool, shady and quiet. About 40 miles from Philadelphia. Address: Mabel W. Kendig, Timicula, Chester County, Pa.

Continued on Page iii.

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GOOD WORDS XVI.

When once the living truth is set to work in a mind, the truths will take care of themselves.

WALTER L. HERVEY.

GLEAMS.

I saw a dull, gray fog-bank shot with purple gleams, as though
A clump of April violets bloomed against old drifts of snow;
The jagged edges of a cloud of deepest midnight hue
Lit up with amber glory as the moon came breaking through;
And I saw a heavy sorrow, like some dreadful pall of night,
Shot through with little furtive gleams of joy and hope and light;
And thought, not all unmixed is any gloom or shadow here,
But the Master sends his angel with a touch of hope and cheer.

—*Carroll B. Fisher in Sunday School Times,*

PHILADELPHIA YEARLY MEETING.

MEETING OF MINISTERS AND ELDERS.

The meeting of Ministers and Elders appeared to be quite as large as it has been for a number of years past, but the attendance of representatives was not so good as usual, nineteen being absent. For the absence of twelve of these good reasons were given, one of the number, Aaron W. Engle, of Medford, N. J., died since his appointment. Feeling allusions were made to the loss thus sustained by the meeting.

Minutes were read for Martha S. Townsend, John J. Cornell and Eliza H. Cornell, of Baltimore Monthly Meeting, and for Isaac and Ruth C. Wilson, of Westlake Monthly Meeting, Bloomfield, Ont. A cordial welcome was extended to these and other visiting Friends.

The answers sent by the quarterly meetings to the four queries showed no appreciable change in the condition of the meetings. As usual a good deal of time was taken up in deciding whether or not the summary answers conformed strictly to the letter of the particular answers. William Bancroft asked that the experiment might be tried just for one year of dispensing with the summary answers. A Friend raised the objection that the Discipline required a summary. The clerk read all that the Discipline says upon the subject, which is as follows: "The queries are to be read, with the answers from the several quarterly meetings, and duly considered; and if deemed necessary suitable advice and counsel may be issued to the subordinate branches." There was much expression in favor of the proposed trial, many Friends believing that doing away with the summary would add to the life and spirituality of the meeting; but as there was more expression against it than for it, the queries next year will be summarized as usual.

The information was given that there are but 37 recorded ministers for the 47 monthly meetings within the Yearly Meeting, but that there are 58 others, whose voices have been heard in our meetings for worship, some of whom speak quite frequently. The question was raised whether, if meetings ceased to record ministers, those who had an occasional message would not feel more at liberty to utter it, but no proposition was made for any change. Samuel H. Broomell and Sarah Ann Conard were reappointed clerks. A report was read of the morning devotional meetings held last year, and a committee of seven was appointed to exercise care over the meetings this year.

FIRST-DAY.

The attendance on First-day was thought by many to be larger than ever before. At least, there were more who gathered in the different meetings. Not only were the Race Street and Cherry Street houses entirely full, but the school auditorium was crowded, and after the adjoining class-room was opened into it there were many standing.

In the Race Street house silence settled over the meeting before ten o'clock. This was broken by John Stringham, of New York, who said we must not depend upon Jesus Christ for our salvation, but must work it out by doing the will of the Father.

John J. Cornell spoke at length on the Inner Light. He said that many other religious denominations are beginning to realize that this is better than creeds for saving souls and leading men in the paths of righteousness. The recognition of this light by the individual does not [illegible] some great upheaval, but is [illegible]

Keziah R. Wilkins [illegible] earnestly but briefly [illegible] prayer by John J. Cor[illegible]

In the Cherry [illegible] Wilson, Edwar[illegible] recognition h[illegible] ance of doing [illegible]

Isaac Wilson spoke a[illegible] text, "Let there be light," and [illegible] injunction of Jesus, who spoke with human lips but with divine authority, "Let your light shine."

Mary Travilla urged all to allow no circumstance to rob them of their peace, but to keep their centre and poise amid the bustle and hurry of the world. Other speakers were Sarah T. Linvill, Ezra Fell and David Ferris. After a prayer by Joel Borton the meeting concluded.

In the auditorium prayer was offered by Thomas of Sheward. Samuel Jones spoke of the difference between Friends' manner of worship and that other denominations, and why they wait for the Divine call, without which there can be no true ministry. William M. Jackson, of New York, spoke from the text, "The kingdom of God is within you." He reminded all that God is not dead and that his prophets to-day are giving us living messages if we will but listen to them.

Henry W. Wilbur said the essential difference between Friends and other denominations is that they believe every man possesses as his birthright a portion of the Divine spirit, which it is possible for him to increase by living rightly. Hence to the Friend salvation does not mean being saved from the consequences of his own wrongdoing, but a growing into such a condition as to know what sin is and have strength enough to avoid it.

Thomas Sheward spoke of Christ knocking at the door of the heart, and said that this door opens from within; whoever would welcome the divine indwelling must raise the latch and permit the door to be opened.

As this is the Whittier Centennial year, the exercises at the annual children's meeting in the afternoon consisted mainly of concert selections from Whittier, recited by groups from the various First-day schools, and the Friends' Neighborhood Guild. Henry W. Wilbur presided and between the recitations gave many interesting incidents of the poet's life. A novel feature was the presence and participation of 60 colored children from the Spring Street Mission, organized last winter, of which Ellwood Heacock is superintendent.

(To be continued.)

[illegible]s the eye, calling into activity the
[illegible]king manifest that which be-
[illegible]owable, or only know-
of sense, so the Di-
[illegible] of man, calling into
[illegible]ies, actuating or-
[illegible]on, and reveals
which is not

[illegible]s P. Thompson.

JOHN STEPHENSON ROWNTREE.

American visitors who have enjoyed the hospitality of Friends in York, will read with personal sorrow of the death of John Stephenson Rowntree. England is impoverished by the loss from its activities of a man of such breadth and depth and nobility of character. That he was a man of the practical wisdom so much needed in the world, is attested by his two years of service to his city as Lord Mayor. One of the happy memories of American Friends visiting York in 1897 is a morning spent with this Friend who led them first to the retired burial place of John Woolman; and afterward to Guild Hall and the Mansion House where they were shown the insignia of office of the Lord Mayor, and for the moment the younger members were invested with the gold chains worn upon occasions of state. This little incident shows the geniality of this large-natured man. An imperishable memory is his part in the Scarborough Summer School of that year—his lectures on "The Place of the Society of Friends in the Religious Life of England." Another imperishable memory is his ministry in his home-meeting in York one First-day in 1903, in which he recalled most impressively a guide in the Alps who saved the life of a traveler by keeping his hold for seven hours on the rope by which they were joined.

To this word of grateful tribute is added the closing paragraph of his lectures in the Scarborough School: "Were we able to set forth the claims of the spiritual Kingdom of Christ, by example as well as by speech, plainly, persuasively, and yet in the power of truth, commending the message to every man's conscience in the sight of God, it would carry with it the savor of its own authority, and our own people, and the world, and the Church would all feel that the message was not the dying echo of the seventeenth century voices but a veritable gospel, living, dynamic, catholic—impartially addressing itself to all sorts and conditions of men, whether young or old, rich or poor, learned or unlearned, agnostic or ritualist."

ELIZABETH POWELL BOND.

GETTING AWAY FROM OUR ANIMAL NATURE.

The best thing in this book ("The Steps of Life, or Essays on Happiness" by Carl Hilty, Professor in the University of Berne) is the introduction by Professor Peabody of Harvard. I dissent somewhat from Prof. Hilty. For instance, he says that nobility requires that we shall "no longer be animals in any direction—no longer in any way favor the merely physical being." I do not understand this, although I have heard a good deal

about it since I have been able to read religious ethics. The fact is we are physical beings, and the law of real life and noble living does not require us to suppress our physicality, but to use it grandly. If I were to be born over again I would studiously aim to have bigger calves on my legs, and bigger muscles on my shoulders and arms, and I would have all the rest of my physical faculties developed; and then I would have them ruled and mastered by a man.

—*E. P. Powell in Unity.*

A STUDY OF THE PROPHETS.

Last Eleventh month the after-meeting conference class at 15th and Race streets, Philadelphia, entered upon a study of the Prophets with some hesitation and doubt as to the possibility of deriving either profit or pleasure from such a course. But the earnestness and enthusiasm of Eleanor Wood, who was to arrange the program for the winter, were so contagious that the committee in charge became willing to start on such a line and change later if the class failed in interest. As there continued to be an average attendance of fifty, the plan as outlined was followed until the close of the season on Fourth month 28th.

The opening lessons were a study of the Hebrew people to the time of the division of the kingdom and of the conditions that called forth the prophets. A study was made of the early Hebrew conceptions of God, or rather Yahweh, whose chief abiding place was at first believed to be on Mt. Sinai and whose voice was heard in the wind and the tempest. He was their God and they were his people, their mutual interests being inseparably bound together. They expected his aid in all emergencies; his own honor would compel him to give it, for a God without a loyal people was almost as inconceivable to them as a people without a patronizing God. To what extent regard was paid to the gods of other tribes, tho holding in highest esteem their own, is made clear in Dr. George Barton's very interesting book, "Semitic Origins." After reading it, the student will comprehend, as probably he never did before, why when the Hebrews had settled in Palestine they were so easily led to pay tribute to the gods of the Canaanites. How could they be expected to do otherwise when those gods had in their keeping the fertility of the soil, the success of crops and all things that closely concerned their daily welfare?

There was some surprise expressed in the class when it was announced that the study of the prophets would begin with Amos, but Eleanor insisted that there was no other beginning place for the literary study of the Bible, as the book of Amos is the oldest, despite the fact that it is preceded by many others in the Biblical collection as it is now printed.

Five lessons were given to Amos, the shepherd prophet, and he was pictured to the class by Eleanor Wood so vividly that he must always remain to them one of the clear, strong personalities of the Bible. Conditions against which he labored were found to bear a surprising similarity to those of our own time and country, and it is to be hoped that we shall not blindly let them continue till, like them, we are overwhelmed. In the time of Amos, the Israelites felt that they were doing their religious duty if they gave praises and offering to their God, but Amos conceived of him as a God of righteousness and proclaimed that he wanted fair dealings between man and man rather than loud protestations to himself.

To Amos's God of righteouness and justice, Hosea, who was next studied, added the quality of love and tenderness. That Hosea, broken-hearted because of his pitiful family history, could yet see and proclaim the justice of Yahweh and rise even to the conception of him as a God of love and mercy, is one of the great incidents of human history to show how God has spoken his messages to receptive souls wherever he has found them.

The class then turned its attention to Isaiah, in the southern kingdom, and found that he had added to the attributes of Yahweh the thought of holiness. He cries in the wonderful vision related in the sixth chapter, "Holy, holy, holy, is Yahweh of hosts." In political crises Isaiah urged king and people to trust in Yahweh and gave them pictures of a true life, an ideal state, a holy, purified Jerusalem, that were the beginning of the idealistic conceptions of later times. He urged the people to bring their lives up to a high moral standard, and himself set them an example of abnegating self in service when in answer to question of Yahweh, "Whom shall I send, and who will go for us?" he answered, "Here am I; send me." Though it appeared that only a few of the people heeded his bitter denunciations of their weakness, his strong appeals to trust in Yahweh, his example of sublime faith, yet he undoubtedly saved Jerusalem to another hundred years of life.

After studying Isaiah to the fortieth chapter, the view was broadened by a lesson each in Micah, Jeremiah, Deuteronomy, and the Exile in Babylon. Though Amos and Hosea were far in advance of the people in their conception of Yahweh, and the first Isaiah, as known by the first thirty-nine chapters of the book bearing his name, made a long reach toward the conception of the universality of God, it remained for the second Isaiah, the great prophet of the Exile, to assert that God is one, universal, incomprehensible, all-powerful

creator and arbiter, and that the highest life of a people is a life of service to the world.

Eleanor Wood presented eight of the lessons; at other times the class was in charge of Mary H. Whitson, ably assisted by Jane P. Rushmore, Levi S. Taylor, Arthur M. Dewees, Anna Janney Lippincott, Isaac H. Clothier, and John L. Carver. There is a general feeling in the class that definite gain has come from centering the work on a few books and making an intensive study of them rather than to try to cover more ground and understand less, as is too often the case with our First-day school work.

A course like this outlined above may be pursued by any one by himself with pleasure and profit, if he will use in connection with the Bible the first volume of George Adam Smith's "The Book of the Twelve," his book on "Isaiah," and the International Critical Commentary. The first two of these are most helpful and can be found at the Friends' Library, 15th and Cherry streets.

M. H. W.

MILL CREEK MEETING.

The articles in late numbers of the *Intelligencer* telling of visits to ancient meeting houses indicate how much of the history of Eastern Pennsylvania, so largely settled by the English and Welsh, might be learned by more acquaintance with the location and modes of life of those early Friends.

They had the effect, these articles—in awaking memories in relation to a meeting house that may be considered one of the latest.

About 1840 a few Friends presented a written request to New Garden Monthly Meeting for the "indulgence of a meeting of worship in Mill Creek Hundred, Delaware, bordering on the Pennsylvania line." This meeting was to be composed of members of New Garden, Centre, and Wilmington Monthly Meetings.

Their request was granted and a committee appointed by the Monthly Meeting met at the home of James Thompson, who had been first to sign the petition. It was decided to accept the offer of this Friend that the meeting should be held at his house—a portion of which had never been used for the purpose for which it was built— as a home for the grand-father on his retirement in case he should wish to live with his son. It is not remembered just when the little girl began to take an interest in these meetings or the getting ready for meeting which was the delightful part. To help grandma dust the West room, to arrange the two or three large chairs facing the comfortable "real meeting house benches"; to fix the blinds that the light from the north windows might not be hard on the eyes of those who faced them; in the autumn to see that fire was laid ready for lighting and that Lewis had plenty of wood near at hand.

This, in the autumn, with the opening of the shutters, made all ready; in the summer the last touch was to lay upon the window boards the long branches of a pink rose, which is remembered as constantly in bloom growing near by. Then, with the coming of the Sabbath morning was the sitting upon the porch steps and watching the coming to meeting. The carriages were in the shade of some poplar trees across the lawn, and beyond the drive, which, from the public road some distance away, was walled by an English thorn hedge until it came to this open space in front of the house. These, I imagine were of a very plain and substantial character with the exception of two or three coming from families of Philadelphians having summer places nearby.

One of these, a name still well known in Philadelphia society, who was reputed of great wealth, often had visiting friends with them besides a tutor, a young New Haven student who often spoke, and later in life became a popular minister.

Ground was procured from the Thompson estate, the timber being reserved. History has it that in "1841 a commodious meeting house was built, and the meeting removed thereto with the privilege of a preparative meeting."

I think the meeting prospered and has always been a centre of social interest and a power for good. My memory only goes back to a few meetings, on visits walking across a field whose chief glory was a great chestnut tree, and through a bit of woodland gay in the autumn with wild flowers. Penn's Manor, the home of the Thompsons from their earliest coming from Elsinborough Point, N. J., where they landed from England in 1677, is left in much of its early seclusion and beauty. The steam whistle does not reach it, the trolley passes it by, but there are still those who know and value its charm.

It had never been bought or sold since it came from Penn's agents, when by the will of John Thompson the last of the family, the son of the James who was instrumental in the founding of Mill Creek Meeting, the trees were given to that preparative meeting—they are of great beauty and the view embraces parts of three states. The spot is well worth a visit.

S. P. C.

Kennett Square, Pa,

A decent respect for every function of the body as a good gift of God, is essential to keeping it pure and putting it always in harmony with the divine order.

—*The Philanthropist.*

AMERICAN FRIENDS AND MISSIONS.

[From *The Friend* (*London*), whose editor and many of whose contributors are keenly interested in foreign missions and are earnest supporters of the English Friends' Foreign Mission Association.]

Friends who are accustomed to follow the movements of the Society in America will have read in recent numbers of the American Friend, of the effort to co-ordinate the work for foreign missions of the different Yearly Meetings in the States. With thirteen Yearly Meetings, nearly all of which are engaged in some missionary work, it is not unnatural that there should be overlapping. Then work in one or two fields gets support from several Yearly Meetings, and other work draws its supplies from one Yearly Meeting only.

Carolena M. Wood, an active member of the New York Friends' Board of Foreign Missions, is visiting in this country, and is keenly interested in finding out anything which may help them to arrange for efficient organisation. A conference was held last year in Richmond, Indiana, when it was decided that a Central Board had become a necessity, and it is now for the different Yearly Meetings concerned to say whether such shall be brought into being, and what shall be its constitution. The first Yearly Meeting to meet and consider the question is that of New York.

The problem that American Friends are facing is largely affected by the great distances to be traversed. If the centre of the new Board's work were to be located at Richmond, the attendance of committees from some of the Yearly Meetings would involve travelling two days and a night each way, and as much as £8 in railway fare, and if the centre were New York, the distances would even be greater. The Continent is some 3,000 miles across.

It is hoped that, when the Five Years Meeting gathers in October next, it will know the mind of the Yearly Meetings reporting to it, and be able to act. American Friends are hopeful that London Yearly Meeting will send such a delegation as will be able to assist them in their deliberations on this question and on others. Carolena M. Wood feels very strongly that with representatives from all the Yearly Meetings present, the Five Years Meeting will be a wonderful opportunity of influencing the Society over the whole of the States. The effect of messages given there will percolate through to the most distant meetings. The presence of English Friends will be very welcome, and especially some who are in touch with the Society's missionary efforts.

SILENCE.

[From advance sheets of A Manual for Teachers of Primary Classes, issued in the series of Friends' First-day School Lessons, Graded Course, by Friends' General Conference. To be had by any First-day School, at 140 N. 15th Street, Philadelphia].

The moral and spiritual uses of silence have probably never received any real consideration in any Church during modern times except our own. Of such great importance do we consider it that we hold that the religious basis of our meetings rests upon silence rather than music or speech. The significance of this holy silence in which the soul holds communion with itself and its God, the power of spiritual uplift in communion with itself and its God, the power of spiritual uplift gained in communion with other souls similarly engaged is the last testimony of Friends which strangers are able to comprehend.

Our children should, therefore, be trained at an early age in the understanding and use of silence. The hour of meeting is sometimes too long for young children, and therefore every First-day school should make provision for some definite training along this line.

The momentary opening and closing silence of the school, while most desirable, is scarcely long enough to afford proper time for reflection and the spiritual growth that accompanies it. Toward the close of the first year in the primary department the children may profitably devote a short time every week or two to silence. Some explanation upon the part of the teacher will be necessary. This should be made indirectly. For example, in connection with an object lesson upon swelling buds in March or April, she may observe that the trees are hard at work. They are making some thing very beautiful. Do you hear them working? No, they are very quiet. Who would think that they could work so busily with never a sound! This passing allusion will be enough for the first week. The following lesson may be upon clouds and their work, their use to the world, and the emphasis may be laid upon their silence as they drift across the sky. Later on a list of all the things that work, or grow, or move, or live in silence may be made upon the blackboard, and the point brought out that while noise has its use and beauty, silence is equally good, and that some of the best work of the world is done without sound. The parallel may be drawn that quiet people are often quite as useful as noisy people, thus emphasizing the value of the quiet, self-controlled life which has been for years typical of Quakerism.

The children may be asked whether they are ever silent. Of what are they thinking when they are silent? Have they often attended meeting? The people assembled in meeting are silent.

Why are they so still? Of what are they thinking? Do children like to sit in the silence sometimes? Could we have a little silence meeting here in First-day school class for a few minutes? What shall we think about? Shall we think about some of the beautiful things that we have talked about that work in silence? Shall we review today's lesson and see how much of it we can remember in the silence? Shall we think over the things that we ought to do next week, and plan to do them just as well as we possibly can? When we want to be silent how shall we sit, in order that our thoughts shall not be disturbed? Here pause for five minutes at most, then let the teacher who has sat with the children with head bowed in meditation ask them in turn what they have thought about during the silence.

Silence makes the wisest monitor in the world. Let the angry child, the untruthful child, the child who is tempted to do wrong, learn to stop and be still for a moment before he acts or speaks. The old fashioned rule of counting ten before a retort is ever of value.

ASPIRATION.

[Read at a meeting of The Grange of Moorestown, N. J.]

Several years ago a honeysuckle was planted with the hope that it would grow and cover with its luxuriant growth an unsightly wire fence. The vine grew, but for a year or two it trailed on the ground; finally one day one spray grasped the wire and started upward toward the sky and the bright sun, and that spray bore a branch of sweet flowers. Other branches followed in the way it had started till at last the wire fence was nearly covered with the green foliage and covered with flowers, throwing their fragrance out to please all who came near, and adding their mite toward making this world a more beautiful place in which to live. As long as the vine stayed close to the ground it did not add to any one's pleasure; it cumbered the earth; it had to reach up before it could benefit any one.

While looking at it one day, and thinking of the time when it trailed on the ground and bore no flowers, I thought that it seemed as though we, too, had to reach up if we are going to give to the world our best. If we are content with low ideals, in other words, live close to the ground, we cannot give out to the world the beauty and fragrance of a life full of love and high aspirations. There must be the climbing upward, the growing heavenward; and if we grow upward we will help others climb, as it was with our honeysuckle; when one piece started upward others followed.

We cannot live to ourselves alone; there is always an unconscious influence either for better or worse, there can be no standing still. Each sentence we utter may have its bearing on some one's life, and may do more than we realize toward shaping a destiny.

If we could always live up to the best that is in us! Some times I think we enjoy showing our worst, are really proud of shocking people by our rowdyism. But does it pay? Isn't there a better way?

Aim high and then make your life come as near hitting the mark as possible. No one can see the mark for which we aimed, but they can see if we are steadily advancing upward. They will know by our lives whether we are climbing upward or whether we are living close to the ground. In our home life, public life, or in the life of our societies, there is always the better way. We can never say we have reached the best of which we are capable. It is a serious thing when once we become thoroughtly satisfied with conditions and have no desire to better them.

In our Grange life we can raise its standard by doing what we are asked to do in the very best way of which we are capable; do it as though it was the one thing to do, not in a half-hearted way. If you have a thing to say, say it so all may hear. If others will not listen that is not your fault, you have given them the chance.

In our home life,—the future of our communities depends on the way we live in our homes,—do we keep a watch each moment over our tempers and our words? One moment of forgetfulness may mar a whole day for some one. Our loved ones forgive us but the wound may be slow to heal. Aim at perfection, and keep the mark ever in view and we cannot go backward.

The fragrance of the honeysuckle was thrown out upon the air, and any one coming near could enjoy it; so the fragrance of our spirits should manifest itself in outward ways,—in kindness, helpfulness, charity and love, in that we may benefit others and help them to climb. "No life can be firm in its purpose and strong in its strife, and all life not be purer and stronger thereby."

The honeysuckle vine had to have the fence to support it in its upward climbing, so:

> "For you is the gleam of the morning star
> For you the bright dawn of day;
> If you reach up as high as you can to God,
> He'll reach down the rest of the way."

MARTHA ANDREWS LIPPINCOTT.

The first international organization founded, not to promote a colorless peace, but to advance and develop the common life of all nations, was founded in London in 1864 by workingmen, and was called simply "The International Association of Workingmen."

—Jane Adams in "Newer Ideals of Peace."

GIVE THE FLOWERS NOW.

Do not keep the alabaster boxes of your love and tenderness sealed up until your friends are dead. Fill their lives with sweetness. Speak approving, cheering words while their ears can hear them, and while their hearts can be thrilled and made happier by them; the kind things you mean to say when they are gone, say before they go. The flowers you mean to send for their coffins, send to brighten and sweeten their homes before they leave them.

If my friends have alabaster boxes laid away, full of fragrant perfumes of smypathy and affection, which they intend to break over my dead body, I would rather they would bring them out in my weary and troubled hours, and open them, that I may be refreshed and cheered by them while I need them. I would rather have a plain coffin without a flower, a funeral without an eulogy, than a life without the sweetness of love and sympathy.

Let us learn to anoint our friends beforehand for their burial. Post-mortem kindness does not cheer the troubled spirit. Flowers on the coffin cast no fragrance backward over life's weary way.

W. D. BOYCE.

"INTERNATIONAL" TEXT STUDY.

1907. Lesson No. 21. Fifth month 26th.

CHILDHOOD AND EDUCATION OF MOSES.

GOLDEN TEXT.—Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds.—Acts 7:22.

THE SCRIPTURE of the Lesson is Exodus 2:1-15.

It is now generally believed by Bible scholars that the five books composing the Pentateuch were not put together in their present form until about 800 years after the time of Moses At that time various narratives written by different persons, and traditions that had been handed down from father to son, were collected and carefully gone over. Some portions were taken from one writer and some from another, and these were put together to form the Hebrew narrative of which our English Bible is a translation.

The story of a divine or heroic infant set adrift in the water is found in the traditions of the Babylonians, the Greeks, the Romans, the Germans, and even the Japanese. One of these reads as follows:

"Sargina, the powerful king, the king of Agade, am I. My mother was poor, my father I knew not; the brother of my father lived in the mountains. . . . My mother, who was poor, secretly gave birth to me, she placed me in a basket of reeds, she shut up the mouth of it with bitumen, she abandoned me to the river, which did not overwhelm me. The river bore me away and brought me to Akki the irrigator. Akki the irrigator received me in the goodness of his heart. Akki the irrigator reared me to boyhood. Akki the irrigator made me a gardener. My service as a gardener was pleasing unto Istar and I became king."

In our last lesson we learned how the new king oppressed the Israelites and how they continued to increase in spite of the hard tasks laid upon them. According to the narrative the king then ordered all the male infants of the Hebrew women to be killed. He found that many of the boy babes were permitted to live in spite of this order. Pharaoh then charged his people, saying, "Every son that is born ye shall cast into the river, and every daughter ye shall save alive." Our lesson tells us how the boy Moses was preserved. The early translators of the Bible thought that the name "Moses" was Hebrew and meant "drawn out"; it is now believed to be an Egyptian name meaning "son."

The daughter of Pharaoh who adopted Moses as her son did not conceal from him that he was a Hebrew. When he was grown he was drawn toward his own people, and was troubled because of the hard tasks laid upon them. As a young man he seems to have been of a passionate disposition, and the story tells us that he killed an Egyptian who was abusing one of his brethren. It may be that he simply struck him in anger without intending to kill him, and that he hid him in the sand when he found that he was dead. As soon as he found that some of his own poeple had seen him kill the Egyptian he fled, for he knew he would be put to death if Pharaoh could get possession of him. Midian was a desert region on both sides of the Persian Gulf. Somewhere in this barren land Moses dwelt for forty years.

Moses had no doubt received a good education while he lived in the palace of Pharaoh and was learned in the wisdom of the schools. During his forty years among the hills he became better acquainted with God. He formed plans for the deliverance of his people and received the assurance that he would be made strong enough and wise enough to deliver them. He had time enough to repent of the rash act of his young manhood and to gain control of his passions and impluses. The time spent among the hills was a time of preparation for his life-work.

TOPICS FOR ADULT CLASSES.—The Killing of the Egyptian. The Schools and Libraries of Egypt.

QUESTIONS FOR INTERMEDIATE CLASSES.—What are bulrushes? Describe slime (bitumen) and pitch? Do you think the mother of Moses had heard the story of Sargina? Is there any difference in the meaning of the names, Israelite, Hebrew, Jew? What kind of books had they in the time of Moses?

FRIENDS' INTELLIGENCER.

EDITORS: R. BARCLAY SPICER,
LYDIA H. HALL, RACHEL W. HILLBORN,
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News items for insertion the same week, must reach us not later than Third-day morning; longer articles as much earlier than that as possible.

Address all correspondence to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

PHILADELPHIA, FIFTH MONTH 18, 1907.

WHY RECORD MINISTERS?

In the Philadelphia Yearly Meeting of Ministers and Elders the question was raised whether the time is not near at hand when it would be better to discontinue our custom of recording ministers, so that all who feel moved to speak might be on the same plane. There is much to be said on both sides of this question and a change should not be made without serious consideration.

There is no doubt that some persons are endowed by nature with a greater degree of the gift of prophecy than others, and these, when their gift is properly developed, make our most effective ministers. When any one has frequently spoken in meeting and his messages have been generally helpful, the recognition of this fact by the meeting is an encouragement. In very many instances Friends have spoken with much more power after they were recorded by the meeting. There is also an added feeling of responsibility, which makes the minister more careful not to give utterance to anything that might hinder the development of individuals or cause disunity in the Society. The attendance at the meetings of ministers and elders and the searching character of the queries there considered, is also a great source of strength. When a minister feels drawn to attend some other quarterly or yearly meeting the ordeal of obtaining a minute from the monthly meeting causes a very earnest heart-searching as to the genuineness of the call before a request for a minute is made; and when it is granted it serves as the best kind of introduction to a quarterly or yearly meeting of a minister who may not be known to them.

On the other hand many have been recorded as ministers who seem to have narrowed rather than broadened afterward, and the character of their messages has lessened our influence as a Society. The visits of these to other meetings has sometimes been felt as a burden. Notwithstanding the caution in the discipline they have "run into words without life and power," and have "used tones and gestures that hurt their service."

Those who attend our meetings have fallen into the habit of waiting for messages to come from the Friends who sit in the gallery and are accustomed to speak, and do not feel a sense of individual responsibiity for the life and spirituality of the meeting. If there were none who were looked upon as anointed message bearers it might be that there would be many brief messages instead of a few lengthy ones, and that because of the seed thoughts dropped the silences between would be more fruitful.

There are times when long sermons meet the need of a Friendly community, but as a rule the dropping of an earnest thought, followed by a season of quiet meditation, does more to quicken the soul than a lengthy discourse, however good it may be. Often a meeting in which one person preaches a half hour, more or less, every First-day, has less of real life in it than the meeting where all sit in silence, for in the latter the members feel that it is incumbent upon them to make individual effort of some kind to increase the feeling of fellowship and provide spiritual food.

Under our present system there are many recorded ministers who have very small gifts, and some who are unrecorded who have carried inspiration into many Friendly neighborhoods. In some cases a meeting waits a long time before recognizing the gift that is being developed in its service; in other cases the one who has the gift does not feel it right to be in any way put in a class apart from his fellows. It is well for us to try to see the conditions that actually exist, and adjust our organization so as to make it most helpful to our membership and to the world lying round about us.

In one of our leading periodicals there are two paragraphs on current events that have an especial significance when read in conjunction. One of them informs us that Congress at its last session authorized the construction of two battle-ships more formidable than the British Dreadnought. The other says that the Navy Department has experienced so much difficulty in securing the enlistment of desirable men for the navy, that schemes have been resorted to, to show the service in its most attractive forms. As many as ten thousand feet of biograph films have been made from a large number of pictures, taken on board the ships of the Atlantic fleet while at Guantanomo, Cuba, and illustrating other picturesque phases of a sailor's life. Exhibitions of these will be made in the middle West, in connection with lectures advertising the advantages of enlistment. Is there a pos-

sibility that when our big war ships are completed the trend in the direction of peaceful occupations will be so great that sailors enough cannot be found to man them?

FELLOWSHIP AT LONDON GROVE.

On Seventh-day evening, the 27th ult., following the meeting of Western First-Day School Union, a Fellowship meeting was held in London Grove Meeting House, at which Rufus M. Jones, of *The American Friend* was present. The benches were nearly all removed from the east end of the house, leaving a large open space. Lamps in the windows and hanging from the ceiling gave the old house such a cheerful appearance as it probably never had before. Over a hundred of the prominent Friends of both branches gathered in delightful social intercourse, which was given a serious purpose by the feeling remarks of Rufus Jones on the subject of Fellowship. He urged all to melt down the walls of sectarian feeling and mingle and work together in the spirit of our Master, who fellowshipped even with publicans and sinners, that he might serve them and show them his love. His remarks met with cordial response from those present. Before they separated, the London Grove Friends served light refreshments.

On First-day morning, the 28th, Rufus M. Jones attended meeting at London Grove and spoke most earnestly. He said that Jesus called himself the bread of life and the water of life, meaning that the Divine Love of which he was the incarnation is an essential of ever day life, it is what men live by. Jesus called his disciples the salt of the earth, meaning that they were to be the preservative of society, they were to keep it from spoiling, they were to give it flavor and be its leaven. The call is for us not only to make love the chief constituent of our lives, but to be to-day the salt of the earth and the light of the world.

In the afternoon at 3 o'clock, a very large audience gathered at the meeting house, it being the regular meeting of the Friends' Association, at which Rufus M. Jones was to speak on "The Message of Quakerism to the Twentieth Century." His appeal was to Friends to have a clear conception of their message to the present time and to be able to state it in a manner that will be acceptable to the thoughtful and intelligent men and women of to-day. We must propagate truth and have truth to propagate.

Our message in the view of the speaker is somewhat as follows: In speaking of God, we have used too much such terms as infinite, omnipotent, etc., none of which reveal the true character of God in His attitude towards us. We need to emphasize and speak of those divine qualities, love, compassion, sympathy, helpfulness, which were revealed in Christ, in his life among men.

The message in regard to man is not that he is a poor worm of the dust, but that he has in him that which constantly lifts him to a higher level and helps him to come to himself and so come to his Father.

The message about the atonement is that the cross does not come out of the wrath of God, but out of His great love. It fits the deepest human need. The highest love becomes sacrifice and the true type of God is the mother, who gives even unto life itself, and so wins her loved ones.

The Quaker message must also be a social one. No individual to-day can live a Christian life and neglect the social problems, and the coming church will be the one that best takes up the social message. The aim of the church is to form a new kind of society by forming new persons and we ourselves are to become those new persons.

The Quaker message is also a call to the holy life. Our religion must be grounded in first-hand experience. It is not heavenly book-keeping; it is joy and it is power. Saints are not made to hang halos on, but to be focal points of light and love and power.

The Quaker message does not leave out leadership. Every meeting needs leaders to develop the stiuation and study the needs of the neighborhood.

Above all the voice of God in the soul is the great message, for when we are saying "Yes" and "No" to duty, we are saying "Yes" and "No" to God.

Finally we must expect great things. Let us carry with us that vision which sees a possible son of God in every one about us. Let us take up the burden of the world's suffering and carry gladness everywhere. Let us make of the state a holy commonwealth, and of the church a fellowship of saints, a congregation of priests.

The meeting closed under a most impressive covering of silence, which spoke more than words could of the consecration which was going on in the minds and hearts present to the high call for standard bearers and workers in the cause of truth.

To throw affairs into a state of warfare is to put them where the moral aspect will not be scrutinized and where the mere interest of the game and a desire to watch it will be paramount. The vicious combination represented by certain men in the Team Owners' Association and in the Teamsters' Union, "the labor and capital hunting together" kind, is a public menace which can be abolished only by a combined effort on the part of the best employers and the best labor men.

—*Jane Adams, in "Newer Ideals of Peace."*

BROOKLYN FIRST-DAY SCHOOL.

[Extracts from the report of the Superintendent, to the Preparative Meeting.]

The school opened Tenth month 14th, 1906, with an attendance of 38. During the year sixty have attended the sessions of the two adult classes, and forty-six the younger classes. The average attendance has not been computed, but there have usually been thirty and forty in attendance in all the classes.

There are seven classes in all. The adult class under care of Walter Haviland has been using the Lesson Leaves relative to the principles of the Society of Friends. Edward B. Rawson has conducted a class of younger people, considering the principles of the Society and its business methods as set forth in the Discipline. These classes try to develop a better comprehension of those principles and methods, enlarge the view of them, find the reason why, and thereby increase the usefulness of the members of those classes to the Society.

Five other classes are of younger ages, and are all engaged in Bible study. A class composed of children something over kindergarten age is conducted by Edna Dean Francis. These hear Bible stories, told in a way suitable to their age, sometimes from Scattered Seeds, and memorize short poems and verses. Two older classes, under the care of Sara G. Walker and Mariana S. Rawson, are familiarizing themselves with the Bible stories and the general story of the Bible, learning that it gives the Jewish view of the creation of the world, and the account of the Patriarchs, the settlement in Egypt and the Exodus therefrom. In these two classes small pictures, black and white copies of the great paintings of the world, have been furnished to the children, and they have enjoyed pasting them in individual scrapbooks. Stereoscopic views of Palestine have also been used in these classes. A class of older boys under the care of Eva S. Browning has also been studying the Old Testament with the help of the Lesson Leaves. The school suffered a loss when Eliza Bennett, who had started with a class of girls, was obliged by illness to give it up. Jane C. Washburn took the class during the winter months and used the New Testament Lesson Leaves.

Teachers' meetings have been held from time to time to consider and systematize the work of the school. Suggestions, deemed valuable, made at these meetings by various teachers have been followed. Maps of Palestine have been hung on the wall of the assembly room and have been used. A Bible Dictionary in five large volumes has been purchased and placed on the shelves of the First-day school library for the use of the teachers. It is believed, however, that the best use of such a work is at the teacher's home, where the lesson is prepared, and it is hoped that sometime it will be feasible to supply a copy of the dictionary to each teacher engaged in Bible teaching, in order that he may the better equip himself for his work. One of the most hopeful things shown at these meetings and at the school also, is the desire of the teachers to learn and to help, the concern that appears for better teaching.

Religious training and development are needed to round out the perfect man and woman and give character to all their thoughts and acts, to have the character informed with righteousness. A First-day school at its best is one of the means that make for righteousness in the world. It cannot take the place of the meeting, but it may help to prepare for the meeting. It cannot usurp the place of home religious training, but it may supplement it. It cannot implant religion, it will do well if it stirs the ground. Much of its work must be by indirection, by showing how the thought of people of ages past dwelt upon religious themes, and how religion has animated individual men, and has entered into great movements from earliest historic times. The most that the teacher can do is to put before the pupil the religious thought, perhaps in some degree to supply the stimulus, as sight of good food arouses appetite, but the desire to reach out, the hunger and thirst, must come from within. The teacher can, perhaps, set forth some knowledge that the growing thought of the child may lay hold upon, perhaps not now to be used, but later in life, when fuller realization of the mystery which surrounds us arrives, as the religious life develops.

The Bible teaching in the school is with these thoughts in view. It aims to be not so much critical, as constructive of character, and helpful. The dogmas of authority are avoided as much as possible, but there is a consistent endeavor to show the earnest religiousness of the Bible writers, even tho some of their conceptions and ideas do not coincide with ours, and some of the old rules and regulations seem to have been outgrown and superseded. It is also the intent of the school to set forth the verity and beauty of the teaching of Jesus, his new commandment, and his desire to promote an inner life, which would find expression in righteousness. During the year, from the verses offered by the pupils each First-day, the superintendent has each day selected one that seemed most to have this end in view. These selected verses have been memorized by the scholars and recited in unison as part of the closing exercises.

A collection is taken up at the school for the

Abby Munro School for Colored Children in order to pay for the education of a child known as "Student A." A sufficient sum, five dollars monthly, is raised and forwarded for this purpose. There is now a balance of $9.14 in the hands of the treasurer of this special fund, Mary V. Mayer. Any balance remaining at the end of the year will be divided between the Abby Munro School and the Martha Schofield School.

In conclusion the Superintendent would like to express his personal gratification that so many as sixty Friends have, at one time or another, attended the sessions of the two adult classes. The First-day school should not be considered a thing apart from the meeting. The school is incomplete unless there is in it a place for every member of the meeting, and every member knows that he may find there or make there a useful place for himself. The more there are who meet in the First-day school and bring to it their best thoughts, the more there are who profit, and the more there is for each to carry away. It may also be that the consideration of religious matters with our fellow members is not an unsuitable direction of the mind in the hour before the meeting for worship.

HENRY MORRIS HAVILAND.

RICHMOND YOUNG FRIENDS.

The Young Friends' Association of Richmond, Ind., discontinued its regular First-day evening meetings in Sixth month 1906, and a committee of those most interested took the matter in charge, of finding out the best means of bringing together a larger number of young Friends and of laying plans for another year's work. In the fall an executive committee was appointed by the previous committee, and a few meetings were held at irregular intervals during Eleventh and Twelfth months. In First month, 1907, a public meeting was held to which a special invitation was issued to members of the other three Friends' meetings in the city. Allan Jay of E. Main street, was asked to preside and Alice and Edith Winder told of their experience at Woodbrooke. About 125 were present.

On Fourth-day evening, Fourth month 7th, in spite of stormy weather, about fifteen came to the meeting house at 6.30, in response to an appeal sent out by the Executive Committee. Opening remarks were made as to the desirability of an organization of young Friends in order that we might be better able to help with various kinds of work for the welfare of the meeting and the community. For instance we have all been very much interested in the effort being made in our city during the last few months to start a new Y. M. C. A. We have all done what we could as individuals but believe we could have done much more to help along the movement if our organization had been in good working order. The end is attained now and Richmond will have a $100,000 Y. M. C. A. building raised mostly through the untiring efforts of her young men and boys. Another meeting of the same nature was held a week later, Fourth month 14th, which was more largely attended and much enthusiasm was shown. It was decided that the regular meetings at 6.30 every First-day evening should be renewed and the topics chosen only for a few meetings at a time in order that they might be of more vital interest. Two meetings have been held since that time, the first on the subject, "The Influence of Modern Journalism," which was presented in a very able paper by Edward H. Harris; the second on the subject of "Faith, the Basis of Achievement," was opened by Frances W. Robinson. The subject chosen for Fifth month 5th, is "The Honest Man in Politics." The discussion will be opened by Professor Walter Davis of the Richmond High School. These informal discussions have proved very profitable and interesting thus far and we believe that, together with the social evenings arranged for, they will gradually promote a stronger feeling of loyalty and fellowship among us. The executive committee is now hard at work on adapting the Constitution and By-laws to the present aims of the Association.

I have all my days had a card-playing community open to my observation, and have yet to believe that that which is the universal resort of the starved in soul and in intellect, which has never in any way linked itself to tender, elevating or beautiful association can recommend itself to the favor of Christian disciples. —*J. G. Holland.*

THE DAY.

The day is done—
What record hath it left for me
Upon the page so pure and white,—
This morning that was given of thee?

Have I to-day done aught for thee,
The hungry fed, the naked clothed,
Have I the cup of water given,
And as myself my neighbor loved?

Forgive, dear Father, in thy love,
The daily race so poorly run;
Forgive the blotted page, and oh,
Remember what I would have done.

The little birds their vesper hymns
Are singing softly unto thee,
And I, thy weary child, would ask
My prayer might lifted be.

Make me more worthy, Father dear,
Thy love, that doth encompass me;
Help me to do life's duties here,
As unto Thee.

Blue River, Ind. SIDNEY TRUEBLOOD

BIRTHS.

BROWN.—In Philadelphia, Fifth month 10th, 1907, to Homer J. and Caroline Angell Brown, a daughter, who is named Dorothy Angell Brown.

ROBINSON.—At 130 28th street, Newport News, Va., Fourth month 30th, 1907, to James William and Clara Piggott Robinson, a son, who is named William Donald Robinson.

MARRIAGES.

FELL—HAINES.—At the home of the bride's parents, Norristown, Pa., Fourth month 24th, 1907, under care of Abington Monthly Meeting, William Watson Fell, of Elkins Park, Pa., and Sara Shoemaker, daughter of Alvin and Mary J. Haines.

DEATHS.

BROWN.—Near Hamilton, Va., Fourth month 14th, 1907, Isaac Brown, in the 79th year of his age. He was buried at Lincoln, Va., just two weeks after the death of his sister, Sarah E. Shafer. He leaves two unmarried daughters, Annie and Cenia, two sons, Richard Henry and Isaac Brown (Samuel and Edward being deceased), with a number of grandchildren, to mourn their loss. He was a painstaking farmer, kindly disposed to do all in his power for his children and grandchildren. Although somewhat crippled during the latter years of his life he managed to keep his property well improved and well preserved. He was successful in his business, and it was often said of him that he was one of the most honest men ever dealt with, and would candidly disclose any defect or imperfection in whatever he had to sell. He was held in high esteem in the neighborhood.

BURTON.—In Fallsington, Pa., at the residence of David Satterwaite, Jr., on Third month 9th, 1907, Hannah G. Burton, daughter of the late John G. and Rebecca Burton, of Bristol Township, in her 87th year.

BURTON.—At Bristol, Pa., Fourth month 13th, 1907, Edwin J. Burton in his 79th year, son of the late Dr. William and Susan Hallowell Burton, formerly of Philadelphia. For nearly thirteen years he had been unable to walk or use his left hand; notwithstanding these privations he never was idle. His books and pen were his constant companions. His zeal for his religious society was manifest, keeping up a deep interest in the business and the property of his particular meeting until the last. A Friend of the "old style" and a strict disciplinarian, the more liberal tendencies and innovations did not meet with his entire approval. His plainess and simplicity of living bore out the testimony against extravagance in all things. His clear, direct habit of dealing with others, particularly in money affairs, and his promptness in the payment of debts impressed every one who had business with him. At the close of the year 1904, the death of his wife seven weeks before their fiftieth anniversary was a close trial. From that time a gradual failing could be seen by those about him.

ENGLE.—At his late residence in Medford, N. J., on Fourth month 25th, 1907, Aaron W. Engle, aged 63 years. Touching and beautiful tributes were paid to his exceptionally unselfish and upright character. He was a valuable and ever helpful member of Medford Monthly Meeting. He was a devoted husband, father, brother and friend to all, and our community and the world is better for his having stayed even thus long with us. His kind words and deeds will continue to live and speak of him. He is survived by his wife, Sarah Engle, and three children, Charles Engle of Medford, Aaron Engle, Jr., and Anna Engle Dudley, of Moorestown.

EVANS.—At her home, Yeadon, Delaware county, Pa., Third month 7th, 1907, Florence Worley, wife of William B. Evans, and daughter, of the late Lewis D. and Hannah M. Worley, formerly of Waterford, Loudoun county, Virginia. During a protracted illness she evinced a sweet spirit of perfect resignation to the will of her Heavenly Father, trusting to His care a devoted husband and two sons, "who rise up to call her blessed."

JANNEY.—At Newtown, Pa., Third month 31st, 1907, Rebecca S. Janney in the 97th year of her age; wife of the late William Janney, and daughter of William and Sarah Moore Smith, of Solebury, Pa. She was a member of Makefield Monthly Meeting. Several sons and daughters survive her, one of whom is Dr. William S. Janney, of Philadelphia. In a vision she saw her God. And "in the fullness of time" He called her home to that rest which is promised in the fulfillment of life's duties with Christian grace.

SHAFER.—On Fourth month 3d, 1907, Sarah E. Shafer, wife of Daniel Shafer, of Clarke's Gap, Va., in her 66th year. She was a life-long member of the Friends' meeting at Lincoln, Va., in which burying ground she was laid quietly to rest. She leaves to mourn her loss her devoted husband and only living child, now the wife of N. Clifford Nichols, one sister, the wife of Phineas J. Nichols, and two brothers, Wm. Henry Brown, in Loudoun county, Va., and Samuel P. Brown, of Morrow county, Ohio. She lived a quiet life on the farm, being greatly attached to her home. She had a bright and cheery nature and was always ready to kindly receive her many friends.

NOTES AND ANNOUNCEMENTS.

The Quakerism Class [that branch of Friends who have introduced "modern" methods in the conduct of their meetings] in Kansas City, concluded their work for the year by holding an open meeting, Fourth month 2nd. Their study has been the "Life of Fox" and papers on this subject and on some of the doctrines of early Friends were presented. The class expects to resume the study of Quaker history next winter.

—American Friend.

An appeal endorsed by Blue River Quarterly Meeting of Friends held in Chicago, Second month 23d, 1907, was forwarded to the Advisory Board of Jamestown Ter-Centennial Exposition protesting against military display, a copy of which is as follows:—

"Believing as we do that all wars are unchristian and that they invariably lower the standard of our civilization, we appeal to you not to give military display a prominent place upon your program for the Jamestown Exposition.

"There has been a steady growth in all Christian nations during recent years of feeling favoring the settlement of differences by peaceable methods without resort to armed force. A display of militarism at the Exposition, as representing heroism, will check for the time the growth of this feeling, and at the same time will lessen the interest in the other features of the Exposition.

"Instead of a display of the deceitful splendors of war, we appeal to you to rather direct attention to the triumphs of international justice and good feeling, and we believe that this action would be more in accord with the real wishes of the American people who have no desire to draw upon themselves the crushing burden of taxation and economic waste under which Continental Europe is now groaning."

A memorial was also sent to the Legislature of Illinois favoring the passage of a bill for the abolition of capital punishment. Also for the passage of the Local Option Bill now before that body.

The queries were read and as instructed by our late Yearly Meeting were openly considered by us in a very profitable manner. Pleasure was expressed in the change of method, and the earnest discussion which the new plan seemed to bring out.

Although rather late, I am sending this brief report at the request of our friend Hannah A. Plummer, thinking it might be of interest to the readers of *The Intelligencer*.

Sincerely,

EMMA R. FLITCRAFT.

Richland Monthly Meeting which is held the first Sixth-day after the last Second-day of each month will hereafter convene at 7.30 p.m. instead of 10 a.m., at Friends' Meeting house, Quakertown, Pa.

FRANKLIN BALL, *Clerk.*

Our sketch of an account of Philadelphia Yearly Meeting [Arch St.] we find did not contain the incident of the reception of an epistolary note from London Yearly Meeting. Its contents were in substance recited to the Yearly Meeting by one of the committee to whom it had been referred; but as conditions for what might be regarded as a re-opening of correspondence as formerly conducted are not yet fully apparent, the formal reading of the communication was not advised. In this the meeting acquiesced. It was not deemed a profitable employment of the meeting at this time to enter into an explanation of conditions leading to a dropping of correspondence with Yearly Meetings, but it may be that an outline of such information can yet properly be presented by us in the near future.

—*The Friend, (Phila.)*

The fact is now public that the "Motto" calendars, printed neatly in colors with valuable religious and moral truths on a calendar page for every month, and beginning to be issued about twenty-five years ago,— was the publication, concern and largely the work of the late Thomas Scattergood. He did not allow his name to be known as responsible for that beneficent work. It received yearly a large distribution and welcome, many sending from far distant places for the privilege of having a copy. "Blessed are they who sow beside all waters."

—*The Friend, (Phila.)*

NEEDS OF THE LAING SCHOOL.

Abby D. Munro sends a financial statement of the Laing School at Mt. Pleasant, S. C., hoping it will call attention to its financial needs, which are great:

Number of pupils registered, 324; number of teachers, nine. Salaries of teachers for April, $275; due from March, $295.50, making a total due of $570.50. Cash receipts to April 27th are as follows: Swarthmore Philanthropic Friends, $35.00; R. C. Michener, Toughkenamon, Pa., $3.00; A Friend, $1.00; Cassandra T. Carr, Phila., Pa., $2.00; Moorestown Friends, $10.00; Sewing Society, Westbury, L. I., $35.00; Mary H. Haviland, $2.00; Mrs. John W. Ellis, Woonsocket, R. I., $5.00; total $93.00; amount due May Ist, 1907, $477.50.

NEW YORK YEARLY MEETING.

The Two-hundred and Eleventh Session will be held as usual at 15th Street and Rutherfurd Place, New York City, Fifth month 25 to 31st.

Seventh-day, the 25th:

9 a.m. Board of Managers Friends' Home Association.

10 a.m. MEETING OF MINISTERS AND ELDERS.

1.30 p.m. Annual meeting Friends' Home Association.

3 p.m. MEETING OF MINISTERS AND ELDERS

5. p.m. Executive Committee First-day School Association.

7.30 p.m. FIRST-DAY SCHOOL ASSOCIATION. Discussion on the "Need for the First-day School," opened by George A. Walton, of Columbia University.

First-day:

11 a.m. MEETING FOR WORSHIP at 15th St. and Rutherfurd Place, Manhattan; and at Schermerhorn Street, Brooklyn.

3 p.m. Union Exercises of the FIRST-DAY SCHOOLS.

4.30 p.m. MEETING FOR WORSHIP at 15th Street and Rutherfurd Place.

8 p.m. YOUNG FRIENDS' ASSOCIATION. Address by Henry M. Haviland on "Enduring Influences in the Great World Movements."

Second-day:

9 a.m. Devotional Meeting (This will be held each morning except Fourth-day at the same hour).

10 a.m. BUSINESS SESSIONS of the Yearly Meeting. (These sessions will continue, except Fourth-day, at 10 a. m. and 3 p. m. the last one probably being Fifth-day afternoon).

1 p.m. Meeting of Philanthropic Committee.

2 p.m. Board of Managers Friends' Home Association. Election of Officers.

4.30 p.m. Meeting of REPRESENTATIVE COMMITTEE.

8 p.m. EDUCATIONAL MEETING: Address on "Mental Hygiene and School Life" by Dr. Luther H. Gulick.

Third-day:

2 p.m. Committee on Education.

8 p.m. PHILANTHROPIC MEETING: Address, "Education of the Colored People" by Professor Kelley Miller, of Howard University, Washington, D. C.

Fourth-day:

10.30 a.m. MEETING FOR WORSHIP.

3 p.m. Meeting under care of Committee for ADVANCEMENT OF FRIENDS' PRINCIPLES. Address on "Friendly Propaganda among Non-Friends," by President Isaac Sharpless, of Haverford College.

8 p.m. PHILANTHROPIC MEETING. Address on "Peace and Arbitration," by Rabbi S. S. Wise.

Fifth-day:

8 p.m. SOCIAL GATHERING.

Seventh-day, the 1st:

ANNUAL EXCURSION of New York and Brooklyn First-day Schools.

YOUNG FRIENDS OF PHILADELPHIA.

Owing to the time of the regular meeting of the Association coming Yearly Meeting week, the next meeting, and the last of the season, will be held in the Auditorium, 15th and Cherry streets, on Second-day, Fifth month 27th, at 8 P. M. Program: "Resolved that the present conditions demand of Friends the proselyting methods of George Fox's day." Affirmative: Ethel Gates Coates, Maurice Hansell, and George P. Eavenson. Negative: Ellis W. Bacon, Lucy M. Griscom, and Frederick F. Windle.

ANNA J. LIGHTFOOT, *Secretary.*

THE CENTRAL COMMITTEE AT ASBURY PARK.

The Central Committee of Friends' General Conference will meet at Park View Hotel, Asbury Park, Sixth month 29th and 30th, 1907. The first session will be held at 2 P. M. on the 29th. Members of the Committee who are unable to attend are requested to name substitutes or to give the Chairman authority to do so.

A cordial invitation is extended to all interested Friends to attend the meetings of the Committee.

O. EDWARD JANNEY, *Chairman.*
BERTHA L. BROOMELL, *Secretary.*
Wilmington, Del., Fifth month 3rd, 1907.

The above notice has been sent out to members of the Central Committee by the Chairman's Secretary.

The Sub-committee selected Asbury Park for the meeting of the Central Committee on Seventh and First-day, Sixth month 29th and 30th, because it was more easy of access to a large number of members of the Central Committee and many Friends not members of the Committee.

It is hoped that all Friends who are interested in the success of the General Conference and can conveniently attend these meetings on the 29th and 30th will make an effort to do so.

The rooms in the Park View Hotel which accommodates 250 or more guests comfortably, were reserved.

The rates for rooms and board are $1.50 per day for each person where the room is occupied by two people. Rooms occupied by one person $2.00 per day. Rooms with bath 50 cents extra per day for each person.

It is very desirable that those who expect to attend the Committe Meetings and wish accommodations at the Park View Hotel let me know at once, for the Committee will not feel like holding all the rooms for Friends longer than the 10th of Sixth month.

HARRY A. HAWKINS,
373 W. 123d St., New York City.

SWARTHMORE COLLEGE NOTES.

Ex-Governor Samuel W. Pennypacker delivered a lecture on "Stories of Early Pennsylvania," in Parrish Hall on Fifth-day evening, Fifth month 2d. He was entertained at the college during his stay at Swarthmore. Among those who were invited to dinner in his honor, Fifth-day evening were A. G. Shand, chief engineer of the Pennsylvania Railroad, and his assistants, R. B. Temple, Swarthmore '91, and J. Murray, Swarthmore '92; Judge Potter and Mrs. Potter; Judge Fell and Mrs. Fell; Senator W. C. Sproul and Mrs. Sproul; Isaac H. Clothier, Morris Clothier, and C. M. Biddle.

Swarthmore held her annual Inter-scholastic Athletic Carnival on Whittier Field last Seventh-day; an interesting program was carried out, and an exceptionally large number of schools competed.

The Oratorical Contest held in the evening was won by Brown Preparatory School, with Swarthmore Preparatory School second, and George School third. In addition to these, Perkiomen Seminary, Peddie Insitute, West Chester Friends' School, Haverford School, Lawrenceville, De Lancey, and South Jersey Institute, were represented.

Dr. Carl Kelsey, Assistant Professor of Sociology of the University of Pennsylvania delivered an address on the Consumer's League in Parrish Hall on Sixth-day evening, the 10th.

Meetings of the Mathematical and Astronomical Club, the Athletic Association, and the various literary societies have been held during the week.

A lecture on "The College Woman and Equal Suffrage" was delivered in Parrish Hall on Fourth-day evening, by Maude Wood Parke, of Radcliffe College.

We are sorry to record the defeat of the lacrosse team at the hands of Lehigh University on the 4th, and also in the game with John Hopkins on the 11th.

A. J. P.

GEORGE SCHOOL NOTES.

A regular meeting of the Whittier Literary Society was held Fourth month 27th. The different numbers on the program were selections from Western writers, Bret Harte, Lew Wallace, and others. The program was as follows: Piano solo, Marguerite Hibbs; recitation, "A Home-sick Westerner," Robert Ely; a school dialogue, "Playing Hookey," Mary Downing and Ralph Hicks; recitation, "The Luckof Roaring Camp," Jessie Packer; vocal solo, Edith Coe, Ruth Lambert; recitation, "The Angel and the Shepherds," Helen Ryan; piano duet, Mildred Griffen, Amie Styles; "The Spelling Class of the Wild West," was given by several members of the Society; the Whittier Greenleaf was read by Emma Kinsey.

The Inter-scholastic Debate, George School versus Brown College Preparatory School, was held Seventh-day evening, Fourth month 27th. The question, "Resolved that the peopel of Pennsylvania should have the Intiative and the Referendum," was upheld on the affirmative, by William Barr, Frank M. Register, and Isaac M. Lazaroff of Brown Preparatory school; on the negative by Hugh B. Eastburn, Jr., Edward W. Keever and William L. Jenkins of George School. The judges, Lester B. Johnson, Rupert Holland, H. P. Nichols, gave the decision in favor of the negative.

In the Inter-scholastic Oratorical contest held Fifth month 4th, at Swarthmore College, George School was represented by Albert Hogeland, who won third place.

Fifth month 4th, private meetings of the Penn and Whittier Literary Societies were held. Interesting programs consisting of recitations and music were rendered.

We were pleased to have Frank Ball of Quakertown, with us at our Fourth-day evening meeting Fifth month 8th.

The Young Womens' Glee Club of Swarthmore College, assisted by Acile Ayres, pianist and William Silvano Thunder, pianist, gave a concert here Fifth month 11th. The students and friends enjoyed the selections very much and admired the ability of the young women.

H. B. K.

FRIENDS' ASSOCIATIONS.

NEW GARDEN.—The Young Friends' Association of New Garden met Fourth month 7th, at the home of Anna M. Cooper. The president opened the meeting by reading the 5th chapter of Galatians. The minutes were read and adopted, and a hymn sung. Emma H. Mercer read an original paper "Doing good," which abounded in helpful suggestions. "Every human being has a mission to perform. Man was created for a noble purpose and is capable of performing good work. Many a good resolution is weakened by a lack of confidence, perseverance and patience; but, with more faith, the more distant the day of reward, the harder should we labor." A carefully written paper on the noble life of Elizabeth Estaugh, by Mary S. Chandler, was read by her sister. As our Discipline work for the day, Mary H. Tudor read an able paper on "Seek ye first the kingdom of Heaven and all things

shall be added unto you.'' Arabella S. Hoopes contributed Current Topics and Ethel J. Jefferis read an excellent paper in answer to the question, ''From which do we gain the most spiritually, good books or good friends?'' The members responded to roll call with quotations from Tennyson. After singing, ''Blest Be the Tie that Binds'' and a short silence, we adjourned to meet Fifth month 5th, at the home of Frank Reynolds, sentiments to be from Psalms.

EVA S. RICHARDS, *Secretary.*

LONDON GROVE.—The Friends Association met at the meeting house Fourth month 28th, with a large number of persons present. After the usual silence the president opened the meeting by reading the 14th chapter of John. Rufus M. Jones, of Haverford College, then gave us his address, ''The Message of Quakerism to the Twentieth Century.'' [A report of this is given elsewhere.] A few remarks were made by those present. After a short silence the meeting adjourned.

EDW. A. PENNOCK, *Pres. Pro. Tem.*
ANNA L. PUSEY, *Secretary.*

BYBERRY, PA.—The Friends' Association met Fifth month 5th, 1907, at the meeting house. At the opening of the session Elizabeth K. Parry read the 35th chapter of Isaiah. Clara W. Wildman gave a paper on ''Sunshine,'' in which she cited instances of bird life and other forms of existence where happy instinct leads in sunny paths, and called mankind to follow their good example. A paper on ''Current Topics'' by Pauline Eves, dealt in an entertaining and instructive mannner with the various questions claiming attention now. Among others she spoke of the Peace Congress in New York, and when she finished Arabella Carter was asked to give a fuller account of that occasion, which she did dwelling especially upon the young people's meeting and describing the decorations and the significance of them, telling of the origin of the ''peace flag'' in 1901, and its subsequent use, and touching freely upon the various sessions with their varied interests. Nathaniel Richardson reported attendance at the Bucks First-day School Union according to his appointment the previous month.

A. C.

PASADENA, CAL.—A regular meeting af the Young Friends' Association was held Fourth month 21st, at the home of Anna W. Speakman. Edward Coale spoke on the belief of Friends in the teachings of the Bible. Anna Vaughan read the second chapter of 1st Corinthians. Elizabeth A. Lawrence read an article on ''Praying and Waiting.'' A letter from Elizabeth Lloyd, suggesting that we hold a Conference of California Friends this summer that the Friends might take advantage of the N. E. A. railroad rates, was read and received with a great deal of interest and approval. Charles Lewis reported for the Exceutive Committee that a suitable lot had been found for a meeting house at the corner of East Orange Grove Ave., and Galena street, that he had paid down five hundred dollars for the lot to secure it, and that if it met with the approval of the meeting he would make that five hundred dollars his contribution to the Meeting House Fund. The lot is to cost seventeen hundred dollars. It was reported that the sum of $1420 had been subscribed.

CALENDAR OF MEETINGS, ETC.

[In sending in notices for the Calendar they should be put in the usual form, so that they need not be rewritten. They must be in not later than Third-day morning.]

5th mo. 18th (7th-day). — Short Creek Quarterly Meeting, at Concord (near Colerain, Belmont County, O.).

5th mo. 19th (1st day).—Meeting of Friends at White Plains, N. J., at the home of Elizabeth Komori, No. 3 Bank Street, at 11 a. m.

5th mo. 20th (2nd-day).—Easton and Granville Half-Yearly Meeting, at Granville, N. Y., at 11 a.m. Ministers and Elders, 7th-day before, at 3 p.m.

5th mo. 20th (2nd-day).—Fairfax Quarterly Meeting, at Hopewell.

5th mo. 22nd (4th-day).—Stillwater Half-Yearly Meeting, at Richland (near Quaker City, Guernsey county, O.). Ministers and Elders, day before, at 3 p.m.

5th mo. 22nd (4th-day).—Monthly Meeting of Friends of Phila., at Race Street, at 7.30 p. m.

5th mo. 23rd (5th-day).—Monthly Meeting of Friends, at Green Street, Phila., at 7.30 p. m.

5th mo. 25th (7th-day).—Blue River Quarterly Meeting, at Blue River (near Salem, Ind.), at 10 a.m. Ministers and Elders, day before, at 2 p.m.

5th mo. 25th (7th-day).—First-day School Union of Nottingham Quarterly Meeting, at Oxford, Pa., at 10.30 a. m. and 1.30 p. m. Papers on ''Training for First-day School Workers,'' ''The Duty of the Teacher,'' ''Impressing Children with importance of Applying Christian Principles to Business,'' by members of the First-day Schools of Oxford, East Nottingham, Little Britain, East Land, West Nottingham. Address by R. Barclay Spicer on ''Religious Education through Fellowship.''

5th mo. 26th (1st-day)—Appointed meeting at old Radnor meeting-house (now disused except for monthly meeting), Delaware Co., Pa., at 3.00 p. m.; under care of Philadelphia Quarterly Meeting's Visiting Committee. Take train at Broad St., Philadelphia, at 1.45 p. m. for Rosemont.

5th mo. 26th (1st-day)—New York and Brooklyn Young Friends' Association, closing meeting for the year, being the First-day of Yearly Meeting, the session will be held in New York Meeting-house, 15th and Rutherfurd Place; 8 p. m. ''Great World Movements and their Enduring Influences.'' Henry M. Haviland will introduce the discussion with a paper on ''Enduring Influences.''

5th mo. 27th (2nd-day).—Canada Half-Yearly Meeting, at Pickering, Ontario. Ministers and Elders, day before, at 3 p.m.

5th mo. 27th (2nd-day).—Warrington Quarterly Meeting, at Pipe Creek (near Union Bridge, Md.), at 10 a.m. Ministers and Elders, 7th-day before, at 3 p.m.

5th mo. 27th (2nd-day).—New York Yearly Meeting, at 16th St. and Rutherfurd Place, New York City, at 10 a.m. Ministers and Elders, 7th-day before, 10 a.m.

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It was decided to organize a regular meeting to meet each week. Aftre a brief silence the meeting adjourned.

MARY S. HOWELL, *Asst. Clerk.*

MOORESTOWN, PA.—The regular monthly meeting of the Young Friends' Association was held Fourth month 12th, at 8 p.m, in the assembly room of the Friends' High School. It was the largest of the season's meetings, about 130 being present. The new president, Elwood Hollingshead, called the meeting to order. The regular program of the evening was a debate between the Philadelphia and Moorestown Associations, "Resolved that the discriminations of Friends against music and the theatre have been narrowing in their tendency; and be it further resolved that a religion, to progress, must recognize advancement in philosohpy, art, and science." The Philadelphia team had the affirmative side, the speakers being Robert Coates, Joseph Scull, and Henry Shinn. The negative side was sustained by Horace Roberts, Alexowna Rohr, and Willam Coles, of the Moorestown Association.

Among the many points that were brought out it was shown that at the rise of the Society when the times were so corrupt, when Friends discriminated against music and the theatre, they did it for the good of their children, to keep them from vice. Then such discriminations were not narrowing. To-day Friends generally give music a place in their social gatherings and many Friends admit that good lessons can be drawn from the better class of plays. If Friends have chosen to spend their time in other directions than music and the theatre, can one truly say that they are narrow? Friends have been considered liberal and moreover have been respected for the stand they have taken against temptations. Then there was the argument that religious progress means a going forward in our conception of God, and the progress of the whole religious body depends on the individual's conceptions. Art, science, and philosophy tend to develop a greater reverence for the divine being, that is in each individual. Hence it means progress in the religious body itself. Then, too, it was brought out that philosophy, which we take includes theology, tends to create doubt and cause schisms in religious bodies. We look back with regret to the separation it made in our Society. After all, is not the religion that counts based upon faith?

The debate was interesting throughout and while the judges were out many participated in the discussion. The decision was rendered in favor of the affirmative side. Roger Linton furnished music on the mandolin and at the conclusion of the program a delightful social hour followed.

ELIZABETH R. LIPPINCOTT, *Secretary.*

HORSHAM.—The Horsham Young Friends' Association met Fourth month 28th. The meeting was opened with Scripture reading by Newton E. Wood. Marion Warner then recited, "All Things Beatuiful," which was very appropriate at this time of year. On Current Topics William Scatterthwaite, Jr., spoke of the large gifts the past month including that of Anna T. Jeanes, and what a great good it will do. Henrietta Kinsey also spoke on the same subject. We then had an address by William H. Parry on "Progress and Reform." He told of the great pioneers of reform who suffered imprisonment and hardships because of the doctrines they preached, and not till long after they were dead did the people realize the truth they taught. At the present time there is a necessity of a new reform, for too many worship the God of Money instead of higher, nobler things. After remarks the meeting adjouned.

LYDIA C. PARRY, *Secretary.*

5th mo. 30th (5th-day).—Bucks Quarterly Meeting, at Buckingham (Bycot or Lahaska Rail-road Station), at 10 a. m. Ministers and Elders, day before, at 11 a. m.

5th mo. 31st (6th-day)—Nottingham Quarterly Meeting, at Dear-Creek (4 miles to Conowingo on the C. & P. D. R. R.), at 10 a. m. Ministers and Elders, day before at 2 p. m.

6th mo. 1st (7th-day).—Annual Excursion New York and Brooklyn First-day Schools.

6th mo. 1st (7th-day).—Prairie Grove Quarterly Meeting, at Prairie Grove, Henry Co., Ia., at 11 a. m.; Ministers and Elders, same day at 9.30 a. m.

6th mo. 1st (7th-day).—Whitewater Quarterly Meeting. at Richmond, Ind., at 10 a. m.; Ministers and Elders, day before, at 2 p. m.

6th mo. 3rd (2nd-day).—Centre Quarterly Meeting, at Fishertown, Bedford Co., Pa., at 10 a. m.; Ministers and Elders, 7th-day before, at 3 p. m.

6th mo. 6th (5th-day).—Salem Quarterly Meeting, at Salem, N. J., at 10 a. m.; Ministers and Elders, day before, at 3.30 p. m.

6th mo. 10th (2nd-day).—Baltimore Quarterly Meeting, at Sandy Spring, Md., at 10 a. m.; Ministers and Elders, 7th-day before, at 3 p. m.

6th mo. 10th (2nd-day).—Genesee Yearly Meeting, at Coldstream, Ontario, Canada, at 11 a. m.; Ministers and Elders, 7th-day before, at 10 a. m.

The Pennsylvania Railroad has given out the following: "No tickets must be sold to drunken persons. Intoxicated persons must not be permitted on trains."

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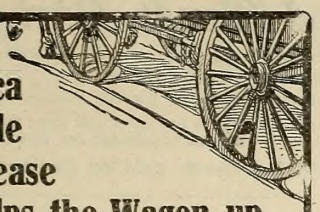
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SOME REPORTS OF MOUNTAIN LAKE CONFERENCE (cloth bound) are still on hand. These will be sent to First-day School libraries on receipt of 12 cents for postage. Address, *Friends' Intelligencer*.

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The *Southern Workman* for Fifth month (published by the Hampton Institute Press) contains the annual report of Principal Frissell, the chief item of public interest in which is the donation by Delia Clark of Brooklyn, N. Y., towards a Y. M. C. A. building for the Institute. The leading article is "The Task of the Neighborhood" by Dr. S. C. Mitchell of Richmond College, a remarkably clear statement of the work that lies just before the Southern people.

Among the timely articles in this month's *Review of Reviews* are W. T. Stead's description of the Peace Congress in New York, and Alexis Aladin's prophecy of the fate of the second Russian Duma.

BEAUTIES OF OUR LANGUAGE.

Two members of the Princeton faculty, according to *Harper's Weekly*, during a hurried trip to New York, were on a Broadway car when it was stopped by a blockade. As they were near their destination, they decided to get out and walk. The block was, however, soon lifted, and the car overtook them.

"When we left the car," said one of the professors, "I thought we should get on better by getting off. But, after all, we should have been better off if we had stayed on."

An amendment to the license law preventing any new license in any election division without the consent of a majority of the voters is in order. —*Catholic Abstainer.*

"A WORD TO THE WISE."

Little owlet in the glen
I'm ashamed of you;
You are ungrammatical
In speaking as you do.
You should say, "To whom! To whom!"
Not, "To who! To who!"
Your small friend, Miss Katy-did,
May be green, 'tis true,
But you never hear say
"Katy do! She do!"

Louise M. Laughton, in St. Nicholas.

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Stock subscriptions are now being received.

For further information call on, or address, **Isaac Roberts, 1415 Arch St., Philadelphia**

FRIENDS' INTELLIGENCER

A Religious and Family Journal

PHILADELPHIA, FIFTEENTH AND CHERRY STREETS, FIFTH MONTH 25, 1907.

Martha J Warner
R D 1

SWARTHMORE.

Nearly one hundred guests partook of the opening dinner at Strath Haven Inn on 4th Mo. 27th. A number of these have already engaged rooms for the summer.

Those New Suites with private baths have created such a demand that we have been obliged to remodel more in the same way—and this reminds us to say that the rooms are being rapidly engaged, so if there be any who contemplate coming to the Inn, it would be well for them not to delay.

At this season the Inn is set in a flash of Spring color, the ground is carpeted with violets and dandelions, the old apple orchard, surrounding the place, is pink with the swelling buds, and the blue birds are nesting in them. Their sweet call, together with the murmur of the Crum, which is a broad olive stream at this season of the year, furnish music for early guests, who enjoy the broad piazzas. Then when driven in at cool eventide the cracking logs in the big fire-place cheer and welcome.

Those who may stay with us at COMMENCEMENT should engage their rooms early, for the indications are that there will be but few vacancies at that time.

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Advertisements in this column five cents a line. No insertion for less than 20 cents

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50 VISITING CARDS FOR 25 CENTS, Printed, but look like Engraved. Wedding invitations, $2.50 per 100. Henkel Card Co., 33 S. 16th Street, Philadelphia.

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MATRON WANTED—A FRIENDS' BOARDing School near Philadelphia will need a matron by Ninth month 1st.; Friend preferred; middle aged, or younger. Address: No. 72, this Office.

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WANTED—RELIABLE WHITE GIRL OR woman for general housework; must be good, plain cook; small family; woman employed to assist with wash. Wages, $5 to begin, will be increased from time to time for faithful performance of duties; reference required; one having experience in Friends' family preferred. Address: No. 73, this Office.

WANTED — A FRIEND (MIDDLE-AGED woman preferred), as nursery-governess, to take entire charge of a five-year-old boy. Address: 304, Pennsylvania Building, 15th and Chestnut, Philadelphia.

WANTED—YOUNG WOMAN AS HELPER in a Friends' household, in Media, Pa., at good wages; to be considered a member of the family. For particulars, please address: C. P. J., this Office,

FOR SALE—ON ACCOUNT OF EXTENSIVE improvements to our factory, we are offering for sale a few shares of our Preferred Capital Stock ($100. par), bearing 6% dividends. CLEMENT E. ALLEN, Inc., MEDIA, PENNA. *See Advertisement on page 336.*

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EUROPE. Select private party sailing June 20 under leadership of Rev. G. F. Nason, Pastor 1st Presbyterian Church, Wilmington, Del. Ten weeks $580. inclusive. Strictly first class. Few vacancies.

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American Travel Club, Wilmington, Del. Select small parties. Tours from $250 to $580. Independent Travelers given valuable assistance.

Continued on page iii

BUCK HILL FALLS

Two classes of people feel most keenly the effects of a late and cold Spring—farmers and summer resort owners. When Fourth and Fifth months offer only a succession of cold winds and rains, interest in summer vacations is very difficult to arouse.

In our own case, the result is that the Inn is not nearly filled for Sixth month, although most of the cottages will be occupied. Desirable steam heated rooms are still to be had for all or part of the month, and it should not be forgotten that the usual reduction in rates is made for this time.

The Inn opens Fifth month 29th, and a large party of Friends will be present.

BUCK HILL FALLS CO.

Philadelphia, Pa.

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We have some new, crisp, creamy white Eaton-Hurlburt note paper and envelopes. We will mail, post-paid, a pound of the paper (96 sheets) and 100 envelopes, for $1.00.

We do stamping.

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To those who get up and forward "Clubs" we will give one extra copy free, for each ten subscribers.

Single copies, 5 cents.

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No advertisement inserted for less than twenty cents.

OFFICES: Y. F. A. BUILDING
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***TELEPHONE, SPRUCE 33-55.

Entered at Philadelphia Post Office as Second-class Matter.

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The new Catalogue, out the last of this month, will note an important change in the course of study required for graduation. This change will be partly in effect next year, and entirely so within two years. Its main feature is the addition of one year to the course. Send for Catalogue.

EDUCATIONAL INTERESTS

Philadelphia Yearly Meeting

R. BARCLAY SPICER, A. B., Swarthmore, Superintendent

Those having charge of Friends' Schools, wishing assistance in school matters, are invited to communicate with him. All Friends who are teaching, or qualified to teach are requested to register. Office hours, Seventh-days, 9 a. m. to 12, Room 11, Young Friends' Building, 140 North Fifteenth Street, Philadelphia.

Friends' Central School

Separate Departments for Boys and Girls
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Under care of the Monthly Meetings of Phila.
Furnishes a practical, guarded education and prepares for college.

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A Boarding and Day School for Boys and Girls, under the care of Friends. One hundred feet above Long Island Sound. Remarkable health record. School advantages in home setting. Certificate privilege at Cornell and Swarthmore. Board and tuition, $250.

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many ordinarily busy people who have a manuscript nearly ready for the printer find time to take up the details of the work. If we can assist you with our quarter of a century experience and complete equipment we shall be glad to do it.

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FRIENDS' INTELLIGENCER

Established 1844.
The Journal 1873.
Young Friends' Review 1886.

PHILADELPHIA, FIFTH MONTH 25, 1907.

Volume LXIV.
Number 21.

GOOD WORDS XVII.

Let us not feel that all of us must travel the same or even parallel paths, for parallel lines do not meet, but that we are all journeying along ways that will finally unite us.

In Women's Yearly Meeting.
Philadelphia.

SARAH GRISCOM.

LIFE.

Come, track with me this little vagrant rill,
Wandering its wild course from the mountain's breast,
Now with a brink fantastic, heather-drest,
And playing with the stooping flowers at will;
Now moving scarce, with noiseless step and still;
Anon, it seems to weary of its rest,
And hurries on, leaping with sparkling zest
Adown the ledges of the broken hill.
So let us live. Is not the life well spent
Which loves the lot that kindly nature weaves
For all inheriting or adorning Earth?
Which throws light pleasure over trne content,
Blossoms with fruitage, flowers as well as leaves,
And sweetens wisdom with a taste of mirth.

—*Thomas Doubleday.*

PHILADELPHIA YEARLY MEETING.

THE DEVOTIONAL MEETINGS.

The devotional meetings held in the lecture room of the school building at 9.15 a.m. on Second, Third, Fourth and Sixth-day were under the care of Joel Borton, Elizabeth Lloyd, William C. Coles, William U. John, Sarah B. Flitcraft, Rachel M. Lippincott and Nathaniel Richardson, who were appointed for the service by the Yearly Meeting of Ministers and Elders. There was good attendance every day and in each meeting a number of Friends offered brief and live messages, sometimes in the form of quotations and recitations. There were also pauses for silent waiting during which hearts were strengthened by the power of the spirit. Many have come to feel that the business sessions are more harmonious and helpful because of this daily spiritual communion with one another and with the Father.

The meeting for worship at Fifteenth and Race streets on Fifth-day was largely attended, both ends of the house being well filled. In the Race Street house those who had vocal ministry were John J. Cornell, Mary Heald Way, Hannah Thompson, Nathaniel Richardson and Sarah T. Linvill. In the Cherry Street meeting those who had messages were Isaac Wilson, David Ferris, Edwin R. Buffington, Sidney Yarnall, and Matilda E. Janney.

THE BUSINESS SESSIONS.

The Yearly Meeting opened on Second-day morning, the 12th of Fifth month, 1907, with Wesley Haldeman of Newtown, Pa. (Bucks Quarterly Meeting) as clerk of the men's meeting and Sarah Griscom of Philadelphia, as clerk of Women's meeting. The assistant clerks of the respective meetings were Charles F. Jenkins, William T. Hilliard, Matilda Garrigues, and Lucy Biddle Lewis. All the clerks were re-appointed for next year.

There were about two hundred present at the opening session of the men's meeting, and about seven hundred in the women's meeting. This attendance continued with some variation at most of the sessions. There were 114 representatives from the quarterly and half-yearly meetings in the mens' meeting of whom only seven were not present to answer to their names. Of the 108 women representatives 99 were present.

Friends in attendance with minutes from their home meetings were John J. and Eliza H. Cornell, and Martha S. Townsend, of Baltimore, and Isaac and Ruth C. Wilson of Canada. There were present without minutes William M. and Anna M. Jackson, Henry W. Wilbur, John and Ann Stringham, of New York Monthly Meeting, Elizabeth B. Passmore, Mary Heald Way and Dr. Truman Coates, of Oxford, Pa. (Baltimore Yearly Meeting).

Epistles were read from the six yearly meetings of this body of Friends, New York, Baltimore, Ohio, Indiana, Illinois, and Genesee (Canada). There was a strong feeling that in preparing a reply to these epistles, a brief message of greeting and fellowship should be prepared to be sent to London Yearly Meeting. This concern was feelingly opened by Joel Borton and there was a hearty response of approval from the whole meeting with no expression whatever of disapproval or hesitation. The epistle committee was therefore instructed to take the matter under consideration and prepare such a message "if way should seem to them clear." Women's meeting also instructed their portion of the joint committee on epistles to join in a consideration of the proposition. This committee at a later session reported having gone over the whole matter very carefully at several sessions, that their judgment was that it did not

seem best to send a communication to London at this time, and, that "this decision was reached under much feeling of love and fellowship and with some realization of the responsibilities and difficulties of London Yearly Meeting in its relations with various bodies of Friends." In the epistle that was sent out to our six yearly meetings the following was included: "We feel near to all who claim the name of Friends,—who claim it as successors of all those who in the Seventeenth Century were called "Quakers." All of these including those most diverse from ourselves have in varying degrees common traditions, common aims, and common duties. We in these various bodies, as we attend to what light is given us, come to a clearer understanding of each other and grow nearer together. Of late especially, there seem to be manifestations of light which tend to remove differences between us." The members of the epistle committee from the men's meeting were Frank M. Bartram, Joel Borton, R. Barclay Spicer, Arthur M. Dewees, William P. Bancroft, Thaddeus Kenderdine, Charles Saunders, Lukens Webster, Samuel Broomell. The members from the women's meeting included Annie Cooper Lippincott, Matilda E. Janney, Anna Janney Lippincott, Sidney Yarnall, and Ruth Pierce DeCou.

The report of the Philanthropic Committee showed activity in most of the departments of their work, and unusual progress and interest in several of the departments. Those working in the interests of peace had set about with the definite task of rendering themselves more efficient in their field. They had gathered the beginnings of a library for the use of peace workers.

The sub-committee on work among women and children had joined with an association of Friends of the other body in Philadelphia, in the support of a probation officer of the Juvenile Court of the city, and efforts were being made to bring the importance of this work to the attention of Friends generally.

The section on work among colored people had been concerned especially to do all possible toward counteracting the prejudice against the race—a prejudice which seems to be increasing to a dangerous degree. Attention was being called through items and letters in the daily and other papers to the achievements and progress of the race in home building, in education, and to the work of the more advanced in behalf of those of their people for whom concern is felt. This last has been felt to be of especial importance at this time. A settlement for neighborhood work in bringing the more advanced into helpful contact with the others has been established in Philadelphia by a Friend and with the co-operation of several Friendly organizations.

The influence of Friends had been brought to bear in favor of local option bills in Pennsylvania, New Jersey, and Delaware. A bill was passed in Delaware but not in the other States.

The expenses of the Philanthropic Committee for the year had been $672.08. The expenses in connection with the probation officer are $700 a year. Of this we are responsible for half. This is raised by voluntary subscriptions.

The Committee on Education reported having spent during the year $9,000 from the income of the Samuel Jeanes Fund, $1,200 from the income of the Mary Jeanes Fund, and $1,873.44 from the treasury of the Yearly Meeting. This had been used in the maintainance of schools by contributions to their treasuries, to monthly meetings for the aid of individuals, as loans to individuals, for lectures to schools, in the distribution of literature on "subjects moral, scientific and truthful," and in the maintainance of the department of educational interests with a superintendent devoting a definite portion of time to visting the schools and to educational interests generally. Interest had been taken in the newly established department of education at Swarthmore and $500 had been contributed towards its work for the past year. At the request of the Committee William W. Birdsall was appointed a member of it.

The George School Committee reported the completion of the new recitation building which had been named Retford Hall from the birth-place of James Parnell. The last graduating class consisted of five boys and two girls. There were the past year 245 pupils enrolled, of whom 212 were boarders, and 33 day pupils; 261 were members of the Society of Friends, 48 had one parent a member; 111 were girls, and 144 boys. There were 21 teachers, 18 of whom were members of the Society of Friends. The net expenses for the year were $53,906.83, of which $31,988.86 was paid from the tuition, $21,917.97 from the income of endowment funds. The expense for each boarding pupil had been $287.68, for each day pupil $120.27. In the operation of the farm there had been for the year a gain of $87.89.

To fill the vacancies of those members of the George School Committee whose terms expire this year, were appointed: Alice M. Atkinson, Amelia R. Coale, S. Robinson Coale, Mark Penn Cooper, Robert Kenderdine, George C. Maule, Lucy Biddle Lewis, Emma W. Peaslee, Robert L. Pyle, Laura H. Satterthwaite, Laura Foulke, and Benjamin F. Battin.

Full report was made by the Trustees of the

Yearly Meeting of the funds held by them for the meeting.

The First-day School Committee made a report and was continued with exception of several Friends who were released at their own request.

The correspondent for Isolated Friends reported having sent 500 copies of the epistle prepared for the purpose last year. Elizabeth Lloyd was continued as the correspondent.

The committee appointed last year to consider a change in the Discipline proposed by Concord Quarterly Meeting, (that a limited number of the queries should be read at each session of the quarterly meetings instead of reading all of them once a year) reported adversely to the change and the decision was accepted as that of the meeting.

The minutes of the Representative Committee showed that the following sums had been paid out for the repair, improvement or building of meeting houses, from the Samuel Jeanes Fund for that purpose: Centre, $100; Haddonfield, $330; Makefield (for Yardley), $500; Middletown (for Langhorne), $400; Horsham (for Warminster), $121.75; Pilesgrove (for Woodstown), $500; Falls (for Fallsington,) $350; Makefield (for Newtown), $200; Kennett (for Old Kennett), $204.86; Kennett (for Unionville), $302.14; Chester (for Westfield), $2000; Fallowfield (for Ercildoun), $225.00; New Garden, $2000; Randor, $335.

The Representative Committee had petitioned the Board of Directors of the Jamestown Exposition against the proposed military display and had petioned the Pennsylvania Legislature in favor of the Local Option bill.

The reading of the Queries was begun on Fourth-day morning, and continued through the two sessions of Fourth-day, the one sesson of Fifth-day and the greater part of the two sessions of Sixth-day. In connection with the Sixth Query Edward H. Magill proposed that the Yearly Meeting direct the Representative Committee to bring before the representatives of the United States to the coming Hague Conference the desire of Friends that the conference proceed to establish a supreme tribunal of the world for the settlement of international differences. This was approved by the meeting and referred to the Representative Committee; but with the proviso that they should proceed "as way opened."

In answering the Eleventh Query statistics of the First-day schools were given as follows: The whole number of First-day schools is 67, of which 63 are under the care of committees of monthly meetings. There are 552 officers and teachers, of whom 483 are members of the Society of Friends. There are 4271 pupils of whom 2490 are members, and 384 have one parent a member. Of the whole number, 1802 are adults.

The answers of the Twelfth Query gave statistics of the Friends' schools as follows: There are in all 26 schools, with 164 teachers, of whom 79 are members; and 1924 pupils, of whom 349 are members and 131 have one parent a member. The teachers and pupils of 22 of these schools attend mid-week meeting for worship.

The membership of the Yearly Meeting was 10,971, of whom 1,671 are under 21 years of age. The gain in membership during the year was by birth, 55; by certificates from other meetings, 90, by convincement, 128, making a total gain of 273. The loss was: by death, 211, by certificates sent to other meetings, 67, by resignations, etc., 39; making a total loss of 318.

(The "Exercises" of Men's and of Women's Meetings will be published next week.)

R. BARCLAY SPICER.

PHILADELPHIA YEARLY MEETING—EVENING CONFERENCES.

PURITY—TEMPERANCE—TOBACCO.

The meeting on Third-day evening, under the care of the Philanthropic Committee, was presided over by Joel Borton. The first thing on the program was an address by Dr. O. Edward Janney urging the teaching of purity in the schools. While harm may sometimes be done by imparting necessary knowledge injudiciously, much more harm has been done by withholding it altogether. Boys need this teaching more than girls because of our double standard of morals. A home training that inculcates self-control has kept many boys pure who have had no direct teaching, but there are few homes in which such careful training is given. The physiology and hygiene of sex may begin with nature teaching in the lowest grades, and may be continued scientifically throughout the entire school course. Where this has been tried no bad results have followed and much good has been done.

Edward Rawson said that mere knowledge does not keep us straight, and no teacher can teach purity successfully unless he is religious. Lucy Griscom said she had given the kind of teaching asked for with good results. George A. Walton told of the interest taken by a class of East Side boys in New York, in a talk given them on sex physiology by a physician, and the help it was to them.

The second address of the evening was by Isabel G. Shortlidge on Temperance. She thinks we will cure the evil of intemperance step by step. We were discouraged when the prohibitory amendment was defeated in Pennsylvania, but the seed sown during that educational campaign is still bearing fruit. We were disappointed when the Local Option bill did not pass last winter, but we almost

won a victory and all we have to do is to keep right on.

Henry W. Wilbur, speaking upon Tobacco, said that while many smoke without apparent injury to themselves, we know that there is such a thing as the "tobacco heart," and that cancer of the mouth and throat is often caused by smoking; the only sure way to escape these evils is by abstaining from tobacco. No one denies that cigarettes are injurious to boys, and stringent laws against their sale have been enacted in legislative halls blue with smoke. But it is an axiom that boys are imitative, and as long as the men smoke whom they admire the boys will smoke also.

A discussion of both addresses followed, participated in by Isabel G. Shortlidge, David Ferris, Isaac Wilson, William Yarnall, Elizabeth Passmore, Joseph Shortlidge and others.

PEACE.

As Fifth month 18th was the sixth anniversary of the opening of The Hague Court, it was fitting that a meeting should be held in commemoration of this on the evening of the 17th, under the joint care of the Yearly Meeting's Peace Committee and the Universal Peace Union. Jesse H. Holmes presided and Nathan C. Schaeffer, State Superintendent of Public Instruction in Pennsylvania, was the leading speaker. We give a summary of Dr. Schaeffer's address:

The time has come when history should be taught from a more rational standpoint, making the victories of peace appear more glorious than the victories of war. We ought not to minimize the sacrifices of the soldier who fights in defense of his native land, but the orator, the statesman, the philanthropist, the scientist, the physician, should have quite as conspicuous a place in the temple of fame as the general or admiral. Our children should have held before them more just ideals of what makes life worth living. Then they will place Pasteur above Napoleon, the captains of industry higher than the officers of our army and navy, and the philanthropist who builds a palace of peace above the admiral who sinks a fleet.

Patriotism should be so taught as not to make it the meanest of all virtues. The boy who despises the school bully can be led to see how mean it is for a strong nation to attack a weak one. He may be led to say within himself, "I will live for my country, and I will help to create a public sentiment that will make it impossible for it to begin an unjust war." Already public opinion has reached such a stage that wars for tribute, for booty, for ambition, or for territorial aggression, are placed under ban by the international conscience.

Even when war is waged for a principle, or in defense of a down-trodden people, our histories should teach both sides of the question; the Revolutionary War, properly taught, will not lead American boys to hate Englishmen. The children who now have the great battles of the world at their tongues' ends ought rather to know about the 250 cases where international difficulties have been settled by arbitration. Along with the Monroe Doctrine they should learn that during Monroe's administration it was agreed that there should be no war vessels on our great lakes except a few small ones for police purposes; and they should contrast the fortresses on the Rhine with the unguarded boundary line between the United States and Canada. We have had many difficulties with Canada, but having no soldiers on the border we have always settled them without fighting.

It is so difficult in this country to get soldiers to enlist in the army that an effort is now being made to introduce rifle shooting in the public schools, and as peace has become a word to conjure with, they speak of this as a peace measure, ignoring the fact that when skill is developed along a certain direction the tendency is to use that skill. The turning of interest in other channels will lead to the gradual disarmament of nations, and as the armies grow smaller the desire to fight will grow less. When men cease to carry pistols in their hip pockets they learn to settle difficulties peaceably.

The time is coming when the 18th of May will be second only to Christmas in the hearts of the world. Already peace is becoming so popular that even our aggressive President likes to be spoken of as one of its apostles; and we are gradually working up to the ideas of William Penn, who looked into the future and planned a world's parliament.

At the close of this address brief remarks were made by Samuel S. Ash, Charles Paxson, Alfred H. Love, David Ferris, Daniel Batcheller, and Jesse H. Holmes.

ELIZABETH LLOYD.

And yet to the pure in heart, to the quick eye of the trusting soul, the veil of the flesh is rent in twain, the gates of death fly apart and the glory of heaven lies revealed. To the soul that feeds upon the bread of life the outward conventions of religion are no longer needful. Hid with Christ in God, there is for him small place for outward rites, for all experience is a holy baptism, a perpetual supper with the Lord, and all life a sacrifice holy and acceptable unto God.

—*John Wilhelm Rowntree.*

ALCOHOL.

[Presented by Dr. Pusey Heald, of Wilmington, Del., before Philadelphia Yearly Meeting (men), Fifth month, 1907.]

I feel it right at this time to emphasize a thought that I briefly and very imperfectly presented to this meeting one year ago.

It was that the medical profession had taught and the masses accepted an erroneous theory of the value of the necessity for alcoholic medication in the treatment of the sick: that because of this authoritive teaching and widely accepted faith in the efficacy of alcohol, the liquor interests had availed themselves of the opportunity to entrench their forces behind it as a strong bulwark for the defence of their nefarious traffic. Indeed, until overthrown it is seemingly a well-chosen if not impregnable defense.

For, if it be true that alcohol can and does aid the vital powers to overcome and remove the cause of sickness; if it can give strength to the enfeebled invalid; if it in reality be a food, as has even somewhat recently been claimed by some professed scientists: then is the position of the advocates of its use as an occasional beverage strengthened to a degree that perhaps some of us have not fully appreciated.

Consider the very numerous class who have been taught by medical advisers that alcohol materially aided them to recover health when sick, or at least assisted to tide them over a critical period in their illness until other remedies became available or the vital forces could rally for their restoration. How and where are they to draw the line of demarcation, between the degrees of weakness they may subsequently experience from slighter illness or from the weariness from labor, which shall enable them to decide when they may or when they may not resort to alcohol for the relief they think it will give?

Do not our individual observations show that in the majority of such cases, cherishing the faith in the efficacy of the remedy instilled into their minds by accepted authority, they decide to try it again?

Need I dwell for a moment upon the dangerous character of the pathway to which this yielding to the seductive but delusive effect of alcoholic stimulants is the gateway! In like manner the weary laborer returning home from his daily toil remembers as he passes the beer saloon, that when he was recovering from a serious illness, his physician perscribed an alcoholic stimulant as a so-called "tonic" to aid in restoring the strength needed to resume his work. He argues: "I am tired and weak from my work to-day. Why not have a glass of ale, since the doctor said it was helpful when I was weak from illness. I need it to-night". He yields! Who is primarily to blame for the false steps he has taken? Was it not the doctor who taught him to place reliance upon the fictitious semblance of added strength from alcohol.

I confidently affirm that this very commonly accepted belief in the inherent value of alcohol in varied emergencies of human life has been and is to-day a serious obstacle in the way of the advancement of the temperance principles.

The very presence of the question in our Fifth Query: "Are you cautious in their use as a medicine?"—shows conclusively that "Friends" as well as other peoples have recognized this belief in the efficacy of alcohol as a medicine, under guarded care, as a more or less valid one.

Now, dear friends, I feel it to be a conscientious duty to present to this meeting in as brief manner as I can, what I have long held and taught as best I could, to be the real truth in respect to this belief in the virtue of alcohol, whether in sickness, weakness or health.

We are each of us endowed at birth with a given amount of vitality, which will enable us to live a given number of years. We cannot add one iota to this inheritance. We can husband and cherish it by observance of the laws of our being, or we can wastefully expend and squander the precious heritage by violation or deviation from said laws.

Some forty-five years ago the Academy of Sciences of Paris awarded the Montyon prize of twenty-five thousand francs to Messrs. Lallemand, Perrin and Duroy—three noted French scientists —for their work on "The Action of Alcohol and of Anesthetic Agents on the Human System," in which after most exhaustive researches and experiments, they absolutely and conclusively showed "that alcohol is neither respirable, oxidizable, nor digestible, nor in any manner usable in the organic economy, but that it passes through the system unchanged, being eliminated by the lungs, skin and kidneys."

To my knowledge this statement of these scientists has never been refuted.

What then is the *modus operandi* by which the system strives to defend itself against this poison? You have probably observed how quickly the fumes of alcohol are noticeable upon the breath of one who has imbibed it. He may rinse his mouth and throat with much water, but do what he can to hide it, he cannot thwart the effort which nature makes to save him to some degree from the result of his indiscretion through the elimination of a portion of the poison from the vital domain, through the lungs.

So speedily do the defensive and conservative

forces of the organization rally against the enemy which threatens its vital integrity. The alcohol has been, in part, thus quickly absorbed through the coats of the stomach, thrown into the general circulation, carried to the lungs and expelled therefrom as you would eject a rabid dog from your home premises.

Alas that it cannot thus all be ejected before it can be carried to the brain, which suffers so greatly from its presence therein.

At this point I refer again to my statement about the limitation of our vital capital inherited at birth.

You will at once see its appropriate application here. When we partake of nutrition in the form of food, there is necessarily expenditure of vitality in the process of its digestion and assimilation; but there is a full recompense, through the result and addition of the requisite elements of life to the blood and reparation of the waste caused by the normal functional activities of all the bodily organs.

Not so however when the non-usable, non-assimilable alcohol has been ingested. To defend the vital domain from the dire results of its retention, there is a large expenditure of precious vital force in the vigorous effort made to eliminate it, but there is no equivalent—no *quid pro quo* rendered the system for this enforced expenditure of vitality, except indeed it be in the conservation of life.

Aside from that consideration it is so much of the precious life capital utterly wasted, and life thereby shortened.

Dear friends, I am grateful that I've been permitted to pass from under the burden of this message, by its deliverance to this body and I can but hope it may aid in some small measure in lighting the way to further efforts to advance the cause of temperance.

I DO NOT BELIEVE IN FIGHTING.

[An editorial in *Alexander's Magazine*, which circulates largely among colored people and those interested in them, whose editor is Charles Alexander. The following is found copied in the Boston *Transcript*.)

I do not believe in fighting, but the world does; I do not believe in the shot gun as an argument settler, but it is often employed for that purpose and there are men who glory in the use of it. Indeed men are infatuated with the idea that they can make themselves happy by hating, abusing, and killing their kind—by using clubs, knives, revolvers and dynamite against each other. Indeed, the whole world is yet in its fighting period and there seemes to be little use to talk peace. With my feeble voice, I protest against the coming storm, which threatens to burst at any moment; but my protest seems to be useless. Those in power continue to insanely provoke the plain people, the real workers, the true creators of the country's wealth, by unjust treatment, economic proscription, political discrimination, and cruelty; and these plain people, the creators of the country's wealth, most of them ignorant and impecunious Negroes in the Southern States, foolishly and pitilessly seek to revenge themselves by retaliation. As a consequence, there is smoke, and fire, and blood, and death. Race malice and hatred is born of ignorance. Human ignorance is still so dense that men are swayed largely by injurious passions. At every turn, the Negro finds the frown of suspicion and anger, and the forbidding scowl of hate wrinkling the white man's brow. This should not be. Man should love his brother of every race and of every clime. Fighting may force obedience, but it can never force love and confidence and respect and peace.

THE TEACHER'S WISDOM.

The ideal teacher must be in possession of a wealth of accumulated wisdom. These hungry pupils are drawing all their nourishment from us, and have we got it to give? They will be poor, if we are poor; rich if we are wealthy. We are their source of supply. Every time we cut ourselves off from nutrition, we enfeeble them. And how frequently devoted teachers make this mistake! dedicating themselves so to the immediate needs of those about them that they themselves grow thinner each year. We all know" the teacher's face." It is meagre, worn, sacrificial, anxious, powerless. That is exactly the opposite of what it should be. The teacher should be the big bounteous being of the community. Other people may get along tolerably by holding whatever small knowledge comes their way. A moderate stock will pretty well serve their private turn. But that is not our case. Supplying a multitude, we need wealth sufficient for a multitude. We should then be clutching at knowledge on every side. Nothing must escape us. It is a mistake to reject a bit of truth because it lies outside our province. Some day we shall need it.

—*Prof. H. G. Palmer, in the Atlantic.*

THE POLITICAN AND THE REFORMER.

After all, the so-called "slum politician" ventures his success upon an appeal to human sentiment and generosity. This venture often results in an alliance between the popular politician and the humblest citizens, quite as naturally as the reformer who stands for honest business administration usually becomes allied with the type

of business man whose chief concern it is to guard his treasure and to prevent a rise in taxation. The community is again insensibly divided into two camps, the repressed, who is dimly conscious that he has no adequate outlet for his normal life, and the repressive, represented by the cautious, careful citizen holding fast to his own,—once more the conqueror and his humble people.

—*Jane Adams, in "Newer Ideals of Peace,"*

BOOKS AND READING.

In the *Business World* for Second month, J. Russell Smith of the University of Pennsylvania, shows how the growers of tobacco are at the mercy of the Tobacco Trust. In concluding he says: "History does certainly repeat itself. The seventeenth century opened with the settlement of America and a royal tobacco monopoly, when the whole race galled and chaffed under monopolies, against which it soon rebelled in the great English Civil War of Royalist against Roundhead. The seventeenth century monopoly was the creation and the graft of the monarch. These legal monopolies have passed away, but we are still squirming under the burden of another sort of monopoly—the creation of a few forceful citizens acting under the forms of law whose peculiarities are made and pointed out by the corporation lobbyist and the corporation lawyer—that most marvelous pair of corporation pilots, the legalizers of the illegal, the constitutional doers of the unconstitutional."

"INTERNATIONAL" TEXT STUDY.

1907. Lesson No. 22. Sixth month 2d.

MOSES CALLED TO DELIVER ISRAEL.

GOLDEN TEXT.—And he said, Certainly I will be with thee.—Ex. 3:12.

THE SCRIPTURE of the Lesson is Exodus 3:1-14.

The priest of Midian had seven daughters, and one day while Moses was dwelling in that land they came to draw water for their father's flock. The shepherds drove them away, while they watered their own flocks, but Moses stood up and helped them, and they returned with the flock sooner than usual. The kindness of Moses pleased their father, Jethro, and he gave Moses his daughter Zipporah for a wife. Jethro is also spoken of as Reuel, but the latter was the name of his grandfather, and was also a name common in his family.

Word came to Moses that the king of Egypt who was unfriendly to him had died. He knew also that the sufferings of his people had increased and that "their cry came up unto God by reason of the bondage." During the years of his exile Moses had led the life of a shepherd, keeping the flocks of his father-in-law, and he led the flock to Horeb. Some commentators think that Horeb was the name of a district, while Sinai was the name of a mountain peak.

What caused the bush to look as though it was burning is not a matter that concerns us. Most of us, at one time or another, have mistaken the rising moon for a fire. The important thing is the impression that was made upon the mind of Moses. While he was looking with awe upon the burning bush he heard God calling him. He was so fully conscious of the Divine Presence that he took off his shoes, as was the custom with the Hebrews when they entered their temples. The same feeling came to Whittier as he sat in the meeting house at Amesbury, on a Fifth-day morning, and heard the bells ringing for the passage of the constitutional amendment abolishing slavery, and he expressed it in words which showed that he had absorbed the story of Moses:

"Let us kneel:
God's own voice is in that peal,
And this spot is holy ground.
Lord, forgive us; what are we,
That our eyes this glory see,
That our ears have heard the sound!"

With his face covered and the spirit of prayer in his heart, Moses realized the sufferings of his people as never before, and their need of a deliverer.

But he had left Egypt in disgrace, and had since led the simple life of a shepherd. Surely there was nothing that he could do. Then as the voice spoke to him again and again, he heard the promise, "Certainly I will be with thee," and knew that there was no limit to the strength and power of God, from which all the servants of God may draw according to their needs.

The message that Moses was to take to his people was very simple but all-sufficient. "Thus shalt thou say unto the children of Israel, I AM hath sent me unto you." This was but another way of telling them that there was but one power that always had existed and always would exist; the God of Abraham, of Isaac, and of Jacob, had been the God of all the people who lived before their time and would be the God of all those who would come after them. Moses was to go to his people as the messenger sent by this God to tell them how they should find freedom and to lead them out of bondage.

TOPICS FOR ADULT CLASSES:—How God manifests Himself. The Character of Moses.

QUESTIONS FOR INTERMEDIATE CLASSES.—Why was Canaan called "a land flowing with milk and honey?" Find on the map of Canaan, the Hittites, the Amorites, the Perrizzites, the Hivites and the Jebusites. By what name was Jebus, the city of the Jebusites' afterwards known? Why was Whittier so glad when slavery was abolished? The stanza quoted is from "Laus Deo;" what do these two Latin words mean?

FRIENDS' INTELLIGENCER.

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News items for insertion the same week, must reach us not later than Third-day morning; longer articles as much earlier than that as possible.

Address all correspondence to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

PHILADELPHIA, FIFTH MONTH 18, 1907.

SIMPLIFIED BELIEVING.

Whatever may be the claims upon our interest, of a simpler method of spelling our language, it is certainly a matter not only of interest, but for rejoicing, that men are gradually coming to a simpler religious creed. It is reported in a recent issue of the *New York Times*, that in the city of Atlanta the pastor of a local Christian Church made application for membership in the Evangelical Ministers' Association. In considering the admission of this applicant, it came to light that membership in the Association required assent to belief in the total depravity of man. To this belief the applicant could not subscribe. The outcome of the discussion "long and sharp" which followed was a resolution in which "a belief in the doctrine of total depravity as a requisite to membership in the association and as an essential to membership in the churches represented was abandoned. Several of the leading clergymen of Atlanta churches took leading part in the debate and supported the resolution."

Truly it may be said: "The people that walked in darkness have seen a great light . . . . upon them hath the light shined." Possibly the doctrine of the total depravity of the human soul grew out of the humility of the men who formulated the creed; but they did not think of the reproach it must cast upon the Divine Creator. Nor did they foresee the bondage which they were preparing for ages yet unborn. To be heir to a creed formulated by men that "the heart is deceitful above all things and desperately wicked," that "there is no health in us;" that the depraved work of the Creator has to be supplemented by an elaborate and mysterious system of *belief*, is to be seriously handicapped for the business of life. While the intellect has long been held in bondage to this inheritance from the past, the heart of the race which is conscious of saving health in its relation to the Divine, has steadfastly held on its way forward and upward.

It is an occasion for rejoicing, that a new centre of light and freedom has been established.

The 18th of this month, the anniversary of the opening of The Hague Court, has been designated as "Peace Day" and is already being observed in many schools. The following instructions were sent to the principals of the schools of Philadelphia by the City Superintendent, Dr. M. G. Brumbaugh, in regard to exercises to be held the day before, as the 18th fell on Seventh-day this year; "These exercises, relating to the general doctrine of peace, are to be such as in your judgment will best create an interest in this important principle. The wide-spread interest in the Peace movement, the approaching conference at The Hague, the general recognition of the value of peace as a promoter of civilization, and the great significance of the principles of peace in the lives of all our people, should be laid before the children clearly and impressively." With the school superintendents of Philadelphia and Pennsylvania using their influence for the teaching of peace in the schools, there must soon be a decided increase of peace sentiment in the state founded by William Penn.

Those who have fallen most completely under the spell of fortune-hunting, and have been consumed by the fever of a pursuit which dries up the very sources of spiritual life, can no longer be blind to the fact that when great wealth ceases to be associated with character, honor, genius, or public respect, it is a very shabby substitute for the thing men once held it to be. . . Young men especially begin to see clearly that the wealth which cannot buy honor, confidence, influence, and respect is only another form of property. No fortune is worth possessing for which a man is compelled to pay in integrity, fineness of soul, free development of his nature, or that spiritual happiness which comes not from what we get, but from what we give.—*The Outlook.*

It is profoundly true that God does call his servant unexpectedly in the presence of a congregation, and bid him speak unprepared. We may rejoice that Friends have never minimized that supreme prophetic gift. It is also true that no minister can rightly speak without a strong conviction when he rises that what he says is in season. But the deduction that there can be no call during the week, and no right preparation of the message, is wholly inadmissible. God works in many ways, and Friends living in the freedom of the Spirit should be the last to maintain such an artificial limitation.

—*John Wilhelm Rowntree.*

COLLEGE PARK ASSOCIATION OF FRIENDS.

The Thirty-sixth Semi-annual Meeting of the College Park Association of Friends, was held at their meeting house on Morse street, College Park, Cal., Fourth month 27th, 1907.

As it was announced in the morning that a number from Palo Alto who desired to attend would be prevented by absence from the city, or other engagements, it was thought the meeting would be smaller that usual. But the day was ideal, and early trains brought Friends from Berkeley, San Francisco, Palo Alto, and nearer towns, until nearly every seat was occupied. The meeting for worship at ten o'clock began with a period of silence which no one seemed in a hurry to break. Hannah E. Bean spoke first, followed by Pliny R. Goddard, whose text was from Paul's sermon to the Athenians: "The God whom ye ignorantly worship, Him declare I unto you."

Dr. A. T. Murray, from Stanford University, preached a most interesting sermon on "The Fellowship of Suffering." Elizabeth Shelley and Joel Bean offered prayer, Maria Freeman Gray, of San Francisco, a member of Race Street meeting, Phila., and a prominent worker in the cause of peace; John and Hattie Riley, Walter Vail and others, ten in all, offered spoken testimony or prayer. Among the speakers were six ministers. Besides others all the branches of the Society of Friends were represented in the meeting and "in prayer and supplication they all appeared with one accord in one place," and not only contributed to the interest, but acknowledged they were helped by the meeting. From 11.30 to 12 was a business session. Eliazbeth Shelley, recording clerk, read the minutes of the last meeting, bringing the business of that session vividly before the meeting. Wilhelmina Bell Jones, corresponding secretary, reported letters written to scattered members and read letters received in response, with messages of love, and expressing regret in not being able to attend the meeting. Some of these from far countries, in their warmth of love and interest seemed like old fashioned yearly meeting epistles. The minute sent out embodying the exercises of that last meeting, was acknowledged as helpful by Friends in England. The usual reports of the Indian, Japanese, and Missionary Committees were presented. A Sabbath school from the country sent in five dollars for the Ramallah School. From 12 to 1.15 was given to lunch and social mingling. It is said fifty or more sat down to lunch in the dining room annex, or outside under the trees. In the afternoon the program was as follows:

After a brief pause all rose and repeated in concert the first Psalm; "Isaac Penington, The Mystic," by Hannah E. Bean; recitation, Abby Roberts; "Edward Burrough, The Slum Worker;" George H. Jones; "The Work of the International Reform Bureau," Elizabeth R. Shelly; recitation, "What Shall We Do To-day?" Sarah T. Walton. The recitations were beautifully rendered, and the papers were well prepared and exceedingly interesting, and each solicited a lively discussion in which more than a dozen took part.

Several from Berkeley and San Francisco remained over for meeting on First-day, in which Pliny Goddard and Maria Freeman Gray, with others, had acceptable service in ministry. All felt that the meeting was one of favor and helpfulness.

JAMES BEAN.

THE CHILD OF THE TWENTIETH CENTURY

[Address by O. Edward Janney at the annual meeting of the American Purity Alliance, First month 12th, 1907.]

The century of great mechanical achievement passed with ringing of the bells on New Year's morn, 1900. Then was introduced the new century; a century destined to advancement in morals, in culture, in religious feeling; a century for the study of great questions and for the solving of some of them.

Now, as the child is father to the man, this great work, if it is to be done at all, must be done by those who are now children and those who shall be born in the first third of this century. The child of the present and the immediate future, becomes the most important fact in the world; and that which concerns the nature and development of the child demands our most serious consideration.

It has been said and often repeated that the hand that rocks the cradle rules the world; but this is true only so long as the world remains in the cradle. Just as soon as the world gets on its legs, it walks out of the mother's home and influence into the father's street and its influence. The education of the child in the home, in the school and in the street, is second to no other problem in importance.

I do not agree with our strenuous President in his attitude on race suicide. It is not that we need more men in this country, but better men. There is a dead level of mediocrity, selfishness and immorality.

Like rocks in the sea, rise up the rugged characters of many noble men and women, but everywhere there is more water than rocks. Some benign yet powerful force is needed that shall say, "Let the dry land appear!" and, rising from the sea of mediocrity there shall appear multitudes of islands, fruitful and beautiful, and the earth shall shine with a glory never before known.

But at present we cannot contemplate the train-

ing that children receive, without obtaining some very distinct impressions. There are many who get no education at all. This class is found in both city and country, the proportion to those educated rising where the general level of culture is low, as in the cotton fields of the South. However much we may pride ourselves on our advancement in civilization, it is yet true that there are many coming up from childhood who, like Topsy, "just growed."

Child labor has much to do with this; so has the too small number and inadequate provision of school houses; but the great energy now being exerted to improve these conditions will have its effect.

A much more serious condition than even this is the inadequate character of the instruction received by millions of children. The aim of education should be the creation of serviceable character. The return which the child should make to the State for the free education it has received, is good citizenship. Yet we find a vast amount of either indifference to civic duties, or else actual hostility to the best interests of the State.

The public school is too generally a part of the machine, and the product is machine made. At the end of the high school course, if they do not drop off earlier, the pupils leave school fairly well drilled in the three R's, but with almost no preparation for the terrible struggle into which they must now at once plunge. The situation is quite comparable to the Indian plan of ascertaining the qualities of a baby, by throwing him into the river. If he swims, he will be a good warrior; if he sinks—the tribe is well rid of him.

By the present system of education the moral side of the nature of the boy or girl is only slightly and apparently incidentally developed. Too often the morals are perverted through the companionship of vulgar fellow-scholars. In proof of this, if proof were needed, you have only to read an article by Judge Ben B. Lindsay in the January number of the *Ladies' Home Journal*, in which he shows that boys and girls from good families in Denver were already spoiled at the age of eight, to the surprise and consternation of their parents when informed. As in Denver, so in other places.

Judge Lindsay cannot be said to be hysterical or sensational, and the plain facts he relates should create a prompt change of attitude of parents toward their children, and of teachers toward their charges.

It would seem that the great mistake in the schools is that religion is not taught. Religion, not sectarianism; religion, in its broad sense. It was a stupid and blind response to bigotry that expelled the Bible from the public school;—a bigotry as great on the part of the agnostic, as on the part of the sectarian.

The reading and study of the Bible is a necessary part of education without which a part of the character remains undeveloped, greatly to the loss of the individual and of society.

What are the temptations and dangers that young men and women must meet when they leave school and enter life? Temptations to untruth, to dishonesty, to immoral relations between men and women.

Now, what teaching has the average young man received, either from parent or teacher, that will enable him to pass unscathed through the last and greatest of these dangers? Practically none. Horace Mann, the great educator, says: "I was taught all about the motions of the planets as carefully as though they would have been in danger of getting off the track if I had not known how to contract their orbits, but about my own organization I was left in profound ignorance."

Many and many a young man, injured in morals and in health, has expressed bitter regret that neither parent, nor teacher, nor friend had warned him of the danger ahead. Many a young woman, too late, has mourned her want of that knowledge of the world which her mother should have given her.

On the other hand, I heard Dr. Luther Gulick say the other day, that many young men who had reached full manhood with sound morals, had received adequate instruction from those who had charge of them in early youth.

Such facts as these should go a long way toward removing that objection, which is a prejudice, that remains obstinately in the minds of parents, that they may do harm by such teaching. The danger from giving instruction is minute; the danger of not telling is great and fatal.

Let it never be forgotten that young people have great curiosity and will make inquiries. Let them get the truth from parents and teachers and not in a vicious and secret way from the vulgar.

GRANVILLE AND EASTON HALF-YEARLY MEETING.

Granville and Easton Half-Yearly Meeting was held in Friends' meeting house, Granville, N. Y., Fifth month 18th, 19th, and 20th. Two public meetings were held on First-day and were well attended. We were greatly favored with the company of Isaac Wilson of Canada. In the morning he spoke from the text, "Who do ye say that I am?" Jesus cared little what others said, but wished to learn what His disciples understood of Him and His mission. Peter's answer and Jesus' reply,

'Upon this rock,'' etc., contains a great truth.

The rock of revelation—the source of Peter's knowledge, is the rock upon which the church must be built. Jesus referred to no sect, but included all who obeyed him and did his will.

It is not what we say, but what we think and are that is important. ''As a man thinketh in his heart so is he.'' If we have been ever so mistaken and thoughtless we may yet come to a knowledge of the truth by submitting our reason and all our mental consciousness to the divine. We can be taught; if we could not, what would our religion be to us? We must come to know the truth as we must know anything that is to be of use to us. We must be raised onward and upward by the living spirit nearer to the standard of Jesus. The holy ghost, grace of God, or whatever name we give to the ''Comforter,'' Jesus promised to send to be with us forever, will give us all the understanding of the Scripture we need for our welfare and salvation. With such a God, such a Christ and such teachings we may attain to that condition when we will be able to know and to do all that is required of us, and to say no to all temptation. Aaron Flansburg spoke from the same text as Isaac Wilson and said a Christian must be one not only in church but in daily life and work wherever it may find us. Life is a warfare but if we become partakers of this nature we shall be able to overcome all evil. We are judged not by outward deeds but by the condition of heart and soul. We may so live as to attain that better life with loved ones gone before in the ''House not made with hands.'' G. Myron Allen quoted the words of George Fox, ''Mind the light,'' and said those three words comprised the sum and substance of religion.

In the afternoon meeting Isaac Wilson preached on the ''Mastery of Self.'' As a child grows in knowledge, so he grows in responsibility. If he has Christian parents who teach him self control he will grow up better fortified for life. Every one is responsible to God for overcoming the world as far as his portion lies, and no one can do it for him. Every one is responsible for the influence which he or she has upon those with whom they come in contact. ''Do well and thou shalt be accepted'' is all that is required of us. We know this in our hearts when, after wrong-doing we seek to hide among the trees of the garden. Sin is not inherited but is original in the heart as the result of uncontrolled passions. When one returns from evil ways to God, he experiences conversion or resurrection as Jesus taught.

In Jesus' miraculous cures, something was required from others—cooperation, or rather, obedience. And today if we would receive from Him, we must do our part by faith and obedience. He who controls his own desires and is master of himself, is the man so needed in the church, the nation and the world. If the seed of the divine kingdom has been sown in our hearts, and we have cultivated it, we shall be fitted for all that may be before us. If we come to Him humbly we shall be raised to a higher level and be able to say, "I know that my Redeemer liveth.'' Joseph Lawton exhorted all to look upon the bright side of things, saying that often the things that seemed such trials proved blessings in the end. Cynthia Parker expressed thankfulness for the meeting and being able to attend. After prayer from Isaac Wilson and Aaron Flansburg the meeting closed.

Second-day, Isaac Wilson preached a deep and instructive sermon from the Lord's words to Peter on the ''keys of the kingdom,'' and showed how the ''keys'' are the ability' freely given to all, which enables them to do the work allotted them, which can be done by no other, and to work out their salvation. Not key, but keys to signify the various opportunities, different duties and variety of environment of individuals. With free will we are free agents and have in our own hands the making of heaven or hell for ourselves. But he is a slave and bondsman who chooses the wrong. We should yield more to the little impressions which too often we deem of no account, but which may be little keys, the using of which will bring great reward—a heaven on earth, and such heaven must continue as long as God is unchangeable, and we need not doubt of its continuity. ''And what is right I will give you.'' A. Flansburg called our attention to Joseph as a beautiful type of Jesus, and said that in our warfare with darkness and light we may attain to the joy and perfection which is eternal.

L. J. M.

GARDEN AND CRADLE.

When our babe he goeth walking in his garden,
Around his tinkling feet the sunbeams play;
The posies they are good to him,
And bow them as they should to him,
As fareth he upon his kingly way;
And birdlings of the wood to him
Make music, gentle music, all the day,
When our babe he goeth walking in his garden.

When our babe he goeth swinging in his cradle,
Then the night it looketh ever sweetly down;
The little stars are kind to him,
The moon she hath a mind to him
And layeth on his head a golden crown;
And singeth then the wind to him
A song, the gentle song of Bethlem-town,
When our babe he goeth swinging in his cradle.

—*Eugene Field.*

BIRTHS.

EASTBURN.—At Rockland, Del., Fifth month 19th., 1907, to Oliver Wilson and Marion E. Evans Eastburn, a son, who is named Oliver Wilson Eastburn, 3rd.

ROBERTS.—At Moorestown, N. J., Fifth month 14th, 1907, to Elizabeth Page Hooton and Horace Roberts, a daughter, who is named Mary Hooton Roberts.

DEATHS.

BARNES.—At White Plains, N. Y., Fourth month 27th, 1907, Esther S., widow of Stephen Barnes in her 82nd year. Touching and beautiful tributes were paid to her unselfish and upright character, by Joel Borton, Robert Barnes, and Samuel Willets. She was a devoted wife and mother. She is survived by a son and daughter, who administered to her every want. She passed away as gently as a leaf that left the bough to which it long had clung. Thus peaceful was her death.

BOND.—At the Friends' Home, Norristown, Pa. on Fifth month 3d, 1907, after a short illness, Rachel W. Bond, widow of the late Charles Bond,, a minister and a member of Gynedd Monthly Meeting; in the 81st year of her age. She had often expressed a willingness to be released and a desire to join her loved ones gone before.

BROWN.—At his home near Peach Bottom, Lancaster county, Pa., Fourth month 24th, 1907, Alfred M. Brown, in the 77th year of his age. Interment at Penn Hill Friends' burying ground.

NOTES AND ANNOUNCEMENTS.

Mary Bentley Thomas, appointed Superintendent of Equal Rights for Women by the Philanthropic Committee of the Friends' General Conference, has an able affirmative answer to the question, "Shall Women Vote?" in the *Montgomery Press*, published at Kensington, Md. It was read at the recent meeting of the Montgomery County Federation of Womens' Clubs.

On the 24th of Fourth month, students assembled at Woodbrooke Settlement for the opening of the Summer term. This terms' enrollment numbers more than that of any previous, and is quite as international as any other, there being in addition to the English, a Dutchman, four Norwegians, a Dane, and (greatest curiosities of all) five Americans, four representatives of two Societies of Friends, the fifth scattering. The lectures began on the 25th. Our six lecturers are giving among them eighteen lectures a week, covering Biblical exegesis, theology, philosophy of religion, ethics, economics, and history. Each Monday morning Dr. Harris gives a lecture-sermon on some aspect of the spiritual life, which together with his lectures on the Book of Hebrews are undoubtedly the most popular with the students. Classes have been formed for the study of Syriac, Hebrew, Greek, Latin, French, German, and "American." The first part of our bi-weekly Sunday afternoon lectures was given, Fourth month 28th, by H. Cubbon, M. A., Warden of Mansfield House University Settlement, London; who discoursed upon "The Aims and Ideals of the University Settlement." Although themselves new, our Wardens, Isaac and Mary Braithwaite have speedily made all new-comers at home, and have had no small part in shaping our many diverse personalities into one harmonious family, the life of which is a daily demonstration of the practability of Christian ideals in social life.

Woodbrooke, Fifth month 6th. J. Byron Deacon.

Some money has already been received toward the building of a meeting house in Pasadena, and no doubt there will be more responses soon. Friends living west of the Rocky Mountains should send their contributions to Mary S. Howell, Box 253, Pasadena, Cal. Others may send to the Secretary for the Advancement of Friends' Principles, Henry W. Wilbur, 140 N. 15th St., Philadelphia, all checks being made payable to Susan W. Janney, the treasurer of the committee. As arrangements are being made for a Friends' Conference in Pasadena on Seventh month 7 and 8th, all Friends who are expecting to attend the National Educational Association in Los Angeles the following week are requested to inform Henry W. Wilbur of their prospect without delay.

As a place of holding the next Conference the Winona Assembly grounds at Warsaw, Indiana, are particularly well-adapted, situated on the shore of Winona Lake, a beautiful sheet of water eight miles long and from one to four wide, well supplied with steam and row boats. A large park of native forest trees always kept in good condition, an immense auditorium, as well as a number of smaller assembly rooms, and hotel accommodations for two thousand guests without crowding, make the place desirable. Warsaw is on the main line of the Pennsylvania Railroad from Pittsburg to Chicago, and a branch of the New Central from Indianapolis to Michigan. It has been ten years since the conference was held in the West, and a meeting here would be an event that would serve to awaken western Friends to renewed zeal, and greatly strengthen the Society, and members too, so far removed from its active centre.

Portland, Ind. William Griest.

Friends expecting to attend the business meetings of the Central Committee of Friends' General Conference, at the Park View Hotel, Asbury Park, N. J., should engage accommodations as per notice in the *Intelligencer* last week, before Sixth month 10th, of Harry A. Hawkins, 373 W. 123rd St., New York City.

Any member of the Committee who is unable to attend is asked to see that some Friend attends in his or her place. All Friends who are interested in the work of the General Conference, whether members of the Committee or not, are invited to join in its deliberations at this time.

In reviewing Edward H. Magill's autobiography, "Sixty-five Years in the Life of a Teacher," Henry Stanley Newman says, in a recent number of *The Friend* (London) : "But the great value of the book is found not simply in its advice to teachers. It is much more in its instructive narrative of the history of Swarthmore College, of which President Magill was for many years the ruling spirit. The college was opened in 1869, and being but 10 miles from Haverford, there has always been a strong bond of sympathetic interest between the two colleges. The two colleges continued to feel that it was their place to do what they could to heal the wounds caused by the division of the Society of Friends in 1827. The same feeling continues to this day. These two leading colleges of the two branches of our Society have done much toward the restoration of harmony, which was so sadly broken by the separation of 1827."—*The American Friend.*

YOUNG FRIENDS OF PHILADELPHIA.

Owing to the time of the regular meeting of the Association coming Yearly Meeting week, the next meeting and the last of the season, will be held in the Auditorium,

15th and Cherry streets, on Second-day, Fifth month 27th, at 8 P. M. Program: "Resolved that the present conditions demand of Friends the proselyting methods of George Fox's day." Affirmative: Ethel Gates Coates, Maurice Hansell, and George P. Eavenson. Negative: Ellis W. Bacon, Lucy M. Griscom, and Frederick F. Windle.

NEW YORK YEARLY MEETING.

Full program of the Yearly Meeting week appeared in last week's issue.

The meeting for worship on First-day afternoon is at 4 p. m. instead of 4.30 as wrongly announced last week.

The First-day School Association meets Seventh-day evening at 7.30. The discussion on "Need for the First-day School" will be opened by George A. Walton, of Columbia University.

The exercises of the First-day schools will be at 3 o'clock First-day afternoon.

First-day evening will be the final meeting for the year of New York and Brooklyn Young Friends' Association; to which all attending the Yearly Meeting are invited. The general topic for the year has been "Great World Movements and Their Enduring Influence." The subject for this meeting will be a summing up of the "Enduring Influences." The discussion will be introduced in a paper by Henry M. Haviland of Brooklyn.

Each morning of the week except Fourth-day, there will be a devotional meeting at 9 o'clock.

On Second-day evening will be the annual educational meeting. The address will be by Dr. Luther H. Gulick of the New York School of Pedagogy, on "Mental Hygiene and School Life."

The annual philanthropic meeting Third-day evening will be addressed by Professor Kelley Miller, of Howard University, Washington, D. C., on "Education of the Colored People."

On Fourth-day afternoon the Yearly Meeting's Committee for the Advancement of Friends' Principles will hold a public meeting at 3 o'clock. President Isaac Sharpless of Haverford College will speak on "Friendly Propaganda among Non-Friends." There will be a general discussion.

Fourth-day evening Rabbi S. S. Wise will make the address on "Peace and Arbitration."

After the close of Yearly Meeting on Fifth-day evening there will be a social gathering, which all are invited to join in.

The annual excursion of the New York and Brooklyn First-day Schools will be on Seventh-day.

THE PHILADELPHIA MEETINGS.

From Sixth month to Ninth month, inclusive, the meetings at 17th and Girard Ave., and 35th and Lancaster Ave. (West Phila.) will be at 10.30 a.m. instead of 11 a.m., the First-day schools not being in session during these months.

SWARTHMORE COLLEGE NOTES.

Dr. and Mrs. William I. Hull and Mrs. Clothier sailed from New York last Third-day for quite an extensive European tour. Professor and Mrs. Price and Dr. and Mrs. Speakman gave teas last week in honor of the party before they sailed.

Dr. Miller has returned to College after several days absence in attending the funeral of his father who was buried on the 13th.

The *Phoenix* Staff has recently announced its elections for next year. Fred M. Simmons is to be editor-in-chief with Henry C. Field and Grace Maxwell as associates, together with quite a large staff of assistants.

Superintendent Chester Roberts is spending a week of much needed rest with a party of six at Buck Hill Falls. The Superintendent is a busy man and is seldom seen away from his office at the College.

Professor Paul M. Pearson will speak in meeting on First-day next.

The following is the program of Commencement Exercises for this year:

Sixth-day, Sixth month 7th, 2 p.m. Meeting of Board of Managers.

Seventh-day, Sixth month 8th, 6 p.m. Undergraduate Class Suppers.

First-day, Sixth month 9th, 10.30 a.m. Baccalaureate Sermon by President Swain.—Meeting House. 8 p.m. Singing of Hymns.—Parrish Hall.

Second-day, Sixth month 10th, Senior Class Day, 2.30 p. m. Class Day Exercises.—Parrish Hall. 4 p.m. Ivy Exercises—Library Building. 6.30 p.m. Shakespearian Play, Senior Class, "Midsummer Nights' Dream"—on the Green. 8.30 p.m. Faculty Reception for Class of 1907—Parrish Hall.

Third-day, Sixth month 11th, Alumni Day, 9.30 a.m. Fraternity Meetings and Reunions. 11 a.m. Annual Business meeting of Alumni Association. 1 p.m. Luncheon. 2.30 p.m. Men Graduates and Ex-students meeting, Hall Gymnasium. 3 p.m. Procession leaves Hall Gymasium for Whittier Field. 3.15 p.m. Lacrosse Game between Swarthmore and Philadelphia Lacrosse Club. 6 p.m. Alumni Supper on the Campus. Class reunions of '77, '82, '85, '87, '92, '97, '02, and '05 on the Campus. 8 p.m. Songs, speeches, etc. steps of Parrish Hall.

Fourth-day, Sixth month 12th, Commencement Day, 10.30 a.m. Managers, Faculty and Graduating Class meet in Somerville Hall in Academic Costume. 10.45 a.m. Academic Procession starts from Somerville Hall. 11 a.m. Commencement Address by Thomas Frederick Crane, A.M., Litt. D., Dean of the University Faculty, Cornell University. Conferring of Degrees by the President of the College.

FRIENDS' ASSOCIATIONS.

MICKLETON, N. J.—The regular meeting of the Young Friends' Association, held at the meeting house Fifth month 5th, was opened by the president reading from the 3rd chapter of Proverbs, followed by the secretary reading "The Legend Beautiful" from "Glimpses Through Life's Windows." Edwin A. Holmes read from the life of Isaac T. Hopper "The Umbrella Girl." Edward Borden gave the Current Topics. As the Literary program was to be devoted to Dr. Henry Van Dyke, Annie W. Heritage gave us selections from his life, followed by a review of "The Ruling Passion" by Anna H. Pancoast. Jessie E. Brown recited "A Handful of Clay" from "The Blue Flower." Florence B. Stackhouse recited "The Legend of the Vain King." Following these, Mabel B. Haines read "Another Chance." This completing our program, assignments were made, and Benjamin C. Heritage appointed to give a report of the evening meetings of Yearly Meeting at our next meeting. We then adjourned to meet Sixth month 2nd, 1907. Number present 43.

ANNA H. PANCOAST, *Secy.*

NEW GARDEN, PA.—The Young Friends' Association of New Garden met Fifth month 5th, at the home of Frank Reynolds. The president opened the meeting by reading the 5th chapter of St. Matthew, which was followed by sing-

ing of a hymn. S. Anna Chandler read an original paper on "Company" containing many helpful suggestions. Taylor W. Richards read the paper on history, taking the life of Howard M. Jenkins as his subject. I. Frank Chandler read a paper, "Order is Heaven's First Law" giving reasons for the Book of Discipline, etc. Anna M. Cooper read "Self and Neighbor" and Sara Reynolds gave a recitation. Nathan P. Walton said, in answer to a referred question, "In thy opinion should any of the Queries be changed?" "I had no idea Friends had such a beautiful theology until my recent study of the Discipline to answer this question; its searching questions, pointed right at me. In New Garden we need to emphasize 'the hour', but it is not necessary to inquire for 'becoming behavior.'" The 3rd Query was spoken of, and a general discussion followed. Elwood Nichols, a visitor, gave a short talk, extending encouragement in our work. After singing "God Be with You till We Meet Again" and a short silence, we adjourned, to meet Fifth month 26th in joint session with London Grove Friends' Association at the home of Robert L. Pyle, New Garden furnishing the program.

EVA S. RICHARDS, *Secy.*

NEWTOWN, PA.—The Association convened on the evening of Fifth month 8th, the vice-president, Ellie B. Janney, opening the meeting with a scripture reading. Anna E. Worthington read a paper on "The Birds," which was a recounting of personal observations of the habits and songs of the birds we have with us here. It seemed like taking us with her into the great "Out of Doors." The question: "Is probation or education the end of life?" was answered by Mary E. Wilson in a talk. She said in part, probation aims to make this life a preparation for the life to come and is the doctrine largely accepted by the early Church, even to the performance of penance if by forgetfulness they had put the after-world out of thought. Education means the development of our physical, spiritual and mental powers, so that we may do effective work for the betterment of our kind. Evan T. Worthington read from the London Book of Discipline selections from Christian Practice as spoken of in the different entries, the earliest being 1692, the latest 1857. An acceptable recitation on "The Ocean" was given by Isaac Brown, and a reading by Margaret Ritter on "The Force of Example." Esther Slack gave for Current Topics very full selections from the reports of the recent Peace Conference held at New York—some discussion following. Question for consideration at the next meeting, the 12th, of Sixth month is, "Why are so many regular attenders of our meeting non-members?" S. J. R.

CHESTER, PA.—Chester Friends' Association was held at the Meeting House, on the 10 inst. After a period of silence, meeting was opened with the reading of the 57th Psalm, by Eliza L. Dutton. A very interesting paper on the life of "Moses" was read by our president Oscar Stevenson. One of the topics of "Current Events" referred to the coming meeting of the "Hague Peace Tribunal" and stated that the public schools of Chester intended having exercises in commemoration of it. Sarah B. Flitcraft in a short talk explained the "Duties of the Overseers" of a meeting; an important one was visiting the members of the meeting more. A recitation was give by Lillian Hewes entitled "Sandalphon." A few moments' silence was observed before adjournment.

ANNA M. WOOD, *Secy.*

BLOOMFIELD, CAN.—Friends' Association opened by observing a few moments of silence, after which a hymn was sung. Twenty responded to the roll call. The appointed reader being absent, Ella Cooper read a poem entitled "Here and Now," written by Ella Wheeler Wilcox. This selection brought out the thought that right here and now we are placed, and right here and now let us plunge into the battle of life and study its perplexities. The Bible Discussion was carried on by a short reading from Dr. Sunderland and a few remarks by friends. Fred Cooper read a good piece reminding us that it is easier to control any member of the body than the tongue.

After a short period of social intercourse Herbert Cooper gave an address—subject: "The Home Life, and Can We Improve It?" The thought presented was excellent. It would be well for us to study our own natures and that of home companions, than add to this elimination of selfishness from the home. As the years go by we are more and more impressed with the fact that a good home is a very precious possession. Friends responded with remarks of appreciation of our friends' noble sentiments. Charlotte Talcott appropriately called our attention to the name of John Howard Payne who wrote, "Home Sweet Home," the beautiful song which has endeared him to the hearts of the people.

FILONA BARKER, *Secy.*

YORK, PA.—The Friends' Meeting at York, Pa., was attended on the 19th by Dr. O. Edward Janney of Baltimore. Notwithstanding the rainy weather the Meeting was very well attended and was felt to be a season of spiritual refreshing. The speaker said in part, "Each individual in the world may be a child of God if he will. If the seed of Divine light within us is cultivated and allowed to grow, we may become plants of great usefulness. Just as in the days of the great Hebrew prophets we may realize the wonderful converting power of the spirit of God. He emphasized the thought that no one can estimate the extent of influence of one person. A kindly word at the right moment may change the whole current of a life. Do not become discouraged and think it is not worth while to try to do right, but think for a moment that our lives are being watched by some one and we must be true guides.

We feel that these appointed meetings which have been held once a month during the past winter and spring have been a means of creating a deeper interest in Friendly affairs throughout the neighborhood. B. K. C.

NORRISTOWN, PA.—The regular meeting of the Friends' Association was held in the meeting house, Fifth month 19th, 1907. The Scripture reading was given by Ellen L. Thomas. Edith Williams followed with a recitation. Under the head of Current Topics, Martha Simpson read some very interesting articles. Mary R. Livezey answered the questions "How are Meetings established and discontinued? By what authority and method?" Most of the time was given to Eleanor D. Wood who addressed the meeting on "How the Bible came down to us," which was most instructive and enjoyed by all. She answered also several questions very clearly which were asked about her subject. After a short silence the meeting concluded to meet Sixth month 16th, 1907.

BERTHA SLINGLUFF HARRY, *Secy.*

SOLEBURY, PA.—The last meeting of Solebury, Pa., Young Friends' Association until next fall convened on the 12th in the meeting house at the rise of the morning meeting. Walter W. Ely presided, with Ethel C. Fell, secretary. After silent devotion and the reading of the 19th Psalm, Ethel C. Fell gave a resume of the last meeting. Edna Wood read that portion of the Discipline which advises simplicity in mode of living, speech, and apparel.

William W. Hurley gave a number of very interesting

incidents selected from Edward H. Magill's "Sixty Years in the Life of a Teacher." Dr. G. M. Marshall discussed current events and thought that the recent uprising in India was due to the severe methods used by England. The speaker favored the course pursued by the United States towards the southern islands, it tending to better results. Reuben M. Price continued the topic at length and said if each person learned to fully govern self, all needed independence would be secured. An interesting historic sketch of the home of Wm. Penn, in the Manor, was read by John S. Williams.

Solebury First-day school reopened on Fifth month 19th, with Achsah L. Hurley superintendent, and Agnes S. Williams assistant.

JOEL BEAN TO HANNAH L. NEALL.

Dear Hannah Neall, Thy lively letter,
Sounds as if thou was feeling better,
If such was not the cause with thee,
It had such an effect on me.
For 'tis a cheering, happy thing
When mind can take an upward spring
And for the moment triumphing
Over the hills of flesh and time,
Can turn the prose of life to rhyme,—
Reviving in old age its prime.

Our morning papers' headlines flame,
With San Francisco's crime and shame.
We should be moved to-day to pity
The dwellers in your wicked City,
If all our towns were not akin
To yours, in plots and schemes of sin.

I will not think that this revealing
Of wholesale public graft and stealing,
With all that lies beneath the curse,
Proves that the world is growing worse.
The "Light of the World," is shining still
In many a "city set on a hill,"
And the "Salt of the Earth" makes sweet and pure,
Hearts and homes in places obscure.

These rains so prolonged, and these clouds so drear,
Would depress us indeed were it not for the cheer,
Of the firesides within, and the comforts of home;
And companions that brighten, and letters that come,
And the choicest of books of the present and past,
And the surety we have, that these clouds will not last,
For over them all is the sun shining bright,
Tho' for days and for weeks he is hid from our sight.
The winter at last will give place to the Spring,
And after Lent, Easter the seasons will bring.

So let Faith and Hope into regions above
Bear us up as on wings, in the wafting of love?
Thine:— J. B.

San Jose, 3-4-07.

CALENDAR OF MEETINGS, ETC.

[In sending in notices for the Calendar they should be put in the usual form, so that they need not be rewritten. They must be in not later than Third-day morning.]

5th mo. 25th (7th-day).—Blue River Quarterly Meeting, at Blue River (near Salem, Ind.), at 10 a.m. Ministers and Elders, day before, at 2 p.m.

5th mo. 25th (7th-day).—First-day School Union of Nottingham Quarterly Meeting, at Oxford, Pa., at 10.30 a. m. and 1.30 p. m. Papers on "Training for First-day School Workers," "The Duty of the Teacher," "Impressing Children with Importance of Applying Christian Principles to Business," by members of the First-day Schools of Oxford, East Nottingham, Little Britain, East Land, West Nottingham. Address by R. Barclay Spicer on "Religious Education through Fellowship."

5th mo. 26th (1st-day)—Appointed meeting at old Radnor meeting-house (now disused except for monthly meeting), Delaware Co., Pa., at 3.00 p. m.; under care of Philadelphia Quarterly Meeting's Visiting Committee. Take train at Broad St., Philadelphia, at 1.45 p. m. for Rosemont.

5th mo. 26th (1st-day)—New York and Brooklyn Young Friends' Association, closing meeting for the year, being the First-day of Yearly Meeting, the session will be held in New York Meeting-house, 15th and Rutherfurd Place; 8 p. m. "Great World Movements and their Enduring Influences." Henry M. Haviland will introduce the discussion with a paper on "Enduring Influences."

5th mo. 26th (1st-day).—Summary of the work of the Junior Conference for the Year Past; at 17th Street and Girard Ave., of Phila., at 8.45 a.m. "Supreme Lesson of the Life of Jesus."

5th mo. 26th (1st-day).—Hockessin Young Friends' Association, at Hockessin Meeting House, at 2.30 p.m.

5th mo. 26th (1st-day).—Middletown Meeting, Delaware County, Pa., at 3 p.m. Address by Eleanor Wood, subject, "The Book of Exodus."

5th mo. 26th (1st day). Joint meeting of New Garden and London Grove Friends' Association, at home of Robert L. Pyle.

5th mo. 27th (2nd-day).—Canada Half-Yearly Meeting, at Pickering, Ontario. Ministers and Elders, day before, at 3 p.m.

5th mo. 27th (2nd-day).—Warrington Quarterly Meeting, at Pipe Creek (near Union Bridge, Md.), at 10 a.m. Ministers and Elders, 7th-day before, at 3 p.m.

5th mo. 27th (2nd-day).—New York Yearly Meeting, at 16th St. and Rutherfurd Place, New York City, at 10 a.m. Ministers and Elders, 7th-day before, 10 a.m.

5th mo. 27th (2d-day). Young Friends' Association of Philadelphia; at 8 p.m., in the Auditorium, at 15th and Cherry Streets, last meeting of the season; changed from the usual date on account of Yearly Meeting. Debate: "Resolved that the present conditions demand of Friends, the proselyting methods of George Fox's day." Affirmative speakers: Ethel G. Coates, Maurice Hansell, George P. Eavenson; negative: Ellis W. Bacon, Lucy M. Griscom, Fred. W. Windle.

5th mo. 28th (3rd-day).—Burlington Quarterly Meeting, at Crosswicks, N. J., at 10.30 a.m. Ministers and Elders, day before, at 10.30 a.m. Carriages will meet Friends both days at the Pennsylvania Railroad Station, at Bordentown, at 10 o'clock.

5th mo. 30th (5th-day).—Bucks Quarterly Meeting, at Buckingham (Bycot or Lahaska Railroad Station),

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at 10 a. m. Ministers and Elders, day before, at 11 a. m.

5th mo. 31st (6th-day)—Nottingham Quarterly Meeting, at Dear-Creek (4 miles to Conowingo on the C. & P. D. R. R.), at 10 a. m. Ministers and Elders, day before at 2 p. m.

6th mo. 1st (7th-day).—Annual Excursion New York and Brooklyn First-day Schools.

6th mo. 1st (7th-day).—Prairie Grove Quarterly Meeting, at Prairie Grove, Henry Co., Ia., at 11 a. m.; Ministers and Elders, same day at 9.30 a. m.

6th mo. 1st (7th-day).—Whitewater Quarterly Meeting, at Richmond, Ind., at 10 a. m.; Ministers and Elders, day before, at 2 p. m.

6th mo. 2d (1st-day). Mickleton, N. J., Friends' Association, in the meeting-house.

6th mo. 2nd (1st day.)—At Middletown, Del. Co. Pa., at 3 p. m. a circular meeting, under the care of a committee of Concord Quarterly Meeting.

6th mo. 2d (1st-day). At Friends' Home for Children, 4011 Aspen St., West Phila., at 3 p. m., meeting for worship. All interested in religious education asked to attend.

6th mo. 3rd (2nd-day).—Centre Quarterly Meeting, at Fishertown, Bedford Co., Pa., at 10 a. m.; Ministers and Elders, 7th-day before, at 3 p. m.

6th mo. 6th (5th-day).—Salem Quarterly Meeting, at Salem, N. J., at 10 a. m.; Ministers and Elders, day before, at 3.30 p. m.

6th mo. 9th (1st-day). Circular Meeting at Frankford (Unity and Waln Sts)., at 3.30 p.m.

6th mo. 9th (1st-day). Semi-annual meeting at Old Providence, Montgomery County, Pa., under care of Gwynedd Monthly Meeting, at 3 p.m.

6th mo. 10th (2nd-day).—Baltimore Quarterly Meeting, at Sandy Spring, Md., at 10 a. m.; Ministers and Elders, 7th-day before, at 3 p. m.

6th mo. 10th (2nd-day).—Genesee Yearly Meeting, at Coldstream, Ontario, Canada, at 11 a. m.; Ministers and Elders, 7th-day before, at 10 a. m.

6th mo. 12th (1st-day).—Meeting of Friends, at White Plains, N. Y., at home of Grace and Elizabeth Capron, 42 Fisher Ave., at 11 a.m.

6th mo. 29th (7th-day). Meeting of the Central Committee of Friends' General Conference, at The Park View Hotel, Asbury Park, N. J., at 2 p.m. Members of the Committee unable to attend are asked to send substitutes or to give the Chairman authority to do so. As to securing accommoda-

Continued on Page iii.

Owing to a rapidly increasing volume of profitable business in the manufacture of *Allen's Sausage, Scrapple, Lard* and other *Pork Products*, we have been compelled during the past three winters to keep our Factory running regularly both night and day.

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"GOD IS NOT MOCKED."

But if I plan a little sin,
So small no eye can enter in?

Thou fool! if thine own soul can see,
What need for God to look at thee?

Evelyn Phinney in the Century.

tions see *Intelligencer* of Fifth month, 18th, page 318, or write to Harry A. Hawkins, 373 W. 123rd St., New York City, before Sixth month 15th. All Friends interested in the work of the General Conference are asked to join with the Committee in its deliberations at this time.

The *Atlantic Monthly* for Fifth month has an editorial appreciation of Thomas Bailey Aldrich and a poetical tribute to him by R. W. Gilder. The "Confessions of a Spelling Reformer" will be enjoyed by those who think that English spelling needs to be reformed.

Read the best books first, or you may not have a chance to read them at all.—*Thoreau.*

HAWAII.

No alien land in all the world has any deep, strong charm for me but that one; no other land could so longingly and beseechingly haunt me sleeping and waking, through half a lifetime, as that one has done. Other things leave me, but it abides; other things change, but it remains the same. For me its balmy airs are always blowing, its summer seas flashing in the sun; the pulsing of its surf beat is in my ear; I can see its garlanded craigs, its leaping cascades, its plumy palms drowsing by the shore; its remote summits floating like islands above the cloudrack; I can feel the spirit of its woodland solitude; I can hear the plash of its brooks; in my nostrils still lives the breath of flowers that perished twenty years ago.

Mark Twain.

IT IS A PLEASURE TO us to advise with our customers and to aid them in every way possible to secure the very best results in their printing. It is our purpose to afford a personal service with positive value. We believe it is to this element of personal service that we largely owe the fact that we were obliged, in January of this year, to considerably increase our equipment. Our plant is at your disposal. When you have an order for printing, bring or send it to The Biddle Press. We are fitted to do the largest work as well as the smallest. No matter what its size, every order is welcome.

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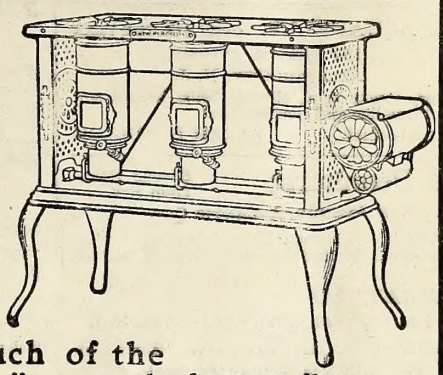
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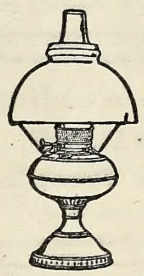
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FRIENDS' INTELLIGENCER

A Religious and Family Journal

PHILADELPHIA, FIFTEENTH AND CHERRY STREETS, SIXTH MONTH 1, 1907.

Martha J Warner
RD 1

SWARTHMORE.

In spite of the inclement weather, people must have a breath of country air this time of year, consequently—Strath Haven Inn has been host to a number of house parties and nature lovers. Nothing seems to stop the young folks from their dances and banquets, and, along with these, we are busy preparing for the Swarthmore Commencement rush. Those new private baths are nearly finished; the steam heating plant and various other improvements about completed.

We are becoming popular with the weary housekeeper, as we have proved a "haven of rest" from the *everlasting maid problem*. Frequently whole families, anxious to escape the tyranny of the kitchen, run out for week's-end vacation.

And by the way—the guests at Strath Haven this year will have access to a swimming pool—25x60.

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MATRON WANTED—A FRIENDS' BOARDING School near Philadelphia will need a matron by Ninth month 1st.; Friend preferred; middle aged, or younger. Address: No. 72, this Office.

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Continued on page iii

George School Commencement

SIXTH MONTH 4th, AT 10.30 A. M.

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Orations by representative members of the Class.

Special train will leave Reading Terminal, Philadelphia, for George School, at 9.15 a. m., on Commencement Day, Sixth Month 14th, 1906, stopping at Columbia Avenue, Wayne Junction, Olney, Fox Chase, Woodmont, Southampton and Churchville.

Returning, leave George School at 2 p.m., stopping at any station on notice to conductor.

All friends of the Institution are cordially invited.

BUCK HILL FALLS

It won't always be cold and rainy, and the 111 degrees of deficiency in temperature so far this month will be averaged up before the season is over. The possibilities, yes, even the probabilities, are that next month will be all that could be desired in the mountains.

The Sixth month is the month of the laurel at Buck Hill. The mountain heights and roadsides, the open woods and pastures are covered with it. Toward the last of the month the rhododendron is coming into bloom. Other wild flowers are in abundance. The birds, migrants along the great Delaware Valley thoroughfare, and residents, fill the forests. A careful observer counted seventy-seven distinct varieties last season. All nature is at its best; the Inn is fresh and newly renovated; guests of the settlement have not arrived in full force; the horses in the livery are fresh and eager after their winter's rest—so that all in all, conditions are never more favorable or delightful than for the early comer.

The Inn at Buck Hill Falls opened Fifth month 29th, with a large number of friends present at the "opening." With the exception of the hotels making a specialty of trout fishing, the Inn at Buck Hill is the first to open in the Poconos.

The winter schedule of trains is still in effect; just as soon as there are changes they will be noted in this column.

Guests to Buck Hill, using mileage books, should let the conductor take out to Phillipsburg, and then again after leaving Phillipsburg. This is a competitive point with the Reading road, and the Pennsylvania counts it thirteen miles less than the actual distance. Thirteen miles both ways, making twenty-six miles, at 2 cents per mile saves 52 cents on the trip.

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Single copies, 5 cents.

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Established 1844. The Journal 1873. Young Friends' Review 1886.

PHILADELPHIA, SIXTH MONTH 1, 1907.

Volume LXIV. Number 22.

GOOD WORDS XVIII.

The social problem is no longer for us a matter of economics, mitigated by philanthrophy. The last ten years have seen a determined effort to bring our religion into line with the facts of science, the facts of history, the facts of life.

In *Friends' Quarterly Examiner* for Fourth Month. HAROLD J. MORLAND.

SEE THE CHRIST STAND.

"It is by no breath,
Turn of eye, wave of hand, that salvation joins issue with death!
As thy Love is discovered almighty, almighty be proved
Thy power, that exists with and for it, of being Beloved!
He who did most, shall bear most; the strongest shall stand the most weak.
'Tis the weakness in strength, that I cry for! my flesh, that I seek
In the Godhead! I seek and I find it. O Saul, it shall be
A Face like my face that receives thee; a Man like to me,
Thou shalt love and be loved by, forever: a Hand like this hand
Shall throw open the gates of new life to thee! See the Christ stand!"

In "Saul" —*Browning.*

NEW YORK YEARLY MEETING.

MEETING OF MINISTERS AND ELDERS.

The New York Yearly Meeting of Ministers and Elders was well attended there being almost as many men present as women. A few of the members were under fifty years of age. The clerks were Wm. M. Jackson and Amy Willits, both of whom were reappointed. Vocal prayer was offered by John H. Shotwell. Samuel S. Ash, Elizabeth Lloyd and Emily P. Yeo, had brief messages.

Reports were received from all the constituent meetings except Duanesbury Half-Yearly Meeting, which has held no meeting of Ministers and Elders for more than a year. The representatives were all present but six; for the absence of these sufficient reasons were given.

Minutes were read for Elizabeth Lloyd, a minister of Buckingham Monthly Meeting, Pa., and for Jonah L. Rees, a minister, and his wife Anna J. Rees, an elder of Hopewell Monthly Meeting, Va. To these and to other visitors without minutes a hearty welcome was extended.

The following deaths were reported as having taken place during the year: Purchase Quarterly Meeting, Esther Jane Weeks, an elder, aged 79 years; Anna B. Willets, a minister, aged 83 years; Shrewsbury and Plainfield Half-Yearly Meeting, Abbie LaFetra, aged 71 years; and Thomas T. Williams, aged 88 years.

The minutes of last year stated that a greeting had been sent to the Meeting of Ministers and Elders of the Twentieth Street Friends, in session on the same day; the reply sent by the Twentieth Street Friends was read. As their yearly meeting is this year held elsewhere, a proposition was made that an invitation be sent to their meeting on First-day morning for any who were not able to attend their own yearly meeting, to attend the business session of our branch during the week. The general feeling was that any who came would be cordially welcome, but that it was not within the province of the Ministers and Elders to take action which concerned the business sessions of the Yearly Meeting.

In the afternoon the suggestion that the answers to the Queries should not be summarized was united with, and the thoughts of all were concentrated on the answers. Concerning attendance at meeting the question was asked whether those could be called "diligent attenders" who are present at meeting only in the body while their thoughts are elsewhere. It was also suggested that the varied activities of our modern life would not so often keep people away from meeting if they realized that the strength gained during the meeting hour would make them better able to do all right work required of them.

The second Query asks whether discipline is carefully maintained. One Friend said that while it may be well to ask whether the members live up to the Discipline, it is more important to see that the Discipline keeps up to our standard and is a reflection of our highest ideals. Another spoke of the danger of being guided by the law rather than the spirit.

The Query concerning the ministry was felt to be very impressive. The ability which God gives is something very different from learning or eloquence. The waiting for this ability is the distinguished characteristic of a Friends' meeting. No one minister can meet the needs of a whole congregation, and no meeting will be healthy until its members have lifted themselves up into an atmosphere above criticism and are willing to yield to the Divine influence.

In answering the fourth Query one meeting reported that the elders were at a loss how to deal

with the conditions that existed in the ministry. A committee was appointed to consider the situation and give them help and counsel.

The answers to the fifth Query all stated that love is maintained toward the meetings and one another. A Friend said that the silence in our meetings is not an evidence of love; Jesus told Peter to show his love by feeding the sheep and the lambs. Another said that worship is an individual matter and must be performed in silence; but the spoken word is needed to arouse men and lead them up to the heights. And another said that many of our young people have been starving spiritually, largely because of the traditional idea that our ministry is something supernatural. Surely the ability to "feed the lambs" is God-given ability.

The general feeling was that dispensing with the summary answers had been a decided gain. The time devoted to the Queries was a season of heart searching and of spiritual earnestness.

FIRST-DAY MEETINGS FOR WORSHIP.

Although the rain and cold wind kept many away, the New York meeting house was well filled First-day morning, and those present were spiritually fed. There was vocal ministry from John H. Shotwell, LaVergne F. Gardner, of Poughkeepsie, N. Y., Samuel S. Ash, Wilson Smith, Myron Allen, of Granville, N. Y., Emily P. Yeo, Edward H. Magill, and Dr. Rebecca Moore. The attendance at Brooklyn was not as large as it usually is on First-day morning, there being about eighty present. Those who spoke were Joseph T. McDowell, Elizabeth Lloyd and Henry W. Wilbur. At 4 p.m. another meeting for worship was held in the New York meeting house, at which the speakers were LaVergne Gardner, Elizabeth Lloyd, Wiliam Williams, Rebecca Moore and John H. Shotwell, with prayer by Samuel S. Ash at the close. The thoughts that follow are from the sermons at the three meetings:

"If we would not live and work in the shadow we must keep our faces turned toward the light; then the shadow will be behind us."

"God's grace is universally communicated and therefore on each man rests the responsibility of listening to the Divine word."

"The unhappiness of the world is due to our dependence on the transitory; happiness comes from a realization of the permanent power that underlies all change."

"What is meant by 'the ability which God gives?' Do we possess any power or ability that is not the gift of God;? We may neglect our gifts or we may cultivate them; we may use them for wrong ends or for the promotion of righteousness. Whether in the ministry of life or in the vocal ministry in the meeting, we should keep our ears open to hear the voice and be ready to do as it bids us."

"While we are without positive knowledge concerning the immortality of the soul, there is no question that a man continues to live on this earth after the death of his body. We cannot measure the influence that is being exerted upon us by those who lived in the past, as we become acquainted with their words, their deeds, their character."

"God's in his heaven; this heaven is very largely in human hearts. Only as men and women moved by the spirit of God work with God to make the world better, can we say with the poet, 'All's right with the world.'"

FIRST-DAY SCHOOL MEETINGS.

The annual meeting of the New York First-day School Association was held on Seventh-day evening, with Louise E. Haviland and Alice Mary Brown as clerks. The subject for the evening was "Need for the First-day School." The discussion was opened with an address by George A. Walton. He said that as religious teaching is not given in the schools and is neglected in many of our homes, the First-day school is needed to give religious education. The Bible should be studied in the First-day school as literature, as well as for its ethical and spiritual lessons. In order that the pupils may apply the lessons learned they should be given some definite philanthropic or social work to do. To make our First-day schools more effective, as many of the teachers as possible should be trained for the work by gifted leaders.

Henry W. Wilbur said that opportunity for such training would be given in the "Friends' School for Religious and Social Work," which is to be held at George School the first two weeks in Ninth month. To make this school a success the one thing now needed is money. After a thoughtful consideration of this need the Association decided to raise $300 next year instead of $250, and give $50 to the proposed school.

On First-day at 3 p.m. there were interesting exercises by the pupils of the various First-day schools. Amy Willets presided and gave an opening talk upon the manifestations of God in nature. The selections by the pupils, given individually or in concert, were about spring and flowers. Elizabeth Powell Bond drew a parallel between flower gardners and the garden of the heart. Henry M. Haviland gave an object lesson, the moral of which was, "If you wish to be happy be good for something."

(Reports of the business sessions and other meetings of the week will be given in next issue.)

ELIZABETH LLOYD.

PHILADELPHIA YEARLY MEETING.

(Concluded.)

EXERCISES OF WOMEN'S MEETING.

In the women's branch, after the reading of the opening minute, Matilda E. Janney voiced the gratitude in all hearts for the privilege of again coming together in our annual gathering. This was followed by helpful messages from Margaret Howard, Sarah B. Flitcraft, Rachel M. Lippincott, Sarah Griscom and others. Emily Atkinson spoke lovingly of faithful Friends who were missed from their accustomed seats, but rejoiced that there were so many left. Martha Townsend, of Baltimore, said that if there were any present who felt that the Holy Spirit had not come into their hearts, perhaps it was because they had not been quite true to what was required of them.

In connection with the business of the meeting and consideration of the state of the Society many seed thoughts were dropped. Sarah B. Flitcraft approved the action of Baltimore Yearly Meeting in adopting a minute against capital punishment. Mary Travilla asked that the women who were privileged to attend the sessions would take home the life and spirit of the meeting to the men of their household who were kept away by their business. Anna Ferris Hallowell spoke of the value of Friends' educational work, and asked that they extend their efforts to the uplifting of the whole community.

When the report of the trustees was read Mary H. Whitson and others spoke of the gratitude Friends should feel, not only to those who had so generously given the money, but to the committees that had so carefully invested it and made such good use of the income. Martha Townsend had a message for those who were discouraged, appealing to them to arise and go to the Father. Lavinia C. Hoopes spoke of the second, third and even fourth wind that comes to runners in a race, and said that in the same way there will come renewed spiritual energy, if we will but draw upon God.

A number of Friends regretted that way had not opened to have the queries divided and answered at three different quarterly meetings, as they felt this would make the meetings more interesting to the younger members. Sarah Griscom would not draw any line between old and young; she felt they had one aim and were traveling in the same direction, and that growth would come to all through constant effort, though there would still be different degrees of advancement.

In commenting on the report of the Philanthropic Committee, Anna Janney Lippincott described the meetings of the probation officers of the city and their talks about the best way to help the children under their care. Mary H. Whitson said the only true charity is that which teaches the needy one to help himself. Anna M. Jackson, of New York, thought it a reflection upon the white people of a neighborhood, if the colored people of that neighborhood were allowed to deteriorate. Ellen M. E. Price said that much more effective work could be done along all the lines of philanthropy if women had the ballot. Several Friends spoke of the beautiful spirit always manifested by Sarah T. R. Eavenson in her life-long labors for the advancement of peace.

The answers to the queries were accompanied with many live concerns. Anna K. Way wondered that any are willing to lose the religious meetings and the strength and comfort found in them. Sarah T. Linvill said that the more we understand the power of the living silence, the more we will be drawn to the meetings, and the better we will be fitted for love and unity. Mary H. Whitson urged that when the attendance at business meetings was small because the place, the day, or the hour was inconvenient for many members, a change be made.

Jane P. Rushmore said that in the letter we may maintain a faithful testimony to a free gospel ministry, but have we caught the spirit of the query? If a few do nearly all the preaching and the many go for the purpose of listening to those who are expected to speak, we have a condition bordering on professionalism.

A young Friend from a distance said each one should go to meeting with the idea of worship in her own heart, expecting to receive light. She also urged young mothers to take their little children to meeting with them. Hannah Clothier Hull thought there would be more expression in our meetings for worship if there were more thought given to religion in our homes and more talk about spiritual things. Anna T. Harvey asked for a few quiet moments in the home each day. The words of a mother at such a time take a deep hold of the hearts of the children.

There was a very general concern that more attention should be given to the teaching of the Bible both in the First-day school and in the home and also that pupils who attend our First-day schools faithfully should be asked if they feel a desire to become members of meeting.

Much concern was felt that Friends should discourage any tendency to social drinking by always quietly refusing to partake of or offer the social glass, as individual influence may do much toward raising social standards. Earnest testimony was also borne against the tobacco habit. Emma D. Eyre said that the passage of the pure food law was cause for encouragement to temperance workers, as all medicines now have to state on their labels how much alcohol and opium they contain.

Mary B. Livezey made a strong protest against

card-playing, dancing and theatre-going, believing that the moderate indulgence in any of these often leads to excess. Lavinia C. Hoopes said she believed in the construction method of overcoming evil. If we feel that these amusements are wrong we must help our young people to devise something better. Susanna W. Wharton said that the harm is not so much in the cards as in the gambling spirit. Children on the streets gamble with anything that comes to hand; wherever children's playgrounds have been opened and rational amusements provided the street gambling disappears. Emily Atkinson urged mothers to teach their children to find entertainment for themselves in the little things around them. Mary H. Whitson said that if parents would cease to think that children must be amused all the time, and would let them grow up quietly and naturally, they would not continually crave excitement when they are older. Ruth Pierce DeCou entered a protest against the child's party as generally conducted, and especially against the custom of the little ones giving presents at such times.

When business was concluded a memorial was read of Harriet E. Stockley Kirk, a well-known minister in the Society of Friends and for several years one of the editors of *Friends' Intelligencer*. Many who had known her spoke of her faithfulness in the performance of the varied duties that had fallen to her lot, her thoughtfulness for others and her interest in and sympathy with young people. After words of thankfulness for the blessings of the week, the closing silence was pervaded by the consciousness of God's presence in the midst.

ELIZABETH LLOYD.

"EXERCISES" MENS MEETING.

[Minute of exercises prepared by the clerk and adopted by the meeting to be printed with the extracts of the proceedings of the Yearly Meeting.]

The report of the George School Committee was considered one of the most favorable and interesting ever offered by that committee. It is felt that the influence of the school draws many of the pupils toward our Society. The meeting was reminded that the various branches of learning taught there are but the skeleton of something more useful and significant. The value of a guarded education is in the surroundings of seed and culture for human development. Satisfaction was expressed that we can estimate the building up of character—the essence of the divine gospel—in our educational institutions and not merely consider the matter of money—of gains and losses. Immediate results should not be looked for; it is like casting bread upon the waters that will return after many days.

In considering the First-day schools it was thought there is not enough co-operation of the members with the schools, and encouragement to unite and concentrate in the labor was given. Everyone needs, we were told, to take up something that he is doing gratis for the world, that he hands out as a free gift.

A visiting Friend feelingly encouraged all to a more faithful observance of the important duty of attendance of meetings. With the unrest of the times, the sharp competition in business and different environment from that of our fathers, it is not surprising that there is a lack of faithfulness in this important matter. We were urged to a closer communion with the Father rather than a dependence on the ministry. Unless there is in our hearts a feeling of responsibility for the performance of duty, all outside help will be evanescent. There is too much of a disposition in meetings to look to an outward ministry for help. Attendance of meetings should increase our spiritual power and aid us in helping others. What we regard as life in our religious meetings is an invisible principle.

The formative period in a religious life is not a pleasant or easy one, and there is a disposition to shrink from it. There must be a willingness to do the will of our Father before we can experience the beauty and strength of the Christian life.

Life begets life. If there is one live member in a meeting, there is hope for that meeting so long as he fosters and maintains that life. Even one or two, if meetings are reduced to that number, should be glad of the privilege of keeping aloft the standard of Friends. We should prize our inheritance and ever hold up our testimonies.

If we make sacrifices for Him and to Him, we will be abundantly repaid. Reason with the Lord, for He is a reasonable being, and just and true in all his ways. Do not reason Him away.

The proof of human development is marked by the progress of righteousness in the world. Meetings and churches have lost their power over the people, and are not so largely attended as in former times, yet the people seem more godly than in any other period in the history of the world. The progress of righteousness is due to the progressiveness of men to turn to higher and better things and eternal interests. Those about us whose minds are deeply fixed on these reflect the fact. This is helped by attendance on divine worship.

It is needful that we gather into the quiet so we may know more of the quickening power of God. Some of the richest and deepest spiritual lives are found in the country meetings, where the spoken word is seldom heard. This quickening power can be found anywhere, but in the meeting hearts are touched and tendered by it if we are true to our

profession and live the lives we are called to. The lives we live, rather than what we say, will draw people to us. We should show the world how to practice our principles.

A concern was expressed that Friends who know the value of our religious meetings should make a way for their children and those under their care to also attend. In the silence of the mid-week meeting is first learned the beauty and power of silent communion.

In the consideration of the Second Query expression was given to the thought that lack of unity is often due to a misunderstanding in business transactions, and the tendency to repeat disadvantageous reports of each other was discouraged.

A Friend said that if the first two Queries are not lived up to, meetings cannot but go down, and that without love and unity we are nothing.

In consideration of the Third Query it was said that the freedom of gospel ministry is much affected by the attitude and conduct of members of the meeting. Such ministry may thereby be encouraged and promoted or burdened and restrained.

Worship, we have been told, is intensely personal. Instruction in religion may be necessary, but it is not a part of worship. We protest against a system as a substitute for worship. The worshippers during the meeting hour should labor to know God.

The use of plain language more generally amongst us was feelingly urged and its value enlarged upon, and the subject of plain dress was earnestly considered by concerned brethern.

The granting tavern licenses, it was said, is much like the sale of indulgences in the time of Luther.

Too few of us, it was held, live in the spirit that qualifies us to treat with offenders in the spirit desired. If we would watch over and encourage each other for good, there would be fewer offenders.

We were reminded that playing games for prizes is unlawful as well as in direct opposition to our teachings, and that those who engage in such practices, though in their parlors and sheltering themselves behind their respectability, are violators of the laws of the State.

The attendance at mid-week meetings of many of the pupils of our schools who are not of our members demands our earnest concern for the character of those meetings.

We are forced to believe that all occupations in which profit is the sole, or even the major end, are immoral.

—*G. Hanford Henderson.*

PHILADELPHIA YEARLY MEETING—EVENING CONFERENCES.

(*Concluded from last week.*)

THE FIRST-DAY SCHOOL ASSOCIATION.

The Association for the Promotion of First-day schools within the limits of Philadelphia Yearly Meeting, was held on Fourth-day evening of Yearly Meeting week. Louis B. Ambler, the clerk, presided. In the absence of the assistant clerk Eleanor K. Richards was appointed for the evening.

Epistles from Ohio and Illinois First-day School Associations were read, and Mary S. Bartram, John L. Carver, Maud Esther Rice were appointed a committee to prepare a reply.

The subject under consideration "Co-operation between Meeting and First-day school" was opened by Ethel Gates Coates, who said: "Meeting should co-operate by urging attendance at First-day school, by encouraging the children to come to the Meeting, by helping the school financially, by providing satisfactory rooms in which to hold the school, by providing officers and teachers from its own membership, by not standing in the way of the introduction of singing in the younger classes.

"The First-day school may help the meeting by training all to be Friends and in a love for Friendly testimonies. History of our Society should be carefully studied. The Bible should be used as a text-book and studied as the history of an interesting people; as a record of the life of Jesus: as a living well of moral and spiritual truths."

In the absence of Arthur M. Dewees, Frank M. Bartram followed with the following remarks: "The care of the Meeting over First-day school should include both protection and culture. It should provide material facilities, libraries, separate rooms, and should help in training of teachers. Such books as Dr. Edwin D. Starbuck's 'Psychology of Religion,' should be provided and studied."

Annie Hillborn read a paper on "What may we expect of our First-day school superintendent?"

She said: "The superintendent's responsibility is three-fold: to the teachers, to the children, and to the meeting. He should make teachers' meetings of real value. He should see that the lessons are made interesting. General exercises, brief and to the point, should be arranged. At the beginning of the season some charity should be suggested to be carried on, or helped by the school. He should take especial pains to arrange the course of study and see that it is carried out effectively. He should keep a keen watch over the membership and attendance. In general he should keep things moving."

Mary A. Yarnall also spoke on this subject. She said: "A superintendent should be chosen from

the corps of teachers when possible. She should be a person of good judgment, an organizer, and a good disciplinarian; also, a great responsibility should be felt by teachers, monthly meetings' committee and the Meeting at large."

John L. Carver spoke on, "What we should do for the superintendent?"

"We underestimate the work necessary on the part of the superintendent in the preparation and carrying out of the First-day school program. Would it not be worth while to provide a general superintendent as has been done for our secular schools not only to supervise but to give help and encouragement?"

Jesse Holmes suggested the importance of the arrangement of the meeting house, or where there is but one room, the use of movable screens to improvise separate class rooms. He urged the adoption of genuine educational methods. For the younger children provision should be made for a study of primitive peoples, by the use of Perry pictures, scrap books, and sand tables. More attention should be given to the materials of religious education. He recommended the following books as helps for superintendent and teacher: Brumbaugh's "Making of a Teacher," Burton and Matthews' "Principles and Ideas for the Sunday School," Furbush's "Boy Problem."

R. Barclay Spicer emphasized the importance of adapting our meeting houses to the use of the First-day school, freedom to the teachers to use the best methods, even to the introduction of singing in the primary class, and an earnest consideration of the suggestion of putting a general superintendent in the field.

Mary R. Livezey feared that singing in the younger classes might become contagious and lead to more than had been originally intended.

Edna Sleeper deplored the fact that there seemed to be no time on the part of the classes to prepare the lessons. R. Barclay Spicer urged that we should face the fact that the lessons are not prepared and set ourselves to make the class hour profitable in spite of it. Elizabeth Lloyd thought we should make the children want to study their lessons.

Further remarks were made by Joseph Scull of Merchantville, N. J., Frank Emley of Girard Ave. and Fair Hill, Mary A. Yarnall and William Yarnall of Darby, William Emley of Girard Ave., and others.

LOUIS B. AMBLER, *Clerk.*

WORK AMONG COLORED PEOPLE.

On Fifth-day evening a meeting under the care of the Philanthropic Committee was presided over by Susan M. Gaskill of Swarthmore and R. Barclay Spicer. The first speaker was Richard Wright of the University of Pennsylvania, a worker in the Ninth Ward Settlement for neighborhood work among colored people, and at the Spring Street Mission. He reviewed the work and interest of Friends in the past in the education, emancipation and uplift of the people of his race. He perceived a trend at present away from friendship on the part of white people toward the race. This applied even to the children of those who had worked most devotedly and effectively in former times, and he did not know whether it applied to the children of Friends who helped so steadfastly in slavery days and after. This tendency he traced to the increase of crime, which was partly real, on account of the sudden emergence of an undeveloped people from slavery, and partly apparent, because of the prominence given by the newspapers to crime and their silence as to any improvement, progress or achievement of the members of the race. He called attention to the 2,000,000 home-owning negroes and to this being the achievement of a race that had but recently emerged from polygamous and anti-home making influences. He emphasized the educational progress of the negroes in the face of terrible hindrances and compared their emergence from total illiteracy with the comparatively slow emergence of the people of Great Brittain from illiteracy. The negro is gradually but surely making his way in the professions and in the business and financial world. Ostracism of the criminal has been urged as a cure for crime among the negroes; but the separation into social groups that has come with advancement is exactly what has aggravated the growth of crime. The more advanced have kept apart, and the lowest and those for whom most concern needs to be felt have been shut off from the influence of those who have arisen from the more primitive surroundings and criminal influences. Such neighborhood work as the Spring Street Mission is a move to bring to bear on the whole problem the culture of the more advanced and bring about the more general advance of the whole race. The noble work of the negroes of Philadelphia for the uplift of their own race was reviewed. The higher groups are beginning to help the lower.

The phases of the subject introduced by the speaker were discussed by Samuel Ash of Swarthmore, by Henry W. Wilbur, and others.

PROBATION WORK AND THE JUVENILE COURT.

The latter half of the evening was devoted to a conference on Probation work of the Juvenile Court of Philadelphia. The speaker was Margaret Falkner, of several years experience in probation work in Chicago, and now Superintendent of the Girls' House of Refuge, Philadelphia. She reviewed the Juvenile Court movement and told

particularly of the work along this line in Philadelphia.

In the discussion which followed it developed that there were present in the meeting house eight of the probation officers of Philadelphia. Several of these were heard from, including Miss Beggs, Miss Wilson, Miss Barker of the House of Detention for Girls, and Mrs. Pancoast the probation officer whose work is maintained by Friends of the two branches in Philadelphia.

R. BARCLAY SPICER.

Every young man, standing on the threshold of his industrial life, can materially further the cause of morality if he resolutely declines all mere profit-making adventures and resolutely demands of his occupation that it shall be worth while in and for itself.

—C. Hanford Henderson, in Children of Good Fortune.

"INTERNATIONAL" TEXT STUDY.

1907. Lesson No. 23. Sixth month 9th.

THE PASSOVER.

GOLDEN TEXT.—I will be with thy mouth, and teach thee what thou shalt say.—Ex. 4:12.

THE SCRIPTURE of the Lesson is Exodus 12:21-30.

After Moses had heard the call of God at the burning bush, the narrative further tells us that he was told what signs and wonders he should show his people to convince them that he was really God's messenger. Moses still hesitated because he felt himself to be slow of speech, and God answered him in the words of the Golden Text. To give him still greater confidence, He promised to send to him his brother Aaron, who could speak well. Then whatever was revealed to Moses he could tell to Aaron, and Aaron could tell it to the people in such a manner that they would listen and believe.

Moses and Aaron gathered the elders of the Israelites together and performed two miracles before them (Ex. 4: 3-9) which convinced them that Moses was sent by God to be their deliverer. Then Moses and Aaron went to Pharaoh and asked him to let their people go; but their request only made Pharaoh more angry, and he oppressed the Israelites more than he had done before. A second demand to let the people go was met by a second refusal, and then came a succession of plagues. Most of these afflictions were of a kind to which Egypt is more or less subject.

The turning of a rod into a serpent is the reverse of a trick often performed by Eastern magicians, who are able to hypnotize snakes so that they become rigid like sticks. The water of the Nile in times of high water becomes almost as red as blood because of the red clay that is washed down from its sources. Frogs are so abundant in Egypt that they would be a nuisance if not kept down by the ibis. Lice and flies abound and are often so plentiful as to be a source of great annoyance. Beasts are frequently afflicted with murrain so that many of them die, and people whose food is not nutritious are troubled with boils and blains. Hail storms often work great destruction there, as they sometimes do here. Swarms of locusts come when the wind is in certain directions and do great damage to the growing crops. The plague of darkness corresponds to some of our modern electrical storms, or to an eclipse of the sun. The miraculous part of all these plagues was that only the Egyptians suffered, while the Israelites escaped these various evils. That the first-born of the Egyptians (and none of the rest of the children) should die and the first-born of the Israelites be saved, was also miraculous.

Long before the feast of the passover took its present form, it was the custom among the Hebrews, while they were still a wandering people, to sprinkle the tentpoles with the blood of a sheep, as a protection against pestilence. When this custom began the people believed that the household gods had their seat upon the doorposts (tentpoles) and lintel. This custom became fixed and was performed every spring by each separate family. The passover was a family affair and did not become a popular festival until after the Hebrews reached Canaan. They found that the Canaanites offered to their gods every spring the first fruits of the harvest, and this custom gradually became a part of the Jewish feast. The idea that the first fruits belong to Jehovah was carried over to the firstlings of the herd. Among some early tribes, when they wanted to gain favor with their gods, the people sacrificed their first-born sons. Some prophet arose among them and told them that their gods would be better pleased if they would spare their own firstborn and offer the firstlings of their flocks instead.

The essential thing in our lesson is not the miraculous element in it, but the faithfulness and perseverance of Moses. He had been called by God to deliver his people. Knowing his own weakness he trusted to God to make him strong. He went among his people and pleaded with them and reasoned with them until they were ready to leave their homes in Egypt and follow him through an unknown country in the hope of reaching the promised land.

TOPICS FOR ADULT CLASSES:—The Jewish Passover To-day. Modern Methods of Averting Plagues. Man as the Mouthpiece of God.

QUESTIONS FOR INTERMEDIATE CLASSES.—What is hyssop? What part of the door is the lintel? What is an ibis? Describe each of the ten plagues. Describe unleavened bread.

FRIENDS' INTELLIGENCER.

EDITORS: R. BARCLAY SPICER,
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News items for insertion the same week, must reach us not later than Third-day morning; longer articles as much earlier than that as possible.

Address all correspondence to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

PHILADELPHIA, SIXTH MONTH 1, 1907.

THE MINISTRY OF A MEETING.

The thought of all the members of a meeting taking an important part in the ministry of a meeting though few or even only one, actually give expression to vocal ministry, as it was emphasized by a Friend in one of the sessions of Philadelphia Yearly Meeting, must have set many to thinking of the tremendous responsibility of every one of us in this respect. It is not given to many of us to express ourselves clearly and to the point in public and it would not be an improvement in most meetings for a considerable number of those present to begin speaking regularly or even occasionally. Even though there may be several in a meeting on whom it may fall from time to time to give expression to the message for the meeting, yet there will usually be one who is recognized by all as the most gifted in this respect, and upon whom will fall the burden of most of the public speaking. This is not in itself a regrettable situation. A meeting with but one minister from whom some message is heard nearly every time Friends meet together, a meeting in which there are many who never speak a word in public need by no means be an unsatisfactory meeting. But if the most of the members and attenders of the meeting come to it habitually as one would go to a lecture or to hear some popular preacher in a church expecting to be enlightened, or entertained or at least pleased with the sermon, then that meeting is "suffering from something very like a professional ministry." The essential thing about a professional ministry, in as far as such is unsuitable for a Friends' meeting is not that the preacher is paid, nor that some one usually does the speaking, it is that the members of the meeting are passive listeners instead of being spiritually active, and in such close sympathy with the speaker that they are a real help to him and actually co-operators in the ministry of which he (or she) is the mouthpiece. For this is the true nature of the Friendly ministry that the speaker stands up not in his own name but in that of the divine presence as manifested in the spiritual life of those with whom he has met. It is by joining in a ministry of this kind that we are faithful in maintaining a free gospel ministry.

FRIENDS AND THE ANTI-SLAVERY MOVEMENT.

In our issue of Fifth month 4th, in commenting upon a letter from Edward A. Phelps, of Rockwell, Mass., son of the anti-slavery leader, Amos A. Phelps, it was stated that the Society of Friends as an organization was conservative in its attitude toward the abolition movement. Edward Phelps writes in reply:

"I mark what you say relating to Friends as a whole, and yet were not the Friends as active in that struggle as any other religious denomination, as a whole? While the leaders were from every denomination the struggle was by no means a popular thing, and especially so among the most wealthy and influential churches.

"In 1819-20 the friends of liberty made a stout resistance to the admission of Missouri as a slave state. It was stated in the American Cyclopedia, published about that time, 'that this conflict was followed by a period of profound repose in regard to the whole subject.' Though this was not strictly true, as the Colonization Society was in existence about 1817, still the fact remains that the publication by Benjamin Lundy, a Quaker, of a small journal at Baltimore, entitled *Genius of Universal Emancipation*, was about the only visible sign of opposition to slavery until William Lloyd Garrison estabilshed *The Liberator* in Boston in 1831. Still, in 1820 the Synod of Ohio held animated discussion on the question which had been referred to the General Assembly of the Presbyterian Church, 'Is the holding of slaves man-stealing?' in the affirmative of which a large majority concurred.

"My father was the first clergyman in Boston who was willing to act as chaplain at an anti-slavery meeting. He was then pastor of Pine Street Congregational Church—a weak and struggling church—and questioned the result of such action on his church, other more influential men having refused. He sent to clergymen of different denominations in nine states a circular, or declaration of sentiment: 'that slavery in our land is a great and threatening evil; that every man, whether he live at the North, South, East, or West, is personally responsible and has personal duties to discharge in respect to it; that the time has come when the friends of God and man should take a higher stand and adopt and act on principles which lay the axe directly at the root of the tree,' etc. He received only 124 signatures, and

those mostly uninfluential men. This will show you that the movement was at that time unpopular among men of influence. Later my father stated that notwithstanding this, pastors of churches were largely among the leaders in the anti-slavery struggle."

Some time ago Edward Phelps sent to the Boston Public Library, by request, his father's valuable collection of anti-slavery papers. The librarian, James DeNormandie, whose parents were Friends, said in the letter acknowledging the gift: "My earliest recollections are of having my parents ask, when we went to a repast at some strange house, 'Art thou quite sure that there are no rewards of slave labor on thy table?' For we could not touch anything raised by a slave."

The condition of affairs in the Congo State remains practically unchanged, and the enforced collection of rubber by the natives, with accompanying brutalities, goes on unchecked. In the Belgian Parliament last winter it was voted that a committee be appointed to report on the advisability of Belgian annexation, thus transferring the power from the king to the government. At first this was thought to be a defeat of the king, but it looks now as though the king's friends had voted in favor of this measure in order to gain time. At the anniversary of the English Congo Association, Fourth month 19th, the American Association sent a letter which concludes as follows:

"Your Government, in consequence of the attitude it has taken toward the Congo issue since the true character of conditions became known, and in consequence of the corrective pressure it has already brought to bear on the Congo government, is now relied upon to take the first step toward international action. In this action our Government is ready to co-operate and in the co-operation a constituency of many thousands of earnest men and women, whom we have the honor to represent, will lend unfailing support."

Slowly the body comes to the use of its organs; slowly the soul unfolds itself in the new man. It is partial at first, and honors only some one or some few truths. In its companions it sees other truths honored, and successively finds their foundations in itself. Then it cuts the cord, and no longer believes 'because of thy saying,' but because it has recognized them of itself.

—*Emerson.*

Of all God's gifts to the sight of man, color is the holiest, the most divine, the most solemn.

—*John Ruskin.*

CONFERENCE OF FRIENDS' ASSOCIATIONS.

The spring session of the General Conference of Friends' Associations of the several Yearly Meetings was held as usual in Race Street meeting house on Second-day evening of the week of Philadelphia Yearly Meeting. The program for the evening had been put into the hands of the Committee for the Advancement of Friends' Associations and the chairman of that Committee, George A. Walton of Columbia University, presided. The other members of this Committee are Lucy Bancroft of Wilmington, Del., Clara S. Rushmore of Plainfield, N. J., R. Barclay Spicer and Fred P. Supplee of Philadelphia, Florence H. Tittensor of Trenton, N. J., Arthur P. Yeatman of Avondale, Pa. (London Grove Association). As a part of its work the Committee had obtained from the Associations, in answer to questions sent out, information as to the "condition of society" among them. Summaries of the answers received were printed on the programs and were as follows:

The value of the Association: (1) to give knowledge of Friends' history, principles and ideals, (2) to develop stronger spiritual life, (3) to arouse interest in the meeting among members, (4) to prepare members to take full part in the meetings, (5) to train in Friends' method of conducting business meeting, (6) to get new members into the meeting, (7) to present the Friendly message to the world, (8) to arouse the consciousness of duty towards the meeting, (9) to promote social good feeling, (10) to inspire right living, philanthropic work, and civic righteousness in the community, (11) to give an opportunity to contribute to philanthropic work outside the neighborhood.

Difficulties in Association Work: (1) indifference among members, (2) surfeit of other interests, (3) desire for entertainment by recitation and light reading, (4) lack of co-operation, (5) lack of expression in discussion, (6) lack of self-assurance among members, (7) lack of members, (8) scattered membership, (9) irregular attendance, (10) country roads and stormy weather, (11) lack of funds, (12) lack of encouragement by members of the meeting.

Things which have been helpful: (1) original papers and discussions: (a) on Friends' principles and testimonies, (b) on general historical topics, (c) on lives of early Friends and other religious reformers, (d) on comparative religions, (e) on modern religious and ethical problems, (f) on application of doctrines and characteristic virtues of the early Friends to modern problems, (g) on men and women of the Bible, (h) on practical philanthropy, (i) on the Negro problem; (2) auxiliary work outside the Association meetings: (a) a social and literary section for younger members, (b) a civic betterment conference, (c) classes in philanthropy and First-day school teaching, (d) supporting a lecturer to arouse Bible study interest, (e) an annual supper to raise funds for philanthropic work, (f) sending flowers to the flower missions in Phialdelphia, (g) an effort to revive a declining meeting; (3) report on current events emphasizing important happenings in the religious world, (4) referred questions and following discussion, (5) systematic connected course of study, (6) a diversified program interspersed with social features and lectures, (7) no prepared program, every one bringing what he sees fit, (8) informal discussions, (9) social intermingling, (10) making appointments only among

those who conscientiously do their work, (11) having as many as possible of the members take part each season.

Philanthropic Work by Associations: (1) summer Kindergarten for city children, (2) flower mission work, (3) supper for benefit of Guild, (4) workers secured for Guild, (5) other Associations simply state "work done for the Guild," (6) sending books and magazines to hospitals and police stations, (7) Raising money for Y. M. C. A. and other local movements.

R. Barclay Spicer spoke on "The Value of Friends' Associations and the various subjects for Study." Lucy Bancroft being absent, J. Bernard Walton of Newtown spoke on "Connected Courses of Study." Grace L. Bond had a paper in which she told of philanthropic work done by various organizations. She dwelt especially on work in Friends' Neighborhood Guild, and urged on all within reach to "come over and help us." Edith Lewis of Baltimore, read a paper on work and methods of the young Friends of Baltimore. Florence H. Tittensor of Trenton, read a paper on "Friends Visiting among Associations." Among other things she said: "No association is so large or so powerful but that its members may learn something by coming into contact with another." She dwelt upon the compelling power of the spirit, and the advantages of being linked by ties of mutual helpfulness.

Henry M. Haviland's subject was, "The Fellowship Movement." He said that the world needs more Quakerism and that it requires all who are called Quakers to present Quakerism to the world if the world is to have it. To this end it is necessary for all bodies of Friends to become better acquainted, and as far as possible all pull together. They need at least a better understanding and love for each other. He made mention of the association called the "Fellowship" which has been formed for Friendly work, by the Young Friends of both branches in New York City. An account of their recent public meeting appeared in the *Intelligencer* of Fifth month 11th. He also told of the joint Committee on Records appointed by both Yearly Meetings in New York, which is engaged in caring for the records of all meetings of those two bodies, and giving them safe housing at the meeting house in Fifteenth street, New York. In response to a Friend who stated that the "Fellowship" movement would result in the re-union of the two organizations before the century of separation had elapsed, Henry said that no such re-union was contemplated by the "Fellowship," but only better understanding and more love for each other, with opportunity to work for those things we held in common. We aimed at co-operation, not coalition.

Henry W. Wilbur spoke of places where there had been no meeting but only a Friends' Association. These are growing fewer because many of the places which had no meeting are going to have one. He spoke of the work by associations at Toronto, Pasadena, Coatesville, Pa., Lincoln, Neb.

The fundamental feature in our organization is our meeting for worship; some Friends seem to have lost interest in any meeting except the business meeting, but there is no use in hanging on to the business meeting if the meeting for worship is gone. Some meetings for worship are large at special times. A meeting on a spasm is not what is wanted; there must be interest enough for Friends to meet regularly.

After a summing up by George Walton the meeting adjouurned.

R. Barclay Spicer.

THE GRADUATING DRESS.

It is to be hoped that in all the classes which are so soon to be graduated from high schools, there will not be one member whose heart is embittered by inability to procure such dress as the spirit of the class decides is fitting. But the hope rests on no very secure foundation. Hard-working fathers will give much more generously than they can afford, and tired mothers will work harder than they ought in order that Mabel may look as well as her classmates or that Johnnie may pay his share of the class-day expenses; and there will be loyal, true-hearted boys and girls who will remain away from the fun, or go shame-facedly and with a heartburn, all because of the foolish tendency to overdress and overdo in the way of ostentation. Is it worth while? Is there any truer or finer way in which a class can show its class spirit than by taking the ground that the happiness of every member is the care of all? To girls especially is opened a rare opportunity to be gracious and considerate. Let the standard of the graduation dress be not what the most well-to-do can afford, but what the poorest can get without hardship.

—*The Youth's Companion.*

We can not always feel intensely, or there would be no room for faith. Thank God for emotion, but emotion is not everything. A traveler from a hill-top may see the far off city; but to reach it he must descend into the hollow, and lose sight of it; he will even grow tired, perhaps disheartened. But if he keeps his face towards it, each step of the weary miles will bring him nearer it. Even in the hollow he is nearer it than he was on the hill-top. —*Evan Roberts.*

That which we are we shall teach, not voluntarily, but involuntarily.

—*Emerson.*

BOTHA ON FRIENDLY HELP AMONG THE BOERS.

[In *Friends' Intelligencer* of Fourth month 27th an account of the practical missionary work among the Boers carried on by Emily Hobhouse and other English Friends among the Boers. The following letter of appreciation from General Botha was published in the *London Daily News*.]

"Nothing gives me greater pleasure than to express to the supporters of the Boer Home Industries my best thanks and gratitude for the generous help they have given Miss Hobhouse in her self-sacrifiing work in connection with the weaving and spinning in South Africa by the excellent work already produced by the different branches in the Transvaal and Orange River Colony.

"I have every reason to believe that it will not only become the great industry of these colonies, but also one which will benefit the whole of South Africa, especially if it can be taken up by every Boer home.

"I have to thank Miss Hobhouse for starting this enterprise, and I feel sure, when I look at all the difficulties she has had to contend with, that I cannot sufficiently do so for her noble work; my firmest hope is that this industry will prove as profitable to South Africa as the old Huguenot industries did to England.

"Before concluding, I wish to add that in starting this enterprise, Miss Hobhouse has done as much as any one for the co-operation of Briton and Boer, and I feel sure that as the industry grows so will the good feeling between the English and Dutch spread throughout the whole country."

FRIENDLY INFLUENCE IN FRANCE.

Pastor Koenig, who visited the United States in company with Charles Wagner two years ago, writes very interestingly from his home, in France. He is a deep student of religious life, not only in his own country, but also in other countries, and his comment on Quakerism deserves more than passing notice:

"I am making this very interesting experiment of applying Quakerism as I understand it, to renew the old Protestant soil here. The success has been immediate. My congregation is still interested, and I know that the spirit of Quakerism, which is, in my opinion, the true Christian spirit, has shown once again that it was a power when it was not sectarian. I understand that at the origin, Quakerism did not appear as being a church against churches. Quakerism was a power, a dunamis, as says St. Paul. If the churches had only understood that they were revived and renewed by this principle! But they did not wish to receive the Light. They fought against it; and the Quakers were obliged by circumstances to become a sect. Yet they are not a sect. I have confirmed this by my own experience—that we cannot accept all the truth which was given to George Fox and William Penn, and even in circles which seem to have no sympathy and no knowledge of historical Quakerism, without discovering that Quakerism can be a power." —*American Friend.*

BOOKS AND READING.

The volume on Shakespeare in "English Men of Letters" series (Macmillan) is from the pen of Walter Raleigh, professor of English Literature at Oxford University. Prof. Raleigh's illuminating and suggestive treatment of his great theme may not please the dry-as-dust who worship facts and petty details. Without at all ignoring the underlying facts, this author presents a moving and eloquent discourse, bright with the play of fancy and warm with kindly imagination. This is only saying that he belongs to the critical school of Coleridge and not to the present-day school who occupy the seats of the mighty in too many institutions of learning. J. R. H.

MILTON'S PRAYER OF PATIENCE.

I am old and blind!
Men point at me as smitten by God's frown;
Afflicted and deserted of my kind,
Yet am I not cast down.

I am weak, yet strong;
I murmur not that I no longer see;
Poor, old, and helpless, I the more belong,
Father Supreme! to Thee.

All-merciful one!
When men are furthest, then art Thou most near;
When friends pass by, my weaknesses to shun,
Thy chariot I hear.

Thy glorious face
Is leaning toward me, and its holy light
Shines in upon my lonely dwelling-place,—
And there is no more night.

On bended knee
I recognize thy purpose clearly shown;
My vision Thou hast dimmed, that I may see
Thyself—Thyself alone.

I have naught to fear:
This darkness is the shadow of thy wing;
Beneath it I am almost sacred—here
Can come no evil thing.

Oh, I seem to stand
Trembling, where foot of mortal ne'er hath been,
Wrapped in that radiance from the sinless land,
Which eye hath never seen!

Visions come and go:
Shapes of resplendent beauty round me throng;
From angel lips I seem to hear the flow
Of soft and holy song.

It is nothing now,
When heaven is opening on my sightless eyes,
When airs from Paradise refresh my brow,
That earth in darkness lies.

In a purer clime
My being fills with rapture,—waves of thought
Roll in upon my spirit,—strains sublime
Break over me unsought.

Give me now my lyre!
I feel the stirrings of a gift divine:
Within my bosom glows unearthly fire
Lit by no skill of mine.

—*Elizabeth Lloyd Howell.*

BIRTHS.

SMITH.—At Smithville, N. J., on First month 27th, 1907, to Asa M. and Emily P. Smith, a son who is named Paul Evan Smith.

ALLEN.—At Pendleton, Indiana, Fifth month 13th, 1907, to Elwood David and Stella Anderson Allen, a son, who is named John Stewart Allen.

DEATHS.

BOND.—At his home West Wilmington, Delaware, Joseph A. Bond, aged 70 years. Being a man of remarkable intelligence and ability in business affairs, he occupied important positions where those under his directions, were dependent upon him. In all the relations of life, he was an admirable example of justice, kindness, uprightness, and generous consideration. He was a gentleman by nature. He was happily married, his wife having been a sister of Prof. George L. Maris, and a woman of unusual sweetness of character, who preceded him, by some years to the life upon which he has now entered. In their blessed reunion, let us hope they will together, still be employed for the benefit of mankind. Both were highly esteemed members of the Society of Friends.

HALLOWELL.—On Fourth month 2d, 1907, at her residence, Washington Lane, Jenkintown, Pa., Hannah S. Lloyd, widow of Joseph W. Hallowell, aged 76 years; a member of Abington Monthly Meeting of Friends. The dear Lord was her comfort and strength.

HOLLOWBUSH.—At the Friends' Boarding Home, West Chester, Pa., on Fifth month 18th, 1907, Rebecca Rogers Hollowbush, in the 79th year of her age. She was a member of Birmingham Monthly Meeting of Friends, and an esteemed member in the Home Family.

MARSHALL.—On Fifth month 23d, at the home of her daughter, Philena M. Temple, Concord, Pa., Emily Paxon widow of the late Thomas Marshall in her 85th year. She was the daughter of Jacob and Mary Jane Townsend Paxon and was born in Abington, Montgomery county, Ninth month 10th, 1822. Naturally of a retiring disposition, it was in the family circle that her light shone. Gifted in rare measure with a practical common sense, honest sincere and true, temperate in all things, looking well to the ways of her household, and in the purity of her life an example, she faithfully labored to impress these, and kindred virtues, on those around her. The strength of her character was such, she was frequently consulted, and relied upon for counsel in the time of doubt or trouble. Clear and decided in judgment, undeceived by any pretence or specious reasoning, she seemed to possess the faculty of looking beyond all these, with an eye single only to the one right course to be pursued. Serenely happy and contented in the home life, her concern was that others should live so, ever suppressing with gentle firmness, any unkind criticism, endeavoring always to draw all together in one bond of love. With her mind unclouded, until within the last few hours, she gently and peacefully passed to Heavenly rest. Unspeakably sweet and precious will be her memory to her children and grandchildren. P. M. T.

PEIRCE.—At the home of her daughter, Mary Kirkbride, wife of Phineas Kirkbride, near Marlton, N. J., on Fifth month 9th, 1907, Prudence Peirce, aged 91 years. She was buried in the Friends' graveyard at Eastland, Lancaster county, Pa., the grave of her husband, Joseph Peirce, who died 59 years ago, having been opened to receive her. Fitting words and tribute to her character had been spoken in the meeting house by Mary Heald Way and Howard Coates, and a large number of relatives and friends had assembled to do honor to her memory.

Eight years after the death of her husband, Prudence Peirce and her family moved to Millersville, Pa., so that the children might have the privilege of attending the State Normal School, of which James P. Wickersham was then principal. For fifteen years a succession of young men students boarded with her and found in her a friend and companion. Many students besides her boarders enjoyed the hospitality of her home and carried away from the normal school loving memories of "Aunt Prudy." She is survived by six children, Maris, of Moscow, Idaho; John, of Seattle, Wash.; Rachel Frey, of Cedar Rapids, Iowa; Mary Kirkbride, of Marlton, N. J.; Ellis, of Hot Springs, S. Dak., and Joseph, of Sioux City, Iowa.

SHAW.—In Philadelphia, Fifth month 16h, 1907, Deborah Mattlack Shaw, widow of John Shaw, in her 85th year. She was a member of Green Street Meeting, Phila. She lived for others. No voice of distress ever appealed to her in vain. She even deprived herself that she might have more to give. Could there be truer charity? Fearless in the right, yet forgiving towards the erring, she was a friend in every sense of the word. C. E. S.

TYLER.—At Salem , N. J., Fourth month 7th, 1907, Benjamin A. Tyler in the 70th year of his age, an overseer and faithful member of Salem Monthly Meeting.

WANZER.—At Pawling, N. Y., First month 20th, 1907, Phebe T. Pierce, wife of Jedediah I. Wanzer aged 78 years.

WANZER.—At Pawling, N. Y., Fourth month 26th, 1907, Jedediah I. Wanzer aged 77 years.

These were valued members of Oblong Monthly Meeting, which later joined to Nine Partners Meeting, both of New York, yet a long distance apart. Thus isolated from their own meeting, yet still firm in its principles it seemed the part of wisdom to ally themselves partially with a non-sectarian local institute,—the Quaker Hill Association. Jedediah was for many years a trustee of this association and a valued adviser; while the chaste and quiet dress and demeanor of his wife, with her keen appreciation of all with which she could agree, was an inspiration to pure and perfect living.

She was a woman of rare beauty of character. She was a daughter of David Irish, of Quaker Hill, N. Y., a minister of sterling integrity; she inherited his prominent traits of humility combined with strong convictions of duty. In early life she married Joseph Pierce, Jr., of Chappaqua, N.Y ., and after six years of happy union she was left a widow with three children, two of whom are now living; Annie who married Chas. S. Irish, of Patterson, N. Y., and Henry, living at Richmond, Va. With these she moved to her former home and in 1866 married Jedediah I. Wanzer and settled at Pawling, taking the further charge of two step-children.

Leading then a quiet, busy life on a farm, her mind was equally active in the higher realms of literature, making also a close companion of nature, its birds, and flowers and trees, and instilling a kindred feeling in her children. She in unison with her husband made their household one of pure and healthy delights.

She took a deep interest in affairs of the world, its progress and developments, but most her mind centered upon her loved Society, rejoicing in its advancing culture and the expressions of her faith; and when at times she could attend their large meetings, her interest knew no bounds.

Thus with the true inspiration for right living, this worthy couple, faithful to Friends' doctrine, faithful to every trust committed to them, without a long separation, passed to their high reward.

The following lines from Wordsworth's "Margaret" were repeated at the funeral of Phebe T. Wanzer as applicable to her:

"She was a woman of a steady mind,
Tender and deep in her excess of love
Not speaking much, pleased rather with the joy
Of her own thoughts; by some especial care
Her temper had been framed as if to make
A being—who, by adding love to peace
Might live on earth a life of happiness."

M.H.

NOTES AND ANNOUNCEMENTS.

The Foundation Scholarship in Semitic Languages at Bryn Mawr College, for next year, has been given to Eleanor Wood.

—*American Friend.*

In the article under the heading, "Alcohol," in last week's *Intelligencer*, in the sixth line, after the words "the value of," the word "and" should have been inserted. The word "steps" in the third line from the top, second column should have been "step." P. H.

The returns of membership of London Yearly Meeting show a net increase this year of 217, a larger increase than in any year since 1889, when it totalled 262. It is now several years since the net increase has even kept pace with the normal increase of population; but in 1906 it has more than done so. The total membership of the Yearly Meeting is now 18,677.

—*The Friend, (London).*

The number of Friends in Parliament is increased by one in the election last week of F. Leverton Harris, as member for the Stepeny Division. He is a member of Westminister and Longford Monthly Meeting.

—*The Friend, (London).*

In the recent Finnish election nineteen women were returned to the national Parliament, a notable event in the world's history. The *Anglo-Russian* for May gives the portraits of five of these first women legislators in Finland, with a description by one of them, Dr. Maikki Friberg, of the means taken to educate the people after the Universal Suffrage Law which came into force in Finland at the beginning of last October.

—*The Friend (London).*

A Friend's Summer School in an Archbishop's Palace! Such is the announcement respecting the Week-end Summer School at Maidstone [England] from June 27th to July 1st. The fine old house where the lectures will be given and dinner provided is now the property of the borough of Maidstone, but in the fourteenth and fifteenth centuries the place was a residence of the archbishops. The chief lecturer will be Professor R. W. Rogers, of New Jersey, who will give "The Story of the Creation" and "The Story of the Flood" on successive mornings; other lecturers are Edward Grubb, M. A., T. E. Harvey, M. A., C. E. Stansfield, M. A., and M. Catherine Albright. The honorable secretary is William V. Carr, 222, Upper Fant, Maidstone. While the school should be primarily a help to Kent Friends, it is hoped that many others may be present.

—*The Friend (London).*

A second "tramp" within the limits of Western Quarterly Meeting is arranged to take place at the end of August (beginning 27th) with Evesham as the centre. A field on the bank of the Avon has been lent for camping, and it is hoped that a good number will appreciate this form of holiday. It is intended to visit most of the meetings in Worcestershire, and one or two others. The party, which is being organized from Gloucester (W. H. Nicholls, secretary, St. Paul's Road), are to be joined by some members of the Birmingham branch of the Friends' Fellowship Union.

—*The Friend, (London.)*

We are glad to call attention to a forthcoming book by our friend John W. Graham, M. A., entitled "Destruction of Daylight: a Study of the Smoke Problem." It will be published very shortly by George Allen at 2s. 6d. net, and will, we hope, do something towards hastening the day when city life in this country will be less appallingly gloomy than (in winter at least) it is at present. In this connection much may be hoped from the use of the new smokeless fuel, "Coalite."

—*British Friend.*

In Dublin Yearly Meeting, after the reading of the certificates of William C. Allen and others, much satisfaction was expressed that the long silence between Philadelphia and Dublin had at last been broken, it being suggested that "Our Society had suffered more, perhaps, from coldness and letting little differences separate meeting from meeting, and Friend from Friend, than from any other cause."

—*The Friend, (Phila)*

FELLOWSHIP MEETING AT WEST GROVE.

On First-day Sixth month 2d, in our meeting house, West Grove, Pa., at 2.30 p.m., there will be a fellowship meeting of both branches of the Society. It is expected that William Littleboy recently Warden of Woodbrooke, England, will be present and will tell of the activities among Friends in England.

William Littleboy is expected in attendance at meeting at London Grove in the morning.

NATIONAL EDUCATIONAL ASSOCIATION.

The National Educational Association will be held at Los Angeles, Cal., Seventh month 8-12. The fare from Chicago to Los Angeles and return will be $62.50. For rates on Eastern roads the best plan is to inquire at leading ticket offices. Tickets will be placed on sale about Sixth month 20th and will be good to return until Ninth month 15th. All persons availing themselves of the special rates at this time must pay the National Educational Association membership fee of two dollars, at Los Angeles or San Francisco, before their tickets will be stamped by the Railway Agent for return.

The president of the Association this year is Pennsylvania's Superintendent of Public Instruction, Nathan C. Schaeffer, who will address the teachers of the nation on the question, "How can the Schools Aid the Peace Movement?" There will be general sessions held in the Temple Auditorium on Second and Sixth-day afternoons and Third, Fourth and Fifth-day evenings. The National Council of Education will hold one evening and four morning sessions. Several conferences will be held by each of the following departments: Kindergarten, Elementary Education, Secondary Education, Higher Education, Normal Schools, Manual Training, Art Education, Music Education, Business Education, Child Study, Science Instruction, Physical Training, School Administration, Special

Education, Indian Education, Technical Education, Library Department.

A Friends' Conference will be held in Pasadena on Seventh and First-days, Seventh month 6th and 7th. All Eastern Friends who have any prospect of attending are requested to write to Henry W. Wilbur, 140 N. 15th St., Philadelphia.

LONDON GROVE FRIENDS' SCHOOL.

The closing exercises were held on Fifth-day, the 23d, with a large attendance of patrons and friends of the school. Interesting exercises by the children were followed by an able address by Dr. Joseph S. Walton of George School, a former student here. He urged parents to live with their children rather than for them, to talk with their children rather than to them.

The following day the annual school picnic was held. On Seventh-day, the 25th, nearly a hundred of the former pupils met for a reunion. It has been forty years since the school was established and many of the young Friends of the vicinity began their education there. Robert Pyle presided and brief remarks were made by Florence Baker, Mary S. Passmore, Ellen Pyle, Hayes Taylor, John P. Sharpless, Belle Clark and Edward A. Pennock. Sallie E. B. Pyle, Allie Rohr, and Jane P. Rushmore, former teachers, also spoke. The speeches were interspersed by singing and followed by refreshments. General good feeling prevailed and the spirit of loyalty to the school was strengthened. The school will continue next year under the principalship of Ellen Pyle. Florence Cleaver of York, will act as her assistant.

ORATORICAL CONTEST AT ABINGTON FRIENDS' SCHOOL.

The Annual Oratorical Contest at Abington Friends' School was held on Sixth-day afternoon, Fifth month 24th, in the school assembly room.

The contest is held under the auspices of the Alumni Association of the school who give annually a prize to the class winning the most points. The competing classes were B, C and D, class A declining to enter on account of the press of work incident to graduation.

The orations representing class B were, "Education" by George Hallowell, "Hands across the Sea" by Drew McIntosh. Those representing Class C were "The Japanese Alliance" by Josephine Sydenham; "Atheletics" by Herbert Moon. Those representing class D were "Child Labor" by Percy Weir and "California and Japan" by Anna Stapler.

The judges were R. Barclay Spicer, Cynthia G. Bosler, and Fred B. Limerick. The decision was given in favor of Class D.

SWARTHMORE COLLEGE NOTES.

The College has recently been enriched by the gift of a portrait of Miss Sarah E. Norwell who held the position of librarian of the College for so many years. The picture will occupy a prominent position in the new library building.

One of the most interesting features of the Commencement week program will be the presentation of "Mid-summer Night's Dream" on the campus, Second-day evening at 6.30 p.m. by a picked caste from the senior class.

Mrs. Grace Richmond, general secretary of the Charity Organization Society of Baltimore, delivered an interesting lecture in Parrish Hall last Third-day evening on the subject "Friendly Visiting."

The usual weeks vacation that is granted to each senior class will be given to all members of the class who have finished their work next week. This is the week in which other students have their final examinations, seniors having taken theirs during the previous week.

At a recent meeting of the debate board John S. Clement was elected to the captaincy of next year's team.

Dr. and Mrs. Benjamin F. Battin will conduct quite a party an an extensive European tour during the summer. Among the Swarthmore people who will be in the party are Alda H. Preston, Florence Walworth, Helen Ridgeway, Elizabeth Verlenden, and Rebecca Verlenden.

Jennette Curtis, who was awarded the Lucretia Mott fellowship for the coming year will sail for Hamburg in August and will spend the year in studying at the University of Berlin.

Dr. Brooks recently conducted his Sociology class on an interesting visit to the Philadelphia House of Refuge at Glen Mills. The class was entertained most hospitably by the authorities of the institution and were very favorably impressed with its management. A. J. P.

FRIENDS' ASSOCIATIONS.

NEW GARDEN, PA.—The Young Friends' Association met in joint session with London Grove Association on Fifth month 26th, in London Grove meeting house, New G arden being in charge of the program. The president opened the meeting by reading a portion of the 6th Chapter of Galatians. A hynm was sung and the minutes read and approved. J. Walter Jefferies read a paper on "The Past and Present of the Society of Friends," and Marion C. Thompson read an article on "Charity, the Golden Rule." Elma Preston gave a talk on the Discipline, which is "broad and substantial enough for us all to live under, and has stood the test of years." Her appeal was for a closer reading of the Discipline,—we may have to read it many times to make the impression. If our absent members were "early labored with," as advised, and were made to feel that they were actually missed, we would be stronger. How apt we are to talk about the ministry, 'tis so much better to speak to the minister, than about him. We need good, able overseers, and many matters could then be settled privately, that now come before the whole meeting. Ada D. Shortlidge recited "The Last Hymn" and Mary H. Tudos read a paper in answer to the question "Shall man be praised for duty done, or the result of it?" Several others spoke briefly. Mary E. Wickersham gave Current Topics and all the members present responded to roll call with sentiments. The meeting closed with the singing of a hymn and a short silence.

I. FRANK CHANDLER, *Pres.*
EVA S. RICHARDS, *Secy.*

William C. Allen [of the Friends who hold their Yearly Meeting at Arch St., Phila., while a visitor at the recent session of Dublin Yearly Meeting,] when the state of the Society was under consideration, said in reference to visiting, he knew of an overseer who never went to see a brother without first spending an hour in a secret wrestle with God. He had all kinds of people to deal with, but was a lovable man, and he won men to Jesus Christ. The work of the overseer is almost of more importance than that of the minister or leader. Where there is a group of men and women as shepherds of the flock, willing to deny themselves, wolves cannot come in, for the shepherds are

there. As to elders, if the meeting is to build up, it will be necessary for them to live very close to God. What baptisms of the spirit a real elder needs, and if he has not this baptism he will make mistakes and mar the Lord's work. —*The Friend, (Phia.)*

The *New Acts*, a paper published at Alliance, Ohio, and edited (we believe) by persons calling themselves Friends, is the organ of the most extreme "Ranterism" that even America has yet produced. The issue for April is in our hands, and its four large pages are filled with visions, trances, ecstasies, and "speaking with tongues." These are regarded as manifest tokens of the presence of the Spirit; and we find not one word, from first to last, about truthfulness, honesty, humility, or the practice of love to men. Extraordinary stories are told, apparently in all good faith, of speaking in foreign languages, never learned, by Levi Lupton and others. Probably a good deal of this is a record of fact and not mere delusion; but, if so, it is neither Divine nor devilish. It is simply an outbreak of the sub-conscious life, under the contagion of strong religious excitement. It is lamentable that such wild doings should be regarded as the true signs of the Spirit. The fruit of the Spirit, Paul said, is "love, joy, peace, gentleness and self-control."

—*British Friend.*

While we must do everything that is possible for the relief of poor children who are overworked, underfed, and not educated as they ought to be, we must not let our sympathies cause us to do injustice to that large class of young people who are suffering grievous injury because they are not taught to work. All little children like best the plays which are like the work done by their elders. The toys they like best are in miniature, the implements of real labor. Rightly trained, boys and girls will go from play to real work with pleasure and profit. The rich man's son who never works is on his way to become a "hoodlum," a name invented in San Francisco to describe a class of vicious youth who never worked, but had money to spend. The happiest and most useful men and women are those who in childhood and youth took their proper share of responsibility for the welfare and necessary work done in the home.

REVEALED.

Heaven, that seemed so very far away
To childish vision, looking toward the stars,—
Seems so much nearer as life's shortening day,
Reveals the crimson of its sun-set bars.

The line of years, beheld with youthful eyes,
As one grand stair-way for our feet to climb
Up the unknown of mystery and surprise,
Is almost ended, by the flight of time.

'Twas not so far, we did not see aright,—
And few at most the years that we shall wait;
The day is passing and ere long the night,
Will close Earth's door, and open Heaven's gate.

HARVEY M. COOK.

Avondale, Pa.

Written for Friends' Intelligencer.

CALENDAR OF MEETINGS, ETC.

[In sending in notices for the Calendar they should be put in the usual form, so that they need not be rewritten. They must be in not later than Third-day morning.]

5th mo. 31st (6th-day)—Nottingham Quarterly Meeting, at Dear-Creek (4 miles to Conowingo on the C. & P. D. R. R.), at 10 a. m. Ministers and Elders, day before at 2 p. m.

6th mo. 1st (7th-day).—Annual Excursion New York and Brooklyn First-day Schools.

6th mo. 1st (7th-day).—Prairie Grove Quarterly Meeting, at Prairie Grove, Henry Co., Ia., at 11 a. m.; Ministers and Elders, same day at 9.30 a. m.

6th mo. 1st (7th-day).—Whitewater Quarterly Meeting, at Richmond, Ind., at 10 a. m.; Ministers and Elders, day before, at 2 p. m.

6th mo. 2d (1st-day). Mickleton, N. J., Friends' Association, in the meeting-house.

6th mo. 2nd (1st day.)—At Middletown, Del. Co. Pa., at 3 p. m. a circular meeting, under the care of a committee of Concord Quarterly Meeting.

6th mo. 2d (1st-day). At Friends' Home for Children, 4011 Aspen St., West Phila., at 3 p. m., meeting for worship. All interested in religious education asked to attend.

6th mo. 3rd (2nd-day).—Centre Quarterly Meeting, at Fishertown, Bedford Co., Pa., at 10 a. m.; Ministers and Elders, 7th-day before, at 3 p. m.

6th mo. 6th (5th-day).—Salem Quarterly Meeting, at Salem, N. J., at 10 a. m.; Ministers and Elders, day before, at 3.30 p. m.

6th mo. 8th (7th-day.)—Burlington First-day School Union at The Mount Meeting-house, 10.30 a.m. Cordial invitation is extended. Daniel Willets, clerk.

6th mo. 8th (7th-day.)—New York Monthly Meeting at Schermerhorn St., Brooklyn, at 2.30 p.m.

6th mo. 9th (1st-day.)—A Circular Meeting at Hockessin, Del., at 3 p.m. under care of a committee of Western Quarterly Meeting.

6th mo. 9th (1st-day). Circular Meeting at Frankford (Unity and Waln Sts)., at 3.30 p.m.

6th mo. 9th (1st-day). Semi-annual meeting at Old Providence, Montgomery County, Pa., under care of Gwynedd Monthly Meeting, at 3 p.m.

6th mo. 9th (1st-day).—Meeting of Friends, at White Plains, N. Y., at home of Grace and Elizabeth Capron, 42 Fisher Ave., at 11 a.m.

6th mo. 10th (2nd-day).—Baltimore Quarterly Meeting, at Sandy Spring, Md., at 10 a. m.; Ministers and Elders, 7th-day before, at 3 p. m.

6th mo. 10th (2nd-day).—Genesee Yearly Meeting, at Coldstream, Ontario, Canada, at 11 a. m.; Ministers and Elders, 7th-day before, at 10 a. m.

6th mo. 13th (5th-day.)—Haddonfield Quarterly Meeting, at Medford, N. J., at 10 a.m.; Ministers and Elders, day before, at 3 p.m.

6th mo. 19th (4th-day.)—Millville Monthly Meeting, at Millville, Pa., at 10 a.m.

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6th mo. 19th (4th-day.)—Fishing Creek Half-Yearly Meeting of Ministers and Elders, at 3 p.m.

6th mo. 20th (5th-day).—Fishing Creek Half-Yearly Meeting, at Millville, Pa., at 10 a.m.

6th mo. 21st (6th-day.)—Youths' Meeting, Fishing Creek Half-Yearly Meeting, at Millville, Pa., at 10 a.m.

6th mo. 29th (7th-day). Meeting of the Central Committee of Friends' General Conference, at The Park View Hotel, Asbury Park, N. J., at 2 p.m. Members of the Committee unable to attend are asked to send substitutes or to give the Chairman authority to do so. As to securing accommodations see *Intelligencer* of Fifth month, 18th, page 318, or write to Harry A. Hawkins, 373 W. 123rd St., New York City, before Sixth month 15th. All Friends interested in the work of the General Conference are asked to join with the Committee in its deliberations at this time.

THE GOLDEN LEGACY.

My mother had no gold to share,
Nor land, nor herd, nor merchandise,
(My brother has her silken hair,
My sister has her azure eyes!)
To me she left no comeliness
That to the form or face belong,
But oh, one gift I do possess,
The blessed heritage of song!

Long, long ago in cradle days
Her sweet voice would my heart beguile,
When I could nothing do but gaze
Into the heaven of her smile!
I learned the songs in later years
And with her sang them o'er and o'er—
Oh Memory, thy lute and tears
Must meet and mingle evermore!

'Twas "Hush, my babe,"—as fades the light
I hear her softly, sweetly croon,—
Then "Afton Water," "Stilly Night,"
"Sanctissima," and "Silver Moon;"
She sang them with such tender art,
The art that only mothers know,
And tied the tunes around my heart,
Else it had broken long ago!

—*Clarence Urmy, in Lippincott's*

CRITICISM.

The Critic eyed the sunset as the umber turned to gray,
Slow fading in the somewhat foggy west.
To the color-cultured Critic 'twas a very dull display;
" 'Tisn't half so good a sunset as was offered yesterday
I wonder why," he murmured, as he sadly turned away,
"The sunsets can't be always at their best."

—*Charlotte Perkins Gilman.*

APPARITIONS.

At noon of night, and at the night's pale end,
Such things have chanced to me
As one, by day, would scarcely tell a friend
For fear of mockery.
Shadows, you say, mirages of the brain!
I know not, faith, not I.
Is it more strange the dead should walk again
Than that the quick should die?

—*Thomas Bailey Aldrich.*

SONG OF THE BEE.

Bumble, bumble, through the grass,
Through the sweet new clover;
Hear me as I quickly pass,
Happy little rover!
Sun just risen o'er the hill,
Dew upon the blossoms still,
Light of heart and light of wing,
This the message that I bring—
God is watching over!

Bumble, bumble, through the grass,
Through the sweet new clover,
Hear me as I quickly pass,
Happy little rover!
Hear the message that I tell,
Flying over lea and dell,
Tiny frame but strong of heart,
Of creation still a part—
God is watching over!

—*Regina Reilly, in St. Nicholas.*

Owing to a rapidly increasing volume of profitable business in the manufacture of *Allen's Sausage, Scrapple, Lard* and other *Pork Products*, we have been compelled during the past three winters to keep our Factory running regularly both night and day.

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William Dean Howells in his new book, "Through the Eye of a Needle," seems to have anticipated the invention recently exhibited in England under the auspices of the Royal Society, for we find the following in his description of the rail-roads of Altruria: "There are swift little one-rail electric expresses running daily from one capital to another. The old steam-roads of the capitalistic epoch have been disused for generations, and their beds are now the country roads, which are everywhere kept in beautiful repair."

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I would rather be beaten in the right than succeed in the wrong.

—*Garfield.*

The American Civic Association has many fields of activity. It is carrying on a crusade against hideous bill boards, placing receptacles for waste matter in city streets; encouraging school gardens and Arbor Day observance, urging municipal play grounds, advocating art teaching and art exhibitions in public schools, improving city parks, and working for the preservation of the beauty and granduer of Niagara Falls.

Perhaps if you observed that the opposition to woman suffrage comes from States where woman do not vote and is therefore based upon theory, while in no State where the people have extended the suffrage to women and therefore have had opportunities to observe the effects of its actual operation, has there been any effort to repeal such laws, you might feel more confidence in the righteousness of the cause, and be willing to speak a word for it now and then.

Carrie Chapman Catt.

An administrator is one who finds out that all the dead man's estate has shrunk—except his life insurance.

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FRIENDS' INTELLIGENCER

A Religious and Family Journal

PHILADELPHIA, FIFTEENTH AND CHERRY STREETS, SIXTH MONTH 8, 1907.

Martha J Warner
R D 1

SWARTHMORE.

Of course this weather will keep people at home, but we have a number of new arrivals and the College gaities still continue—

In spite of the fact that one of our *Friendly* friends twitted us lightly for announcing in the Intelligencer the different dances that have been given here, we are unwilling to overlook the very delightful dance of Senior Class of Swarthmore College last 3rd day evening. It seems "Crum" was never more beautiful; the recent rains have swelled the creek to a swift flowing stream, the tender green of the dripping boughs, the stretches of young cat-tails and water grasses with here and there a ploughed field or meadow, entice the artist, the nature lover, and the weary. When one stops to think of the rest, comfort and beauty to be had within twenty minutes of Broad Street Station one realizes the uselessness of traveling miles from homes and friends to find it Nature does much for man at his very door-step, if he will only heed. "Seek and ye shall find"

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Continued on page iii

George School Commencement

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Special train will leave Reading Terminal, Philadelphia, for George School, at 9.15 a. m., on Commencement Day, Sixth Month 13th, 1906, stopping at Columbia Avenue, Wayne Junction, Olney, Fox Chase, Woodmont, Southampton and Churchville.

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All friends of the Institution are cordially invited.

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The cold spring has interfered with trout fishing and catches have been poor. This means that the trout are still in the streams and that in the fine warm days to come between now and 7th month 15th, when the season closes, "fishermen's luck" should be much better.

To guests of the Inn a substantial reduction in board is made during Sixth month, and after all, this is the month for quiet comfort and mountain beauty. A number of our guests come for a supply of mountain ozone before going to the shore or other vacation points.

A dozen cottages are already opened and occupied. There are but two new ones since last fall. We could not expect to keep up with the pace of the first five years, when we built an average of one cottage a month, in addition to all work on the Inn and the buildings connected with it.

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FRIENDS' INTELLIGENCER

Established 1844. The Journal 1873. Young Friends' Review 1886.

PHILADELPHIA, SIXTH MONTH 8, 1907.

Volume LXIV. Number 23.

GOOD WORDS XIX.

While it may be well to ask whether the members live up to the Discipline, it is more important to see that the Discipline keeps up to our standard and is a reflection of our highest ideals.

In New York Yearly Meeting of Ministers and Elders.

A FRIEND.

ALCHEMY.

Out of the songs of frailest birds;
Out of the winds that veer,
My soul has winnowed deathless words
Of faith and hope and cheer!

Out of the passing stars of night,
And waning suns of day,
My soul has woven robes of light
That shall not fade away!

Out of the lowering clouds above,
And out of storm and stress,
My soul has gathered dews of love,
And golden happiness!

Out of its travail like the sea,
Out of the breath of dust,
My soul has shaped Infinity,
And made itself august!

—*E. W. Mason, in the Atlantic.*

NEW YORK YEARLY MEETING.

(*Continued*)

IMPORTANT CHANGES.

The two hundred and twelfth session of the New York Yearly Meeting of Friends was marked by the decision to make two important changes which have been under consideration for a year; one of these affects the constitution and duties of the Meeting of Ministers and Elders, while the other establishes a new method of answering the queries.

Instead of appointing "elders" as heretofore, monthly meetings shall once in three years, or oftener, appoint a committee to bring forward the names of Friends to constitute the Meeting for Ministry and Counsel. Any Friend whose gift is acknowledged by the monthly meeting shall be considered a member of this meeting until the three years of its service expire. "The re-appointment of an acknowledged minister as a member of the Meeting for Ministry and Counsel shall be deemed a re-acknowledgement of his gift in the ministry as long as he shall continue to be re-appointed for consecutive terms." If he should not be re-appointed he would no longer be considered an acknowledged minister. If a minister removes to another meeting he will be granted a certificate as a member, not as a minister.

"The Meeting for Ministry and Counsel shall have an oversight of meetings for worship, encourage Friends and others to attend them, extend in every proper way a knowledge of the religious principles and testimonies of the Society, and strengthen and assist Friends living remote from meetings in upholding them." From this paragraph it will be seen that this meeting will have something more to do than to inquire into the uprightness of life and spiritual condition of its members.

Each local meeting for ministry and counsel is to meet once in three months or oftener, and report annually to the monthly meeting. It may appoint sub-committees to give special attention to any of the subjects under its care. The Yearly Meeting for Ministry and Counsel shall report its actions to the Yearly Meeting for Discipline. Such verbal changes were directed to be made in the Discipline as would be necessary to make it consistent and harmonious throughout. The following queries are to take the place of the six that have been in use; two queries were dropped because they were the same in substance as two of the queries concerning all the membership:

1. Are the members of the Meeting for Ministry and Counsel diligent in attending Meetings for Worship and Discipline? Do they encourage the attendance of their families and others?

2. Do those who speak in our meetings for worship appear to be led by the Spirit of Truth and speak or minister to the edification of the meeting?

3. Are those who manifest a gift in the ministry judiciously encouraged? Is proper care and advice extended, that all communications may proceed from right authority and not be enlarged so as to be burdensome?

4. Is due and proper effort made to extend a knowledge of our religious principles and testimonies?

Last year it was decided to suspend for three years the usual method of answering the queries, and have each meeting answer them in a general report. The monthly meetings sent these general reports to the quarterly meetings; the quarterly meetings made summaries of them and sent them to the Yearly Meeting. In the Yearly Meeting the clerk first read all the queries, and then the reports from the quarterly meetings were read.

These gave such a good idea of the actual condition of the meetings and their activities, and were so free from stereotyped phrases that they were felt to be very interesting. No one expressed a desire to go back to the old way, and several who had been opposed to the change said that they thought the new method an improvement. As it is necessary at this time to issue a new edition of the Discipline, and as every one seemed to be pleased with the new method, it was decided not to wait three years, but to make such changes in the Discipline now as will authorize the answering of the queries by reports in the future. The yearly meeting made no summary of the reports presented, but this year they will all be printed in the Minutes.

REGULAR BUSINESS.

The business sessions of the Yearly Meeting began at ten o'clock on Second-day morning, Fifth month 27th, with William H. Willits as clerk and Amy Willets as assistant clerk; these officers were re-appointed, as was also John T. Willets, treasurer. The representatives were present excepting seven. The average attendance during the week was about 200, more than two-thirds of whom were women. The visiting Friends present were cordially welcomed. These included, in addition to those mentioned elsewhere in the reports, Sarah J. Ash and S. Robinson Coale of Philadelphia Yearly Meeting, and Benjamin Miller of Baltimore Yearly Meeting.

The minutes of the Representative Committee stated that protests had been made against the building of more battleships, and against the proposed military display at Jamestown. When the nominating committee was named to propose names for the new Representative Committee, William M. Jackson asked that this might be considered a general nominating committee to bring forward names for any other committees that might be needed. After an earnest discussion this was not united with.

The epistles, instead of being read all at once, were read one at each session (excepting Indiana's, which failed to arrive); in this way they were listened to with much greater interest and the lessons contained in them were grasped more fully. Many expressed their satisfaction that the epistles now sent out by all the meetings show fullness of spiritual life in the members, which is making itself manifest in good works. The committee to prepare replies wrote two excellent epistles, one for the smaller meetings of Genesee, Ohio, Indiana and Illinois, and one for Philadelphia and Baltimore.

The Committee on Records reported that there are now 902 volumes in the fireproof safe in the meeting house, about half of which belong to the Twentieth Street Meeting. The committee was authorized to buy another safe at a cost not exceeding $300.

The Committee on Boarding Home reported that the receipts of the Penington last year were $15,584.07 and the expenditures $14,838.78. The increased cost of food makes it difficult to increase the balance on hand. An effort is being made to raise an endowment fund of $10,000, and $6,000 has already been promised. Emily P. Yeo and others voiced the thankfulness felt by many Friends for the comforts of the Penington, which is truly a real home to the young and old who live in it.

The Committee for the Advancement of Friends' Principles reported that 32 visits had been paid to 18 meetings and neighborhoods, and that these visits involved 4,000 miles of travel. In a number of instances interest had been inspired by visitors who performed no public service. The visits of the English Friend, John Ashworth, to meetings in New York and elsewhere, were keenly appreciated because of the gentle, helpful, fraternal spirit that characterized all his labors. The Committee further reported that 121 copies of *Friends' Intelligencer* had been sent for four months (including reports of the Conference proceedings) to members of New York Yearly Meeting who did not take it, and that twenty of these had since become regular subscribers. A meeting is now held annually in the Peach Pond Meeting House, which is largely attended. There are in all six unused meeting houses within the limits of the Yearly Meeting, in which meetings might profitably be held at least once a year. In one neighborhood where a meeting house in fairly good condition was sold some time ago for $100, there are now Friends enough to want a house in which to meet. The recommendation was made that a minute be sent down to the monthly meetings asking that no further meeting houses be sold without consulting the Representative Committee; the Yearly Meeting afterward took this action. There are within the limits of the Yearly Meeting 17 acknowledged ministers and 38 others who sometimes speak in meetings for worship. On the whole the committee feels that the outlook for the future is hopeful.

The Committee on Education reported that assistance had been given to some who were earnest in their desire for an education, that $100 had been given toward the Department of Pedagogy at Swarthmore, and that an educational conference of New York and Brooklyn teachers had been held.

The Committee on Philanthropic Labor reported that much work is done by Friends in connection with other organizations. Delegates had been sent to the recent Peace Congress in New York; one of these, Elizabeth Powell Bond, read a paper

on "Friends as Promoters of Peace," which is to be printed by the committee in pamphlet form. The mission work includes help given to the Children's Home and Day Nursery. The Friends' Employment Society gave sewing to 23 women for 21 weeks; the garments they made were given to hospitals, etc. The Young Friends' Aid Society visits and helps families and has a free kindergarten in summer for children from four to ten years of age. The Equal Rights Association has held one conference. A temperance meeting at Westbury was addressed by Ella A. Boole, a prominent W. C. T. U. worker. In addition to barrels sent to the colored schools in the South, $511 in money had been sent by the monthly meetings. To this the Yearly Meeting added $300, to be divided equally between the two schools.

In response to a concern introduced by Edward H. Magill, the Yearly Meeting directed the clerk to send to the leader of the American delegation to the Hague Conference a minute expressing the desire of the meeting that a permanent supreme court of the world be provided for by the Conference.

In connection with the reports concerning isolated members, attention was called to the activities of Friends in Toronto and Pasadena. Elizabeth Stover spoke of one Friends' family living in Antler, Saskatchewan, under whose concerned care a meeting is regularly held in a small hall every First-day afternoon. This shows that wherever a Friend resides there may be a home mission centre.

An interesting report was read of "The Margaret," a home for Friends at Plainfield, N. J. The committee was authorized to make certain alterations in the building which would increase its capacity and thereby add to the income. Several Friends already have a comfortable home there. The report of the Yearly Meeting's treasurer showed a balance on hand of $2,230.46, and the meeting directed that $3,500 be raised the ensuing year.

Several times during the sessions of the meeting different ones spoke of faithful Friends who were no longer able to attend and whose presence was greatly missed. One of these was Phebe Anna Thorne, who for many years had sat at the head of the meeting. Words of loving counsel were spoken as way opened by Sarah S. Haviland, Emily P. Yeo, Mary J. Hoag, La Vergne Gardner, Samuel S. Ash, and others. When the business was concluded O. Edward Janney said he was glad of the spirit of progress manifested in the meeting. It seemed to him that Friends were entering upon new fields of work, in which they were led by the spirit of God. It was his prayer that every Friend might be a centre of righteous and holy influences.

DEVOTIONAL MEETINGS.

On Second, Third and Fifth-day mornings devotional meetings were held from 9 to 9.45, under the care of a committee appointed by the Meeting of Ministers and Elders. In these, many spoke briefly, as they were moved by the spirit, and many who attended were thereby better prepared for the day's duties, because of these messages and the periods of silent communion between them.

On Fourth-day morning the meeting for worship at 10.30 was attended by about 600 persons, many of whom were not members. Those who spoke were La Vergne F. Gardner, John H. Shotwell, O. Edward Janney, Jonah L. Rees, Elizabeth Lloyd, Samuel S. Ash, Emily P. Yeo, and Elizabeth Powell Bond.

PRESENT CONDITIONS.

The New York meeting house and school building occupy half a block in the heart of the city, directly opposite to a small park. The situation is almost ideal. The school closes just before Yearly Meeting, the desks are taken out of the classrooms, and cots take their places. This year 135 cots were occupied by out-of-town Friends, and three meals a day were served to these in the basement. Many New York and Brooklyn Friends also took lunch and dinner here. All the meetings contribute toward the expense which this entails. Several parents brought their little children with them, and these spent a good portion of the time playing in the yard and gymnasium. There were New York and Brooklyn babies present at several of the sessions. The number of young people and children who were in evidence promises well for the future of the Society. While some meetings are growing smaller and others have been laid down, there are signs in other directions of healthy growth. The most hopeful of these is the spirit of earnestness and consecration manifested by many of the younger members, as well as by those who have followed in the footsteps of the Master for many years. To mingle with these Friends is to receive fresh strength and inspiraton.

(Reports of the afternoon and evening conferences will be given next week.)

ELIZABETH LLOYD.

Whatever his knowledge of history, his reverence for authority, his nurture in observances or creeds, yet his religious apprehensions are but second-hand if they do not go beyond these, if he have not attained to a direct personal and interior experience to some revelation of God in his own soul.

—*Silvanus P. Thompson.*

DOUKHOBORS IN THE NORTH-WEST.

[The following which we find in Littell's *Living Age*, is one of a series of sketches under the title of "Stray Religions in the Far North-West," contributed to *The Independent Review*, (England), by Coningsby William Dawson.]

Two years ago a considerable sensation was created by the news that a certain Russian sect who had settled in the Canadian North-West, known by the name of Doukhobors, had broken loose, abandoned their farms and set out naked across the prairies in search of the new Messiah. Beyond the fact that the Dominion Government had to take strict measures with them and send out the Mounted Police to round them up and return them to their homesteads, if need be, by force, nothing more was heard of them and even at this present time people so far west as Winnipeg have very erroneous notions concerning these their brother citizens of the Empire. For instance, you will be told that they are a race of religious fanatics who are dull-witted, incapable of prolonged or skillful labor, and a very bad investment for any country in which they settle. The prejudice against them is very strong and usually mixed up with a considerable amount of contempt.

That this should be so is natural, for, in the first place, as refugees from the Russian autocracy they were in the beginning held to be a dangerous anarchical element. Then being men of an alien culture, and incapable of speaking English, they were unable to mingle with the general inflow of emigrants and were led to band themselves into colonies, thereby retaining and reproducing in Canada all the old strange peasant life which they should have left behind them. And, lastly, there was amongst them a certain percentage of the wild, religious, roving element which was the direct outcome of the social conditions of their native land.

Much, therefore, of the ill-feeling which their advent occasioned was due to misunderstandings arising from their lack of English and their peculiar up-bringing.

In order to form a just estimate of the Doukhobor I visited a colony which had been settled in the country seven years, and which is sufficiently large to be fairly typical of all their settlements; this I found at Canora on the Canadian Northern Railroad.

Canora is a rapidly growing town of only three years of age which owes its beginning to the coming of the railway. The Doukhobors were therefore the first people in this country, being four years ahead of the town, and are to-day very large landowners in that district. On asking the opinion of their English-speaking neighbors, I found that no one had a word to say against them, and that for the most part they were praised. Of their hospitality very much was said, for any man, no matter what his tongue or nationality, who knocks at a Doukhobor's door is sure of a welcome. It is a religious instinct and principle with them to do all that lies within their power for the stranger and to allow no payment. His horse is taken in, and fed on the best fodder which they can provide, whilst the master is given the run of the house.

Men have told me of how on departing they have tried to make some small return by offering money to the children, but they have always been refused it—a self-denial which would be a very severe test to the English child.

After months of travel in the North-West one's eye becomes weary of the low, wooden built houses of the colonial farmer, and a great longing arises for the quaint red-brick and narrow-gabled homestead of the Midlands. To this monotony the Doukhobor village is an exception. There is a distinct attempt at the artistic in all his undertakings. The village of which I am about to speak was built upon the slopes of what we should call a glen in Scotland, and was surrounded with a green overgrowth of trees and shrubs. The buildings were long and low, made out of rough-hewn trees plastered over with a mixture of clay, dung and straw, whilst the roofs were made of the same mixture and for the most part overgrown with grass and wild-flowers. Some of the walls of the house had been painted, and the shutters were decorated with bold floral designs mostly of the sun-flower type. The windows were hung with curtains of bright colors and spotlessly clean. Each cottage stood by itself and was surrounded by a garden containing all manner of vegetables. In the midst of the village one immense barn had been built in which all the farm implements were kept. The fields around the colony were well cultivated and bore heavy crops of wheat and oats promising a big harvest. They were however in no ways like an English corn-field, but of many acres and quite open. One reason for this is that all their ploughing is done by steam.

In this particular part of the country the steam-plough has not been much of a success, for the farmers don't know how to handle it properly and are therefore giving it up. Within seven miles of where I write a catastrophe has occurred and a steam-plough is lying, and has been lying, in a morass for the last fortnight. The Doukhobors, however, who are reputed to be so stupid, have made their steam implements a success and continue to use them.

On driving into the village I hailed an old white-haired man and commenced to ask him where I

could find some one to show me around, but all he could say was "Me no speak English." He, however, soon found and brought me some one who could. This new-comer was a big, broad-shouldered fellow with a high complexion, blue eyes and flaxen hair—he must have stood at least six feet two. He took off his hat to me (a thing which few men do in the North-West), and shook hands, afterwards kissing my hand. This is the customary mode of greeting with the Doukhobor, save that on meeting one of his brethren he always kisses his cheek. I was very anxious to see them at their religious services, but was told that they only hold their public worship once a day, and that at four in the morning.

This particular settlement consisted of forty farms which were worked in common by the community.

All their earnings are handed over to the head man of their order, Peter Veregan, who invests all the brotherhoods savings for the profit of all. Any differences which may arise are settled among themselves in a religious way, for a Doukhobor makes no use of the civil courts. Indeed, the entire pattern of their lives may be said to be religious and based upon their interpretation of the scriptures. How well the established order of things works amongst them may be tested by the fact that there is no crime amongst them, no drinking, no smoking, and no strong language. Everywhere that I went I met with the spirit of tranquillity and the greeting was always the same —the raised hat and the hand-shake. They are a people of the Breton type of countenance, broad-faced, with high cheek-bones, eyes far apart and a somewhat flattened nose. They bear the mark of men who have been down-trodden and exploited by one who was stronger than they, but who, having re-asserted themselves, have escaped and found peace.

The women are all dressed in linen stuffs of a subdued color, with white handkerchiefs thrown over their heads and a bright-tinted cloth around their throats and bosoms. They are of somewhat smaller build than the men, most of them being short, but deep-chested and very thick-set.

All of them work, even the children, but they do it with cheerfulness and with singing, and not as mere drudges under compulsion. Singing is one of their favorite occupations, and it is all religious. When their work is over they gather together in groups and take parts.

Amongst other things they are famous stock-raisers and do not content themselves, as so many of the Western farmers do, with merely growing their crop and then waiting with idle hands though the winter, but they get really good breeds of cattle and attend to them carefully.

The precise form of their religious belief is not very well understood, but the essential part of it in practice is gentleness. So far do they carry this that they absolutely refuse to take life of any kind, and never eat meat of any sort. To judge by their appearance their vegetarian habits agree with them, for in no part of Canada have I seen a community of men and women looking so thoroughly robust, healthy and well-content.

What proportion of the Doukhobors took part in the fanatical search for the new Messiah I have not been able to ascertain, but those English-speaking settlers who live near by say that it was only the less reputable part. In the autumn of last year an attempt was made to repeat the same performance, but it was entirely discountenanced by the officials of their own people.

At that time the Canora Hotel was being built, and amongst those employed upon it were two Doukhobors. When the naked visionaries were passing through the town they attempted to persuade these two brethren to abandon their work and accompany them. To this invitation they gave a prompt refusal, saying that the "seekers" were a lot of idle people who preferred wandering the prairies to running their farms, and they warned them not to visit any of the Doukhobor villages in the neighborhood, as they were entirely out of sympathy with the movement. This would seem then to be the true explanation of a curious religious movement which caused so much stir in England, namely, that those who took part in it were the most worthless of their kind and that the whole sect has been judged by its lowest elements.

At any rate, it is quite certain that they are most respected by the people who would naturally have most cause to complain of them—those settlers who are their nearest neighbors.

Our children cannot learn too young that our First-day school is a place in which to learn to do right, as well as think about the right and talk about it.

—*Cora H. Carver.*

In the Manual for Primary Teachers.

Custom has a two-fold operation: the one to deaden the frequency and force of reported impressions, the other to endear the familiar object to the affections.

—*John Ruskin.*

Know you not that a good man does nothing for the sake of appearance, but for the sake of doing right?

—*Epictitus.*

A MINISTER'S INSIGHT.

It has been my privilege to read the interesting and helpful biography of our beloved Friend John J. Cornell. We enjoy the perusal of works that tell of struggles with the natural life, overcomings; and we derive from the victories achieved great benefit. I have been thinking of the wonderful help that ought to be received by those who have been permitted to mingle with our Friend in social and religious life, who know so well the sincere truth of his story. Like Paul I can testify of what I have "seen and known" of Friend Cornell's clear sighted vision, and can say the remarkable statements, or what would seem so to many, not acquainted with the leadings of the spirit of truth, are not more wonderful than a circumstance that occurred in the city of Baltimore eleven years ago, which impressed me with the nearness our Friend dwelt to the Great Divine, and made me very desirous to enter into the same enclosure that gave the Holy Spirit freedom to act upon our lives. As a temperance worker convenanted to do all I could to save inebriates that were brought to my care, we had taken into our home a man in whom my husband and I were particularly interested, because of his intellect, his early life as a Friend, and of his nearest relative being too far from him to render aid. For several years we cared for him as our brother. During that period he left us five times, always without warning, and went back to his old life in the saloon. My husband followed him each time, found him, brought him back, exacting from him a promise never to fall again; but the terrible disease of intemperance had so weakened his will-power that the promise could not be kept. He had left us in the early morning and as my husband and I wended our way to Park Avenue Meeting in the cool of a spring evening, I said to him: "—— may stay away, we have done what we could. We have given him the care of a brother and sister. We have done all that is required of us, and I cannot consent to seeing thee go again with thy white head, (he was then past seventy) wandering in and out of the saloons in the part of the city where they are located." My husband replied: "I do not mind it, if we can only prevent him from dying in one of those places." I said: "We have done our best, God does not ask us to do more." Friend Cornell was so much closer to our Father than I was, and heard more clearly his behest. Near the close of that precious never-to-be-forgotten evening meeting he arose and said he had a message for some one present, and repeated the enquiry made to Jesus, "How many times we should forgive?" and gave the reply "seventy times seven." Then our dear Friend followed up the thought telling us to cultivate the spirit of forgiveness. Never let ourselves enter the condition where we would feel we could not extend the forgiving hand, which would hinder us from doing good, even if we were called upon to do so many times and reach out into channels unpleasant to us, but which would give us opportunities to help our brother man. The meeting closed. To me there was a realization that we had been very near to the Holy of Holies, and that our Friend had truly heard the voice of his God, and been faithful to the duty assigned him. My husband and I went home convinced that the message was for us. The next day he went out in search of his man, found him, brought him home, and this was the last time he had to seek him in such quarters.

I do not think our Young Friends' Associations could do better work than to consider in their meetings the life of our valued Friend whom we all know. His life teaches us clearly that God is the teacher of His people Himself and teaches as never man taught.

Relay, Md. CAROLINE R. HULL.

SO-CALLED RACE RIOTS.

Most of the so-called race riots in the South are attributable to mean whisky and mean men, both black and white. Peaceably disposed negroes and whites rarely have any trouble. But when there is a clash, the news—often grossly exaggerated—flies to the four corners of the earth, with the result that the world imagines this section is inhabited by savages. These outbreaks, therefore, greatly injure the South; but. after all, the dominant race in the South is responsible. The control of the lawmaking bodies is in its hands; and if it made wise laws and then rigorously enforced them, there would soon be a cessation of these troubles. If laws were enacted and enforced against vagrancy and low saloons, there would be a change in conditions at no distant day. The low saloons and the freedom with which mean whisky can be secured by both blacks and whites are responsible for many of these so-called race riots, when, as a matter of fact, the question of racial antipathy does not enter into the matter at all.

—Nashville American.

On the ground of social welfare there is much to be said for a national church, without fixed creed, committed solely to social service and the reality of the spiritual life.

—C. Hanford Henderson, in Children of Good Fortune.

The time that God grants to each of us is like a precious fabric which we may embroider with our best. *—Anatole France.*

We shall never be a civilized or a moral people until we show compassion and practical consideration for the weak of all classes, and are willing only to lay upon those who can bear them the burden and heat of the industrial day.

—*C. Hanford Henderson.*

The entire object of education is to make people not merely do the right things, but enjoy the right things—not merely industrious, but to love industry—not merely pure, but to love purity—not merely just, but to hunger and thirst after justice.

—*Ruskin.*

"INTERNATIONAL" TEXT STUDY.

1907. Lesson No. 24. Sixth month 16th.

ISRAEL'S ESCAPE FROM EGYPT.

GOLDEN TEXT.—Fear ye not, stand still, and see the salvation of the Lord.—Ex. 14:13.

THE SCRIPTURE of the Lesson is Exodus 14th: 13-27.

There were several reasons why the Egyptians were unwilling to let the Israelites go. One was that they did not want to lose the labor of so many good workmen; another was that they feared the Israelites, after leaving Egypt, might join with some of the unfriendly tribes around and make war upon them. When Moses had asked permission for his people to go into the wilderness to hold a great sacred feast the king had consented, providing they would leave their flocks behind them as a pledge that they would return. Moses refused to accept this condition, for they did not expect to return, and he knew the people would soon starve without their flocks.

While the Israelties were keeping the feast of the passover at night, there was wailing in the homes of the Egyptians over the death of their first-born; and before the day dawned Pharaoh and his servants went to Moses and Aaron and bade them lead their people forth. So anxious were the Egyptians to escape any further afflictions that they loaned the Israelites jewels and raiment to hasten their departure.

Preparations had been made to start at a moment's notice. "Summoned in the midst of their Passover feast, every father hurried by the light of the full April moon, with his wife and children, to the rendezvous already appointed—to put himself under the leaders of his tribal division; his little ones and the sick in the panniers of asses, his cattle driven before him, the unbaked bread, in the family kneading trough, wrapped up in his abba on his shoulder. As the avalanche grows in its onward rolling, so swelled the march of the Hebrews as they touched town after town, and were joined not only by fresh crowds of their own race, but by throngs of Semitic prisoners of war, by shepherd tribes of Goshen, and multitudes of slaves; bringing with them additional herds and flocks."

They came from every direction, at the summons of the messengers, and hastened toward the appointed place. In three or four days they had gathered together at Rameses, and from Rameses they went to Succoth. They did not go through the land of the Philistines, for the Philistines were a warlike people. So from Succoth they went to Etham. Now Etham was a fortified town, and instead of trying to attack it they turned southward and went on until they reached Pi-hahiroth (the place where the reeds grow), near the Red Sea.

So great a company of people, cumbered as they were with children and flocks, must have traveled very slowly. It is probable that two months or more elapsed between the beginning of the journey and the pursuit made by Pharaoh. The Egyptians spent seventy days in public mourning for their dead. It was not until ten weeks after death that the mummy was put in its final resting place. The most important political affairs would therefore be neglected while the king paid the last honors to his dead son. When he did start with his chariots he went by the most direct route to the place which the Israeiltes had reached.

The portion of the Red Sea near the Isthmus of Suez is not deep and it is not unusual for the water to be shallow enough to wade through, if the wind blows strongly up the sea while the tide is at its ebb. It is customary for armies in the East to have huge torches carried in the front of the army, so that their smoke may be a guide by day and their flame by night. This may be an explanation of "the pillar of cloud by day and the pillar of fire by night."

Even in the early stages of their wanderings the Israelites must have endured many hardships, for it was not easy to find enough water and pasturage for such a great multitude. The people began to murmur when they approached Etham, saying they would rather have remained in slavery than be shot down by the Egyptian soldiers. The fitness of Moses for leadership is shown in his power to silence the clamors of the people, regain their confidence, and persuade them to continue on their way in spite of all discouragements.

TOPICS FOR ADULT CLASSES:—Accounts of the Exodus in other books than the Bible. Moses as a Leader.

QUESTIONS FOR INTERMEDIATE CLASSES.—Trace the journey of the Israelites on the map. Find elsewhere in the Bible a description of the passover feast. What were the other great feasts of the Hebrews? Describe an Egyptian chariot. What animals do you think the Hebrews had in their herds?

There will be no lesson in the Intelligencer next week. The lesson for Sixth month 23d may be a review.

FRIENDS' INTELLIGENCER.

EDITORS: R. BARCLAY SPICER,
LYDIA H. HALL, RACHEL W. HILLBORN,
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News items for insertion the same week, must reach us not later than Third-day morning; longer articles as much earlier than that as possible.

Address all correspondence to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

PHILADELPHIA, SIXTH MONTH 8, 1907.

THE QUERIES.

At the present time there is a movement in several of our yearly meetings toward some change in the method of answering our queries. For a hundred years or more answers to these have come up from the monthly meetings to the quarterly meetings, and from the quarterly meetings to the yearly meetings, which vary but little from one year to another, and often the answers from different meetings are couched in exactly the same words. The reading of the answers has often been monotonous and tiresome, and in many minds the thought has arisen that in some way more real information could be given concerning the spiritual life of the meeting.

And yet, although it has its disadvantages, there are many reasons why some concerned Friends do not feel ready to make any radical change. If the answers themselves have shown little originality, each query comes home to the individual member of the meeting every time it is seriously considered, and leads him to ask himself, at the bar of his own conscience, to what extent he has neglected to bear a clear and strong testimony. The messages that have been given in our meetings, as these questions were under consideration, have aroused in the hearts of many a desire to rise to a higher plane of living. Most of us have felt that "the consideration of the state of Society" was one of the most interesting features of our yearly meeting, because of the light received at that time from some whose hearts were illuminated by the searching questions asked.

A report that answers the queries in a general way, and adds many things concerning the meeting that have not been asked about, is much more interesting to listen to than the categorical answers. But if a meeting has been derelict in some respects, will there not be danger that nothing will be said about this, and that the report will cover only those points in which the meeting is strong? And if this is often done, will there not be a tendency to grow careless concerning some of our important testimonies?

Because the queries have been helpful in the past is in itself no reason why they should not be improved from time to time, or why there should not be variations in the answers sent to them. In some meetings within the last few years especial effort has been made to give answers that were both searching and full of food for thought. The important thing is that our meetings should be so conducted as to strengthen the Society and develop the spiritual life of its members. When changes are made they should be carefully considered beforehand, and should be made with the understanding that if the new way is not satisfactory there will be nothing to hinder a return to the old way. Whether we are young or old, conservative or radical, we should be open to conviction, for there is always the possibility that others may have clearer light than ourselves. While we should prove all things and hold fast to that which is good, it is equally important that we should let go of what is not good or has outlived its usefulness.

A FRIEND AT THE FEET OF BOSTON CULTURE.

We were domiciled for a day last week in Boston, near the gilded dome of the State House, and almost under the spreading wings of the great eagle that guards an entrance to the capitol grounds.

Massachusetts state pride murmurs within the gates for a more modern and gorgeous state house. But when one remembers the much criticised "palace" in Harrisburg, and the doubtful building on Capitol Hill in Albany, the stranger in Boston is rather inclined to hope that the people of the Old Bay State will feel contented with the colonial simplicity of their capitol building for many years to come.

On two occasions we sat in the pews of ancient and quaint King's Chapel. This church organization dates back to the first half of the seventeenth century. Originally the services were conducted according to the ritual of England's established church. This practice lasted until near the middle of the eighteenth century, when James Freeman, apparently a sort of lay preacher, amended the ritual by eliminating all of the trinitarian references, the church practically using the amended ritual of Freeman to-day. But when Freeman applied for ordination as a minister in regular form, no bishop could be found who would confer upon him the real or imaginary apostolic succession. But his parishioners ignored the bishops, one and all, and ordained and installed him their minister, he thus becoming the first Unitarian preacher in the new world, in fact an apostle of Unitarianism before

Channing. Without, King's Chapel is of venerable architecture, and within of unique arrangement. The pews are box-like enclosures, with seats on side and end or both sides. The enclosures are nearly four feet high, with a door that shuts the worshipper into a sort of privacy. An ancient round pulpit, with a heavy suspended canopy, and reached by winding stairs, is the point from which the minister may dispense his eloquence, although we saw no one occupy it. Numerous tablets to dead and gone worthies are upon the walls, the inscriptions on some of them being in Latin. From this building all that was mortal of the immortal Sumner was borne to its last resting place.

On Fifth-day morning the venerable Robert Collyer preached a communion sermon in King's Chapel. It was a very simple statement of the "last supper," and the first communion held by the disciples after the crucifixion, the whole abounding in personal and pathetic touches, in Collyer's best vein. The formal communion was conducted by a clergyman severely gowned, who adhered strictly to the ritual. The "elements" were passed by selected helpers, the bread was leavened and the odor of the wine alcoholic. As we sat a silent spectator of the service, we never felt more impressed with the fact that one may enjoy the substance of real communion with the spirit of Christ, without the presence of the outward symbols. We also never felt less inclined to say an unkind or unsettling word regarding those for whom this service has a real meaning or a helpful impulse. When the large congregation sang as the closing hymn one of Whittier's best, closing with the following lines, it seemed to us a most welcome contradiction to all the morning's ritualistic service:

"Our Friend, our Brother and our Lord,
What may thy service be?—
Nor name, nor form, nor ritual word,
But simply following thee?"

For some time it has been the habit of the American Unitarian Association to make one of its gatherings during anniversary week, a "fellowship" meeting, at which representatives of other religious bodies try to say helpful words from the stand-point of their respective organizations. It was to take part in this meeting, on invitation of the association, that the writer made his visit to Boston. On this occasion a representative of the trinitarian Congregationalist, of the evangelical body called Christians, as well as the bodies denominated "liberal" made remarks. This willingness of representatives of widely divergent beliefs to testify to a unity of the spirit, is one of the signs of religious progress in our time.

It is quite natural that some of the Unitarian concerns should relate to matters which could have no place in our Friendly polity. For instance, a long discussion was devoted to the proposition of a service pension for aged clergymen. The Unitarians have some missionary methods from which we might draw at least a certain amount of suggestion. They take pains to build and equip churches in college towns; they maintain an active secretary on the outskirts of our civilization, in the Rocky Mountain States, and last year they raised $150,000 for their various activities. In sermon, discussion and presentation, much of the thought action would have been quite acceptable in any of our Friendly gatherings. Much emphasis was made of a practical as against a mere doctrinal religion, and there was a surprisingly universal utterance in behalf of introducing a leavening spiritual quality into our materialistic civilization. The general attendance at the meeting as a whole was not greater than we gather at our general conferences. In extemporaneous speech the men who addressed themselves to the questions were but little if any more ready than our own folks are, but in sermon and set address they showed a thorough preparation and a breadth of culture which we could profitably imitate. Always remembering, however, that while it is divinely right to equip our intellects, they were never intended to submerge our spirits. While an ordained woman preacher had part in one of the religious services, no woman's voice was heard in the regular off-hand discussion of definite propositions. The Unitarian ministers have an abundance of humor, which they lavishly use in their public deliverances. In the main they were appareled much as any business man would clothe himself, with few clerical distinguishing marks, although there were enough exceptions to this rule to easily prove it, the matter of dress among these ministers evidently being largely determined by the taste and temper of the individual.

We shall remember with pleasure and gratitude the friendly intercourse had with Dr. Eliot, Dr. St. John, Dr. Wendte, and Dr. Earl Wilbur, from far away California, but one of the unalloyed pleasures of our visit was to meet for a moment the venerable Charles G. Ames, whose gentle spirit and graceful humor have helped and inspired so many hungry souls. Many of our Friends, especially around Philadelphia, will be glad to know with what vigor and hope he carries his advancing years, a youthful spirit discounting the appearance of age.

H. W. W.

The aggregate consensus of those who have shared the spiritual influence, without being erected into an authority (which it is not, and, except in theory, can never be) is a safeguard of the most potent kind.

—*Silvanus P. Thompson.*

THE VALUE OF ANNA T. JEANES' GIFT.

The hungry man knows the value of bread, the thirsty can best appreciate drink. We who have hungered and thirsted for years for help for rural schools, when reading of millions given to colleges, know the value to the thousands of needy children who will profit by the gift so lately given by one of our own dear Society for the negro children in the country places. We have visited colleges and universities from Virginia to New Orleans and a few years ago found in every one 150 or 200 children in primary and intermediate departments swelling the numbers to raise money for those higher institutions, when those same small children should have been at home going to day-school. Why is this? Because in most places schools in the country are only open six weeks in the year, or two months, but seldom three.

Parents anxious to educate their children send them away at nine, ten, and eleven years of age and pay board for them, often making great sacrifices and spending money that should be used when they are older. When the family is large, one can only stay two terms.

In our own school one's heart aches though feeling great respect for young men of nineteen or twenty who will sit and strive to study in the primary department with a hundred little ones. These men pay board from their own earnings because they had no chance in the country where they lived. Very lately a graduate from here told us he had found out there was no school in their county, with 15,502 colored people, that was open more than three months in the year. Our Farmers' Conferences have always urged the people to raise money and lengthen the school term. We get frequent reports of such having been done.

The best teachers must find other work that will occupy them more than one fourth of the year, as the salary is only from $15.00 to $25.00 a month and many trustees are willing to have cheap teachers, as the money "goes farther." Good country schools open six or seven months in the year will do more than colleges and universities whose graduates are often unfit and unwilling to cope with conditions in the rural districts.

Many of our friends know of Bettes Academy, on the edge of this county, where Alfred Nicholson and his wife, both students from here, have given themselves for nearly twenty years in helping others. They are four miles from a town and scarcely a house between. On closing day in all the roads through sand or forest were seen teams of all kinds taking not only the children home but the bedsteads, bedding, trunk and box where each child had kept her own provision as each had to use "rations" taken from home and cook it in the school kitchen. He has had a hundred girls in an old building, while boys stayed in all the farm houses within walking distance. Parents were so determined he must take boys on the grounds, over a hundred acres, that after many miles of travel to churches and much labor he raised enough to build Martha Hall for girls, so they can use it, though the rooms are still undivided and the hoped-for plastering not done. Boys will use the old building.

Alfred's salary is $150.00 a year in money (as all other teachers must be paid) with a house and some land to farm. His oldest daughter finished there last term and will graduate here this month by the kindness of a Friend. Our graduating class attended his closing and came back inspired and encouraged to do their part as workers in the world.

In thinking of his work and others equally needy, the gift of a million to such a worthy cause, makes many feel the giver has been led by the Divine Father to do for the "least of these," and the blessing promised will be hers.

MARTHA SCHOFIELD.

Aiken, S. C.

FAIRFAX QUARTERLY MEETING.

Fairfax Quarterly Meeting of Friends was held at Hopewell, Va., Fifth month 18th, 19th, and 20th.

The Meeting of Ministers and Elders held at 3 o'clock on Seventh-day, was about the average in attendance. The three queries read on this occasion and answers submitted gave evidence of the concern felt by Friends who are entrusted with the responsibility of this branch of the service.

We were favored with the company of our Friend Joel Borton of Woodstown, N. J., a minister of Philadelphia Yearly Meeting, and A. Haviland Hull of Forest Hill, Harford Co., Md. The meeting on First-day was held this year at the old Hopewell meeting house, some distance from the town. For the past two years it has been held in the town of Winchester, in order to avoid the undesirable crowd that had fallen into the habit of assembling at Hopewell, on Quarterly Meeting First-day. Although the meeting house was fairly quiet, by the middle of the day the yard surrounding the house was filled with vehicles and some disorder was noticed, but not so much as in former years. Very acceptable service was rendered by Joel Borton and A. Haviland Hull.

At the close of the morning meeting, lunch was served and at 2 o'clock the exercises of the First-day School Union was taken up, with readings and recitations which were entertaining and instructive. A paper was read on the subject of Peace, which brought out some profitable discussion.

Our meeting on Second-day was as usual, very quiet; the impressive silence at the opening was typical of a Friends' Meeting. Our Friends before mentioned, favored us with very impressive discourses that were much appreciated by the meeting.

The usual queries were read and answered showing our condition in this portion of the Lord's vineyard. A recommendation was forwarded from Alexandria Monthly Meeting, calling the attention of the Quarterly Meeting to the importance of compulsory education. A small committee was appointed to take action on the subject, and if way opens to petition our Legislature to enact such laws as will be more effective in making school attendance more general, the State of Virginia being far behind her sister States in educational facilities.

On the whole Fairfax Quarterly Meeting was an interesting occasion and the company and religious services of those who favored us with the spoken word, as well as those who were not engaged in vocal service, was very much appreciated and was uplifting and helpful to us.

J. W. Branson.

FRIENDS' BOOK ASSOCIATION.

[Report of the Board of Directors to the Stock-holders of the Friends' Book Association, presented at the Annual Meeting, held during week of Philadelphia Yearly Meeting, 1907.]

The Board of Directors present at this time a report covering the business of the Association for the last two years, as no formal report was made to the meeting of the Stock-holders held Fifth month 14th, 1907.

The business of the Association has been conducted on the same general lines as for some years past, and your board believe it best to say frankly that the net results are disappointing. While for several years the Association has appeared self-sustaining or very nearly so, little account has been taken, in presenting financial statements, of the fact that a large part of the stock of merchandise on hand has deteriorated in many ways and that much of it, particularly as regards the stock of books, is unsaleable and without value.

The summary financial statement covering two years, from Fourth month 1st, 1905, to Third month 31st, 1907, is as follows:

Amount sales merchandise, Fourth month 1st, 1905 to Third month 31st, 1907, (2 years) $36,730.39; stock on hand Third month 31st, 1907, $4,285.10; total $41,015.49. Stock on hand Fourth month 1st, 1905, $10,970.74; merchandise purchased Fourth month 1st, 1905 to Third month 30th, 1907, $25,704.09; total $36,674.83; gain $4,340.66. Expense for two years ending Third month 30th, 1907, $8,652.33; loss on business up to Fourth month 1st, 1907, $4,311.67

As will be seen, this statement shows a net loss in the conduct of the business, amounting to more than $4,300. It will also be seen, however, that there is a difference of $6,685.64 between the stock reported as on hand Fourth month 1st, 1905, and that on hand Third month 31st, 1907. Of this amount, not more than $1,000 represents actual sales of stock that has not been replaced. The balance, amounting to at least $5,600, represents shrinkage in value of old stock, books, printed sheets, plates, etc., which are still on hand, and are believed to be practically without value.

Adding this amount to the apparent gain for the two years, and deducting the expenses for this period, the result would show a net profit of nearly $1,300 in the operations of the Association.

To summarize, we may say that while the financial report for the last two years shows a large apparent loss, this is rather an accumulation of small losses which have been suffered for a period of several years, and which should have appeared in former balance sheets. We believe with this wiping off of non-existent values it will now be possible to judge more accurately of the financial condition of the Association.

In the autumn of 1905 your Board received and accepted the resignation as Superintendent of John Comly, who had for several years conducted the business of the store. To succeed him the Board appointed H. Taylor Rogers, of Asheville, North Carolina, who filled the position until his resignation, which took effect Tenth month 15th, 1906. The present Superintendent, Walter H. Jenkins, was then engaged in his place. Several minor changes in the management of the store have also been made which we believe will have a beneficial effect. It is very plain to your board that we can expect no continued success for the Association without the active aid and support of the Society of Friends at large, and particularly of the stock-holders of this association; and we urge most earnestly that the last named shall give some thought and effort to this work. The services the Association can render to the Society of Friends in special lines are very important; but to perform them it must have a large and steady patronage in regular lines of merchandise, and it is within the power of the stock-holders, to a large extent, to see that this is obtained and held.

While we hesitate to make any prediction of the future, yet we are not without hope that our next annual report will be a more satisfactory one.

We know that something in our souls is seeking for the great harmony of life and we know that though we cannot hear it, the harmony is there.

—*John Ruskin.*

All that which has lived is necessary nourishment for new life. —*Anatole France.*

THE TOIL CHILD.

Child of dim and sunken eyes,
You whose hands are gnarled and thin—
Who claimed you as a sacrifice?
Who must bear this weight of sin?
Who has hid from you the rose
From whose petals honey drips?
Who, the chiefest of your foes,
Barred the laughter from your lips?

Wasted, shambling, weak and gaunt—
Who has gained that you have lost?
You that trudge the Land of Want,
Childhood's borders never crossed,
Do you hold still in your heart
Smoldering gleams of dim desires
For the fairy hills where start
Magic's mystic signal fires?

Do you feel, as one who dreams,
Subtle calls from field and wood,
Luring hails from singing streams?
Have you never understood
All the shouts from forest lands
Meant for you, and you alone—
Child of worn and weary hands
Robbed of breath and blood and bone?

It may be that when the years
Slowly creeping, give release,
Laughter will replace your tears,
You may have your childhood peace;
It may be—Ah, no! It must!
God will bend above you then
Whispering unto your dust:
"Rise, and be a child again!"

Labor-driven girl or boy,
Who has thieved your spring of life?
Who has filched your days of joy
For toil's never-ending strife?
This is sure: That one great day
By the vast eternal sea
Those who thieved will hear Him say:
"Ye have done this unto Me!"

—*W. D. Nesbit.*

MARRIAGES.

AMBLER—BICKNELL.—At the home of the bride's parents, McSparran, Pa., Fifth month 22d, 1907, at 12.30 p.m., by Friends' ceremony, Clyde D., son of Anson B. Ambler, McSparran, and Alice, daughter of John T. and Jennie Walton Bicknell, of McSparran.

HALDEMAN—BROOMELL.—At the home of the bride's parents, Christiana, Pa., Fourth month 23d, 1907, under the care of Sadsbury Monthly Meeting, Paul Collins Haldeman, of Coatesville, Pa., and Alice Way, daughter of Edward G. Broomell.

DEATHS.

MIDDLETON.—On Fifth month 25th, 1907, at the Friends' Home, Germantown, Pa., Catherine H. Middleton in her 79th year. She was a member of Philadelphia Monthly Meeting of Friends. Her funeral was held on Fourth-day, 29th. Testimony was given as to her faithfulness to her duties as a teacher at Girard College, and the various branches of philanthropic work in which she was interested. It was her desire to be cremated and the remains to be interred in Woodland Cemetery, which wish was complied with. Her life seems to be well summed up in the words of Christ when he said: "She hath done what she could and this shall be told as a memorial to her." A. H. H.

KILE.—In Paris, Ill., on the 17th of Fifth month, 1907, at the residence of her daughter, Carrie Bebee, Mary J. Kile, in her 84th year. Her father, Robert Hoggatt, was a prominent member of Prairieton Monthly Meeting in its most flourishing days, and her step-mother, while Rachel Johnson, was the frequent companion of Priscilla Hunt Cadwalader, in her religious visits in different parts of the country. Mary was a member of Prairieton Monthly Meeting at the time it was laid down, retaining her right, though deprived of the opportunity of mingling with Friends, and she retained, throughout her long life, the simple, kindly manner of her people. A son and daughter survive her.

JANNEY.—Oliver Janney, son of Stephen and Letitia Janney, was born in Loudoun county, Virginia, Second month 26th, 1811, and died at the home of his niece, Hannah Janney, near Springboro, O., Fifth month 7th, 1907, aged 96 years 2 months and 9 days.

In 1832 Oliver's father came with his family in wagons, over the mountains and across southern Ohio to Springboro. Oliver, in charge of a portion of the goods, came by river—presumably from Wheeling—to Cincinnati; thence up the Miami Valley to Springboro. He lived the remainder of his long life in this vicinity. He never married and lived with his parents at the old homestead until their death, continuing to live there until the spring of 1891, when he went to live with his niece, Hannah Janney, where he remained till the end. His life was an uneventful one. He learned the trade of milling in Virginia and worked in several of the mills in the vicinity of Springboro and Franklin. While he was never an active business man his honesty in dealing was never questioned, and he was generous and kind-hearted. During his later years, as is often the case with aged people, his thoughts were of his old home where he had spent so many years of his life. He retained his physical vigor in a remarkable degree to within a few months of his decease, but his mental faculties were much impaired. The attack that resulted in his death was of short duration and he passed away without apparent suffering.

ANNA S. WALTON.

The life of our Friend has closed full of years and full of honors, and what shall I say of that life that will fully express the beauty and nobility of her character and her aims. It was a life fraught throughout with the zeal of true religion but it was not the kind that vaunteth, not the kind which proclaims itself aloud by empty rites and unmeaning professions, but one which fitted well the requirements of the Christian faith and the common needs of humanity. The golden rule was to her not a glittering generality to be thrust aside at convenience but a verity and an abiding vitality by which she scrupulously squared the conduct and actions of her life. The prompting of the "inner light" was the guiding star which illumined her perceptions and made so admirable all her ways and actions. Unselfish she was and self-denying—recognizing fully the divinity and sweet solace of working for others, and many are they who remembering her kind words and deeds in trouble will rise up and tell of her benefactions and call her blessed. Acts of kindness in her estimation were prayers themselves, and,

"Served alone
As mediators at the throne."

Her life of usefulness rises before us and bids us to follow in her shining path, and on to the peaceful goal to which it leads. We will not think of her as having gone far away; not so far that we cannot know of her presence sometimes in ethereal and spiritual forms to give us cheering and encouraging assurance of continuing existence somewhere in God's holy realm of life to inspire us to nobler and higher aims while yet we tarry on the hither shore. "She is not dead, the friend of our affection." Oh no! The home of the spirit had need of renewal. Our friend was weary with long and often toiling and lending her helping hands in the cause of righteousness. Her tired feet could no longer keep pace in their accustomed paths so she paused in her journey, cast down her wearying burdens and vanished from our view to rest.

W. H. S.

NOTES AND ANNOUNCEMENTS.

We remind our members of the three "Summer Schools" that have already been announced in these columns,—at Maidstone, June 27th to July 1st; at Bridport, June 28th to July 2nd; and at Cambridge, July 29th to August 10th. Full particulars of the gatherings at Maidstone and at Cambridge may be obtained from this office; and of that at Bridport from E. Maria Bishop, Sidcot Lodge, Winscombe, Somerset.

—*British Friend.*

Jonathan B. Hodgkin, who at the recent meeting of the National Free Church Council at Leeds moved a resolution on the subject of women's ministry, has issued a paper on "Woman's Place in the Church," which may be obtained from the *Friendly Messenger* office, 15 Devonshire Street, E. C., for one penny.

—*British Friend.*

Dr. George Newman's* Annual Report, as Medical Officer of Health for the Borough of Finsbury (274 pp.), is full, as usual, of facts that social reformers will do well to mark and remember. During last year, particulars were collected respecting 1906 new-born infants, in regard to whom it was found that only 6.2 per cent. of the homes were unclean and badly kept, while 68.2 per cent. were clean and well kept; 73 per cent. of the infants were born healthy. Dr. Newman has continued his inquiries into the excessive death-rate of infants, and finds that 60 per cent. of the homes where such deaths occurred were clean and well kept. He is confirmed in his view that these deaths are not due directly to a bad environment, but to a low standard of motherhood, including improper feeding and want of care. On many other subjects the Report is a mine of useful information. In his conclusion, Dr. Newman appeals for personal effort, pointing out that, valuable as is State action through sanitary authorities, "it is idle to expect good results from the latter, if personal hygiene, and the duties and rights of individuals, be ignored."

—*British Friend.*

*Editor *Friends' Quarterly Examiner.*

On the 20th of Fifth month, Edward Coale and his wife returned from California to Holder, Ill. Edward is in good health after his long sojourn there, but it has seemed not to agree so well with his wife. The Friends at Benjaminville are pleased to have them again, both socially and religiously.

"Last week's *Intelligencer* in its report of the First-day school exercises at New York Yearly Meeting credits me with something I would be unwilling to say. It reports that I 'gave an object lesson, the moral of which was, 'if you wish to be happy be good for something.' What I was trying to draw out of the children was a definition of "being good;" that a knife, a hammer, an umbrella, a man, are only good when they are good-for-something; that if they are not good for something they are not good, and that that is what being good means. As to whether that brings happiness I doubt. Many useful and sensitively conscientious people seem to be untouched by happiness. I don't know what brings happiness,—tho I suspect it is something in the disposition.

HENRY M. HAVILAND.

SWARTHMORE COMMENCEMENT WEEK.

Sixth-day, Sixth month 7th.—2 p.m. Meeting BOARD OF MANAGERS.

Seventh-day.—6 p.m. Undergraduate CLASS SUPPERS.

First-day.—10.30 a.m. BACCALAUREATE address by President Joseph Swain.

Second-day —2.30 p.m. CLASS DAY. 4 p.m., IVY EXERCISES. 6.30 p.m., Senior Class Play: "Midsummer Night's Dream," on the Campus. 8.30 p.m. FACULTY RECEPTION for Class 1907.

Third-day.—ALUMNI DAY. 9.30 a.m., Fraternity Meetings and Reunion. 11.00 a.m., ANNUAL MEETING ALUMNI Association in Collection Hall. 1 p.m., Luncheon. 2.30 p.m., Men Graduates and ex-Students, in Hall Gymnasium. 3 p.m., Procession leaves Hall Gymnasium for Whittier Field. 3.15 p.m., LACROSSE GAME. Phila. Lacrosse Club vs. Swarthmore. 6 p.m., ALUMNI SUPPER on the Campus. Class Reunions of '77, '82, '85, '87, '92, '97, '02, '05. 8 p.m., Speeches, Songs, etc., steps of Parrish Hall.

Master of Ceremonies: HENRY B. McALLISTER, Jr., '92, President of the Alumni Association.

Fourth-day:—COMMENCEMENT DAY. 10.30 a.m., Manager, Faculty, and Graduating Class meet in Somerville Hall, in Academic Costume. 10.45 a.m., Academic Procession starts from Somerville Hall. 11 a.m., COMMENCEMENT. Address by THOMAS FREDERICK CRANE, A. M., Litt. D., Dean of the University Faculty, Cornell University. CONFERRING OF DEGREES by the President.

TRAINS leave Broad Street, Phila., 8.21, 9.50, 10.46, a. m.; 12.13, 1.32, 2.18, 2.49, 3.08, 3.42, 4.32, 4.38, 5.00, 5.12, 5.35, 5.44, 5.48, 6.20, p.m.

Returning leave Swarthmore, 12.18, 1.33, 2.50, 3.47, 4.44, 5.32, 6.20, 6.59, 7.23, 8.18, 9.22 and 10.18 p.m.

COMMENCEMENT OF WASHINGTON FRIENDS' SCHOOL.

The Friends' School in Washington, D. C., which has been for many years in charge of Thomas W. Sidwell, is widely known for the thoroughness of its teaching and its high moral tone. Archie Roosevelt has been a pupil of the school for three terms and President Roosevelt delivered the Commencement address. The following report is from the Washington Evening Star:

"Seven graduates, forming the class of 1907 of the Friends' Select School, received their diplomas from the hands of President Roosevelt in the annual presentation exercises of the school in the meeting house at 1811 I street northwest, last night, and the members of the class, as well as the juniors of the school and a large assemblage of the parents and friends of the pupils, listened intently to an address by President Roosevelt on "The American Boy." The remarks of the chief executive were couched

in plain and forceful English. The graduates of the class of '07 included Harold Beverly Chase, Helen Douglas, Alexander Bolling Galt, George William Lyman Prettyman, Marguerite Phillips, Thora Mira Riley, and Le Roy Ordway King.

"The little meeting house was prettily though simply decorated with intertwined oak leaves and mock orange blossoms and with palms and ferns. The invocation was pronounced by Dr. Jesse H. Holmes of Swarthmore College, and in the few minutes before the President and Mrs. Roosevelt arrived, Mr. Fitzhugh Coyle Goldsborough, a former pupil of the school, who has devoted the time since with his graduation to the study of music, entertained the audience a series of violin solos.

"In introducing the President Mr. Sidwell laid great stress upon the valued influence, not only to this particular school, but to Friends' schools and to education throughout the country, which would grow from having the chief executive present on such an occasion. He declared nothing had given him so much satisfaction during twenty years of service in and for the school.

"Following the exercises the President and Mrs. Roosevelt were escorted through the school by Thomas W. Sidwell, the principal, and they inspected with much interest the new laboratory and other features which have been added to the equipment the past year. An informal reception was the closing feature of the evening, the President and Mrs. Roosevelt and the faculty of the school receiving the guests and the school pupils in the office of the institution."

MILLVILLE COMMENCEMENT.

The Friends' school closed a very successful year last Friday, with a picnic during the day for the pupils, and in the evening an excellent entertainment was given. The Seminary building was not large enough to hold the large numbers who gathered to hear the exercises, but those who were able to hear, speak in highest terms of every number. Miss Edith Eves, the efficient principal, is to be congratulated upon the work done throughout the year, and the pleasure given to the patrons of the school in the closing exercises. The following program was augmented with a vocal solo by Jesse M. John, and piano solos by Miss Margaret Heller and Ruth Kester.

Address of welcome, Margaret Henrie; "Washing Dishes," four girls; "The Years to Be," Frances John; drill, "A Fairy March," ten girls; "Her Sufficient Reason," Blanche Cadman; "Grumble Tone," Harry John; dialogue "Borrowing Trouble," eight pupils; "Ups and Downs," Lauren Hartman; "Duty," Frank Titman; "When I am Twenty-one," Earl Eves, Joseph Crist; "Teaching School," Florene Kitchen; drill "John Brown's Little Injuns," ten boys.

—*Millville Pa., Weekly Tablet.*

GEORGE SCHOOL NOTES.

A regular public meeting of the Penn Literary Society was held Fifth month 18th. Program: recitation, "Marguerite," Sara Parry; music, by Penn Infant Quartette; recitation, "The Birds' Christmas Carol," Corinne Hibberd; vocal duet, Emily Atkinson and Alice Stover; recitation, "What is a Hedge-hog?" Cyrus Falconer; the "Gleanings of the Penn" was read by its editor, Lou Stover. The last number on the program was a farce entitled the "Prairie Princesses," given by members of the society.

On Fifth month 25th, twenty-eight boys and girls took the entrance examinations preparatory to entering the school next fall.

Fifth month 25th, the Junior-Senior Reception was held on Midway and in the library. A very interesting program of entertainment was followed by refreshments.

Wliliam Littleboy and wife, and Lillian Satterthwaite of England, were with us at our Fourth-day evening meeting; Fifth month 29th; William Littleboy spoke very impressively on the subject of prayer.

A joint meeting of the Penn and Whittier Literary Societies was held Sixth month 1st. The program, which was composed of French selections, was opened by a piano solo by Russel Tylor, followed by a scene from "Henry V," by Ethel Ball and Emma Kinsey. Recitations were given by Alice Brown, Edward Kiever, Mary Gatehell, and William Hough. After a song by the Senior Quartette, Anna Parry recited "A Story of the French Revoution." A vocal solo, "A Toi," by Albert Hogeland preceded a French play, "Le Vent de l'Onest" by Mary Pidgeon, Elizabeth Cadwallader and William Jenkins. H. B. K.

FRIENDS' ACADEMY NOTES.

"NATURE'S LITTLE THINGS."

The possibility of showing a fly's wing, on a screen so magnified as to extend from floor to ceiling, would seem incredible to almost anyone, yet that was accomplished Second-day evening, by Dr. Bigelow in his lecture to the pupils of Friends' Academy. By a mediascope and a projection microscope mounted specimens (not pictures) were shown on a screen highly magnified. A mosquito magnified to over forty feet in length was shown in sections. The tongue of a snail resembled a beautiful ribbon six feet in length. The eye of a fly was shown three feet in diameter. Its innumerable, glittering facets resembled beautiful pink lace. More interesting than the mounted specimens were the magnified living specimens of larvae and other forms of minute aquatic life. These were shown by using slides containing small tanks 1-16 of an inch thick; into these tanks a small quantity of water containing mosquito larvae, (the small "wigglers" one eighth of an inch long frequently seen in stagnant pools of water,) were placed and the tank and contents projected on a screen by means of oxy-hydrogen light and high power lenses. These minute objects appeared on the screen from one to three feet in length and were in rapid motion. The audience could watch them go to the surface of the water and push their breathing tubes through it into the air to breathe. This they did at frequent intervals and the audience could readily understand that a film of oil on the water would prevent them from reaching the air and consequently they would die.

Dr. Bigelow arrived at Friends' Academy on First-day, gave the pupils an appropriate talk in the evening and attended the weekly song service. Plans had been made for walks and nature observations on Second-day but the rain prevented and nature talks were given in the assembly hall instead.

Dr. Bigelow in addition to editing nature departments in three magazines, has published a number of books on nature study; three of these are illustrated from photographs of Friends' Academy pupils while engaged in nature work.

The trustees of the Agassiz Association of America recently elected Edward F. Bigelow president of their society, and he is planning to extend the scope and usefulness of the organization. To do this new chapters are being formed in the schools and villages; they will encour-

age observation and correspond with each other and the heads of the departments in regard to their work.

Friends' Academy is admirably located for observation of plants, animals, birds, insects, etc.

FRIENDS' BOOKS AT REDUCED RATES.

The following books are on sale at the prices quoted at the Friends' Book Association, 15th and Race streets, Philadelphia.

	Postage Paid
Essays on Salvation By Christ By Job Scott, of Providence, R. I.; was 30c.	$.20
The Life of William Penn By Samuel M. Janney; in paper, was 35c. cloth edition, was $1.00	.20 .50
Peace Principles Exemplified in the early History of Pennsylvania By Samuel M. Janney; was 75c.	.40
The Life of George Fox With dissertations on his views concerning the testimonies and discipline of the Christian Church, by Samuel M. Janney; was $1.00	.50
Journal of the Life and Religious Labors of Sarah Hunt With Portrait; was $1.25	.75
The Pleasures of Home and Other Poems By David Newport; regular price, $1.00	.50
Memoirs of the Life and Religious Labors of Sunderland P. Gardner Regular price, $1.40	.75
Rebecca Price Memoranda and Reflections of a recorded minister belonging to Baltimore Monthly Meeting of Friends; was 50c.	.25
Michener, Ezra Retrospect of Early Quakerism, with Auto-Biographical Notes, was 75c.	.50
Abi Meredith By Tacy Townsend; a book of beautiful and helpful reading for Young Folks; was 50c.	.25
Janney, Samuel M. An Examination of the Causes which led to the Separation of the Religious Society of Friends in America in 1827. Bound in cloth; was 60c.	.30
Recollections of Charles Kirk Regular price, 50c.	.25
Fruits of a Father's Love Being the Advice of William Penn to his children relating to their civil and religious conduct. Cloth, regular price, 25c.	.15
Roberts, Louisa J. Biographical Sketch of, with Extracts from the Journal and Selections from her Writings. Portrait, 75c.	.50
No Cross, No Crown By William Penn. Cloth, 75c.	.40
Wissahickon and Other Poems By Henry Jones. Illustrated. Cloth, $1.00	.75
Hicks, Elias Letters of. Cloth, 75c.	.50
Woolman, John Journal of; Life, Gospel Labors, and Christian Experiences; late of Mount Holly, N.J. Cloth, 80c.	.50
Levick, Samuel J. Life of. Edited by Hugh Foulke. Cloth, $1.50	.75
Poems, Religious and Devotional. By John G. Whittier. Cloth, $1.00	.25
Biblical History Familiarized by Questions. By Ann A. Townsend, 35c.	.20

FRIENDS' ASSOCIATIONS.

PASADENA, CAL.—A regular meeting of the Young Friends' Association was held Fifth month 18th, at the home of John Griest. After a half-hour's meeting for worship Charles Lewis read the 1st chapter of the General Epistle of James. As Anna Vaughan has gone East for a visit of several months, Charles Lewis was appointed to fill her place as clerk. Anna W. Speakman was appointed on the Executive Committee. Henry Wilbur's letters of Fifth month 7th and 12th were read advising us to send an application to the Swarthmore Monthly Meeting to be set up as a preparative meeting under its care and supervision. The matter was thoroughly discussed and the Friends were united in believing this the wisest course to take. The clerk was instructed to send immediate application. The treasurer, Charles Lewis, (645 N. Los Robles Ave.) reported that of the $1805 subscribed, $1300 had been paid in and asked that the rest be paid in by Sixth month 1st, that the last payment on the lot might be made. After a brief silence the meeting was adjourned.

MARY S. HOWELL, *Asst. Clerk.*

PHILADELPHIA.—The last meeting of the Young Friends' Association of the season was held in the Auditorium Second-day, Fifth month 27th. The program was opened by a guitar and mandolin duet by the Misses Johnson. A debate, "Resolved, that the present conditions demand of Friends the proselyting method of George Fox's day," was upheld on the affirmative by Mary Gilby, Maurice Hansell and George P. Eavenson, and on the negative by Lucy M. Griscom, Ellis W. Bacon, and Frederick W. Windle. The affirmative noted the constant numerical decrease compared with the early days of our Society, and argued by a comparison of results for a return of the successful efforts of our predecessors in preaching whenever men would listen. The negative pointed to a difference between the spirit of George Fox's day and the details of his work, contending that changed conditions demand different methods. While the judges were deciding in favor of the affirmative, the meeting discussed the question in a manner that showed still an interest in such matters.

After a piano solo by Helen M. Emley a social hour followed with refreshments.

ANNA J. LIGHTFOOT, *Secy.*

MOORESTOWN, N. J.—The regular meeting of the Young Friends' Association was held Fifth month 31st, at 8 p.m., in the assembly room of Friends' High School with Elwood Hollingshead in the chair. About 150 Friends were present. The program of the evening was opened by Reba Osler playing a piano solo. Edward B. Rawson, of New York, then gave us an interesting talk, bringing out considerable discussion. He told us that he considered the maintenance of our peculiar form of religious meeting the most important work of the Society of Friends, for we are the only people to do it. The meeting based on silence is the ideal form because it is organized in accordance with the principles of growth. Growth

in the natural world is not regular but goes by fits and starts. First we have a period of activity, then rest, during which most growth takes place, then activity again with renewed energy. Such is the case with the growth of our spirits. And meetings provide periods of rest in which spiritual development takes place. But we must remember that there must be periods of activity before and after this rest. We must have preparation.

Friends generally have misapplied the principles which underly this form of worship. Too many consider meeting a place to which we go empty and are to be filled. We must bear in mind the democratic principle on which it is based, that of equality of opportunities. Democracy demands co-operation. Let us work together, each one doing his share. Let us go to meeting for the purpose of helping one another. But we must not think that anyone has a right to assume that he will not be called upon to speak in meeting. Of course we are not all to be speakers, but we must try to keep the ministry free, free in the sense that we do not leave the speaking to a separate class but that we all are free to speak out our little messages. After a very general discussion the program was closed by duets by Marion Coles and Reba Osler which we thoroughly enjoyed. After the usual silence the meeting adjourned and a very pleasant social hour followed.

ELIZABETH ROBERTS LIPPINCOTT, *Secy.*

RISING SUN, MD.—West Nottingham Young Friends' Association was addressed on the afternoon of Sixth month 2d, by Arthur W. Dewees of Philadelphia, on "How to Improve the Press." His address was much appreciated by a large attendance despite the unfavorable weather. The general discussion was also very interesting. The general thought seemed to be that the purification of the press depends upon the people. The daily papers are but the direct reflex of the people who read them. Individual members are responsible for that which the daily press contains. Water never rises any higher than its source, neither is a religious denomination any better than its members, so it is with the daily press. The meeting thoughout was one of much interest.

Adjourned for the summer months to convene the first First-day in Tenth month.

JANETTE REYNOLDS, *Cor. Sec.*

PRAYER.

Lord, as the years, Thy years
Still through their cycles roll,
Bearing their hopes and fears
Beyond my weak control.

Grant Thou to me this gift,
E'en in life's busy mart,
Thy peace, nor let me drift
But stay my wavering heart.

Be love the diadem
My fevered brow shall wear;
I crave this fairest gem,
No jewel shines more rare.

Build in my heart the throne
Whereon Thyself shall reign,
Make glad with joy unknown
This poor unworthy fane.

Calvert, Md. M. ALICE BROWN.

CALENDAR OF MEETINGS, ETC.

[In sending in notices for the Calendar they should be put in the usual form, so that they need not be rewritten. They must be in not later than Third-day morning.]

6th mo. 8th (7th-day.)—Burlington First-day School Union at The Mount Meeting-house, 10.30 a.m. Cordial invitation is extended. Daniel Willets, clerk.

6th mo. 8th (7th-day.)—New York Monthly Meeting at Schermerhorn St., Brooklyn, at 2.30 p.m.

6th mo. 9th (1st-day.)—A Circular Meeting at Hockessin, Del., at 3 p.m. under care of a committee of Western Quarterly Meeting.

6th mo. 9th (1st-day). Semi-annual meeting at Old Providence, Montgomery County, Pa., under care of Gwynedd Monthly Meeting, at 3 p.m.

6th mo. 9th (1st-day).—Meeting of Friends, at White Plains, N. Y., at home of Grace and Elizabeth Capron, 42 Fisher Ave., at 11 a.m.

6th mo. 9th (1st-day.)—Frankford Meeting, Unity and Waln Sts., will be visited by the Circular Meeting Committee, appointed by Green Street Monthly Meeting, at 3.30 p.m.

6th mo. 10th (2nd-day).—Baltimore Quarterly Meeting, at Sandy Spring, Md., at 10 a. m.; Ministers and Elders, 7th-day before, at 3 p. m.

6th mo. 10th (2nd-day).—Genesee Yearly Meeting, at Coldstream, Ontario, Canada, at 11 a. m.; Ministers and Elders, 7th-day before, at 10 a. m.

6th mo. 13th (5th-day.)—Haddonfield Quarterly Meeting, at Medford, N. J., at 10 a.m.; Ministers and Elders, day before, at 3 p.m.

6th mo. 16th (1st-day.)—Conference at Old Kennett Meeting House under care of Western Quarterly Meeting Philanthropic Committee, at 2.30 p.m. Rachel Foster Avery will speak on "The Progress of Woman Suffrage."

6th mo. 16th (1st-day.)—A Conference under the care of Concord Quarterly Meeting's Committee on Philanthropic Labor will be held in the Meeting-house at Birmingham, Pa., at 2.30 p.m.

6th mo. 19th (4th-day.)—Millville Monthly Meeting, at Millville, Pa., at 10 a.m.

6th mo. 19th (4th-day.)—Fishing Creek Half-Yearly Meeting of Ministers and Elders, at 3 p.m.

6th mo. 20th (5th-day).—Fishing Creek Half-Yearly Meeting, at Millville, Pa., at 10 a.m.

6th mo. 21st (6th-day.)—Youths' Meeting, Fishing Creek Half-Yearly Meeting, at Millville, Pa,, at 10 a.m.

6th mo. 29th (7th-day.)—Meeting of the Central Committee of Friends' General Conference, at The Park View Hotel, Asbury Park, N. J., at 2 p.m. Members of the Committee unable to attend are asked to send substitutes or to give the Chairman authority to do so. As to securing accommodations see *Intelligencer* of Fifth month, 18th, page 318, or write to Harry A. Hawkins, 373 W. 123rd St. New York City, before Sixth month 10th. All Friends interested in the work of the General Conference are asked to join with the Committee in its deliberations at this time.

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IT PAYS

to advertise in *Friends' Intelligencer*. Our friends are finding this out and are filling our advertising pages. A one-inch insertion 70 cents; six insertions, $3.75; thirteen insertions (three months), $8.20; one year, $29.00. TRY US.

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TELEPHONE, POPLAR 29-38 D

An editorial in this month's *Century* has this to say of Thomas Bailey Aldrich's "Forever and a Day," which we quote below: "Such a lyric as this would seem to be as sure of keeping its place in English literature as any poem of its class that the centuries have sanctioned."

I.

I little know or care
If the blackbird on the bough
Is filling all the air
With his soft crescendo now;
For she is gone away,
And when she went she took
The springtime in her look,
The peachblow on her cheek,
The laughter from the brook,
The blue from out the May—
And what she calls a week
Is forever and a day!

II.

It's little that I mind
How the blossoms, pink or white,
At every touch of wind
Fall a-trembling with delight;
For in the leafy lane,
Beneath the garden-boughs,
And through the silent house
One thing alone I seek.
Until she come again
The May is not the May,
And what she calls a week
Is forever and a day!

FOUR WEEKS FREE

We will send *Friends' Intelligencer* free for four weeks to any two possible subscribers whose names are sent us by one of our readers. The more postal cards we receive in response to this offer the more we shall feel that the *Intelligencer* is appreciated by those who receive it. Our rate to new subscribers is $1.50 for the first year. For every two names sent us at this rate we will send one copy free to someone not already a subscriber.

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Acts as Executor, Administrator, Trustee, Guardian or Agent. Aims at perfect service and perfect security. Wills prepared and kept free of charge where this Company is named as Executor. Either the Franklin National Bank or the Girard National Bank will receive deposits for this Company.

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Stock subscriptions are now being received.
For further information call on, or address, **Isaac Roberts, 1415 Arch St., Philadelphia**

FRIENDS' INTELLIGENCER

A Religious and Family Journal

PHILADELPHIA, FIFTEENTH AND CHERRY STREETS, SIXTH MONTH 15, 1907.

Martha J Warner
RD 1

SWARTHMORE.

Our friend the *Intelligencer* last week headed our letter "Swarthmore" and failed to mention "Strath Haven Inn." It is evident the *Intelligencer* feels as others do—that everything and everybody at Swarthmore centers at the Inn and a mention of the name is superfluous.

This week we have been filled with college folk—past, present and future—and the place has rung with college song, story and cheer.

Our May weather is here—tho' a month late—and people are coming to enjoy the soothing sweetness of the air, and our hospitable porches.

We have no resident physician, as the healthfulness of the Inn and surroundings is well known, and physicians fare poorly—professionally. However, there is a renowned one—easy of access—in case of emergencies.

The improvements for this season are finished; the song of hammer and chisel has ceased, and now peace, rest and comfort reign supreme on our guests.

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THE other day a customer brought his watch to be cleaned—a watch that he had bought in our Second Street store in 1879. He said "I wouldn't take one hundred dollars for that watch."

It was the "right kind" of watch, built for service and timekeeping.

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There is no special cleverness



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Advertisements in this column five cents a line. No insertion for less than 20 cents

WANTED.

WANTED—BY A FRIEND OF WIDE EXperience. a position of matron at a Friends' school. Address: No. 60 this Office.

WANTED—A POSITION OF RESPONSIBILity in Grocery or Dry Goods business in or near Philadelphia, by a Friend experienced in both. An excellent salesman and accountant. Address: L. E. A., this Office.

WANTED—POSITION AS LADIES' HELPER or position of trust, 10 or 15 miles from city. Excellent seamstress. Reference. Address: No. 76, this Office.

50 VISITING CARDS FOR 25 CENTS. Printed, but look like engraved. Wedding invitations, $2.50 per 100. Henkel Card Co., 33 S. 16th St., Philadelphia.

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WANTED, IN A SMALL FAMILY, A NEAT middle-aged woman to assist with the household duties, and care of an elderly lady. Address: M. T. Michener, 207 Beechwood Ave., Jenkintown, Pa.

WANTED—REFINED WOMAN, PRACTICAL nurse, wishes care of elderly person or incurable, or as mother's helper with young children. Address: P. O. Box 17, Oxford, Pa.

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WANTED—BOARD FOR BABY IN A PROtestant family in the northern part of the city or near-by suburbs. Reference given and required. Address: C. M. B., this Office.

Continued on page iii

BUCK HILL FALLS

Riding lessons at Buck Hill Falls will begin about Seventh month 1st. The classes will be under the care of Louise Dennington and Maud May, of Washington, D. C., who are experienced horsewomen. They will provide horses largely selected from the riding schools in Washington. Miss Dennington teaches side-saddle riding, while Miss May is an enthusiastic cross-saddler. They will work together, or separately, as may seem best.

In addition to the horses in the out-door riding school, they expect to supply two large, good saddle horses for hire to those who are experienced riders and who do not care to ride with the classes.

If it is found that the horses are not abused, it is likely that this feature of the livery outfit will be increased from year to year.

The country around Buck Hill is admirably adapted for horse-back riding, with its level stretches of open roads, its by-paths over the hills, and the secluded wood roads leading nowhere and everywhere. Those interested in riding should send for a card of rates and other information which may be had at the Inn office.

Yes, automobiles are welcome at Buck Hill. A special road has been built for their use, leading in to the new garage. Gasoline and machine oil are provided, and machines will be washed and cared for. The only restriction is that the roads of the settlement are not to be used, but as a *quid pro quo*, carriages and horses are not expected to use the road which has been constructed solely for automobiles.

BUCK HILL FALLS CO.
Philadelphia, Pa.

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Summer resort paper is not always quite up to the mark. Better "stock up" before leaving for the vacation—with paper that is sure to be right.

Sene us 35 cents, and we will mail a Box that will fill the bill.

FRIENDS' BOOK ASSOCIATION
15th and Race Streets, Philadelphia
WALTER H. JENKINS,
Manager.

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Friends' Intelligencer Association

(*Limited*)

SINGLE SUBSCRIPTION, $2.00 PER ANNUM.

To subscribers residing *west of the Mississippi river* a discount of one-fourth from this rate, making the price $1.50 per annum.

To those who get up and forward "Clubs" we will give one extra copy free, for each ten subscribers.

Single copies, 5 cents.

SUBSCRIPTIONS MAY BEGIN AT ANY TIME.

WHEN IT IS DESIRED TO DISCONTINUE, NOTICE MUST BE GIVEN. WE DO NOT "STOP" PAPERS EXCEPT UPON ORDER OF SUBSCRIBERS.

ADVERTISING RATES.—For transient advertisements, 5 cents per line. For longer insertion reduced rates which will be furnished on application.

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**TELEPHONE, SPRUCE 33-55.

Entered at Philadelphia Post Office as Second-class Matter.

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JOSEPH SWAIN, L.L.D., President

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Those having charge of Friends' Schools, wishing assistance in school matters, are invited to communicate with him. All Friends who are teaching, or qualified to teach are requested to register. Office hours, Seventh-days, 9 a. m. to 12, Room 11, Young Friends' Building, 140 North Fifteenth Street, Philadelphia.

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Furnishes a practical, guarded education and prepares for college.

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A Boarding and Day School for Boys and Girls, under the care of Friends. One hundred feet above Long Island Sound. Remarkable health record. School advantages in home setting. Certificate privilege at Cornell and Swarthmore. Board and tuition, $250.

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J. H. COOLEY, M. D., Plainfield, N. J.

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DURING THE SUMMER MONTHS

many ordinarily busy people who have a manuscript nearly ready for the printer find time to take up the details of the work. If we can assist you with our quarter of a century experience and complete equipment we shall be glad to do it.

27 and 29 SOUTH SEVENTH STREET, PHILA. Both Phones.

FRIENDS' INTELLIGENCER

Established 1844. The Journal 1873. Young Friends' Review 1886. | PHILADELPHIA, SIXTH MONTH 15, 1907. | Volume LXIV. Number 24.

GOOD WORDS XX.

Progressive revelation consists in man's progressive openness to the revelation of Him who is "the same yesterday, to-day and forever."

THE FRIEND, PHILADELPHIA.

SILENCE.

O Sabbath rest by Galilee!
O calm of hills above,
Where Jesus knelt to share with Thee
The silence of eternity
Interpreted by love!

With that deep hush subduing all
Our words and works that drown
The tender whisper of Thy call,
As noiseless let Thy blessing fall
As fell Thy manna down.

Drop Thy still dews of quietness
Till all our strivings cease;
Take from our souls the strain and stress,
And let our ordered lives confess
The beauty of Thy peace.

Breathe through the heats of our desire,
Thy coolness and Thy balm;
Let sense be dumb, let flesh retire;
Speak through the earthquake, wind, and fire,
O still, small voice of calm!

—*John G. Whittier.*

THE PSYCHOLOGY OF RELIGIOUS BELIEF.

There has just been printed a book by the above title,* which is of special interest to Friends, especially those Friends who are interested in the study of religion and in the investigations into religious phenomena made by men of science. A few years ago such a characterization would have led one to believe that here was another book attacking religion, and at the most, we would have wondered from what new point of view the attack had come. But times have changed very much in these matters recently, and now-a-days, the very best and strongest support which the religious man gets for his beliefs is from scientific investigators.

Furthermore, a very few years ago such a work would have been almost unintelligible to the average layman, for it would have been written in an artificial jargon that only an expert could understand and would have been full of ten syllabled words conveying little or no information to the uninitiated. It is so well recognized now, however, that the principal readers of such books are earnest laymen, many of them of little education, that the modern author is careful to write clearly and simply so that the man who runs may read. This book is essentially of the modern type, and although thoroughly scientific, as psychology understands the term, has very little in it that is hard to understand.

The book is of especial interest to us because after a careful analysis of the psychology of religious belief, the author's conclusions lead him to the Quaker conclusions, and that is, that true religion is a matter of individual opinion and belief. On final analysis, we find that each person believes what he gets from within himself, and that nothing but that which he does find within has any great hold on either his mind or his heart. There could hardly be a better description of the Quaker standpoint, and I thought it might interest the readers of the *Intelligencer* to see how a modern scientist reaches this conclusion.

Prof. Pratt shows that there are three kinds of religious belief and he calls them "Religion of Primitive Credulity," or "Religion of Authority," "Religion of Reason" or of "Understanding," and "Religion of Feeling."

He gives an interesting historical sketch of the principal world religions and shows into which category they fall; then he takes up Christianity and shows that it has passed through phases which are clearly identified with his classification. During the first sixteen or seventeen hundred years Christianity was essentially a religion of authority. People believed what their fathers believed and what they were told to believe. If they did not subscribe fully to the Church of Rome and what it taught, they were heretics and were proscribed. Even after the Reformation, the Protestants had standards of belief and treated divagations from the standard with quite as much severity as the Catholics. Of course there are millions of Christains who are still in this category of religious belief, but the educated world passed out of it with the development of the modern scientific, sceptical spirit which arose a hundred and fifty or two hundred years ago.

The effort during this period was to find a rational ground for religious belief. Men had found out that things were not necessarily so be-

*The Psychology of Religious Belief. By Professor James Bissett Pratt. The Macmillan Company, New York, $1.50.

cause the Pope of Rome or any other person or body said they were true, so they tried to reason the matter out and to find some basis for belief from the facts of experience and from the examination of the universe and the contents thereof. Hence, during these six or seven scores of years we have had a countless number of philosophies, each being an effort to explain the facts of existence and all being alike in but one particular, *i. e.*, in their entire failure to accomplish their avowed purpose. There has not been a single system of thought devised by the mind of man which does not break down on analysis. This is so marked that even philosophers are coming to the conclusion that the question is insoluble by the mind and are giving up the search and are turning their attention elsewhere.

That is the reason why there has been such an immense advance in the development of the new science of psychology. When men found that their minds were incapable of explaining the mysteries of religion, they began investigating other parts of their natures to see if there was not some other way to solve the question. So, for the first time in hundreds of years, we have the ability and power of science and the scientific method of investigation turned to an earnest and sincere study of religious questions, and this book under review is one of the fruits of this work.

As we have outgrown the religion of authority, and as we have found the religion of reason seriously deficient, what then is left? According to our author we have the religion of feeling; in other words each individual must go within for his religious inspiration and faith, for he will not find it anywhere else. The whole book turns on this theme, and I must refer readers to the book itself to see how the author works it out according to modern scientific methods. I can assure them that they will find little to hurt their religious susceptibilities, for the author himself is a profoundly religious man and believes very earnestly in the necessity for giving the modern man some basis for his religious beliefs.

I append some quotations which summarize his point of view.

"With the spread of critical study of the Bible and of Church dogma, however, authority in religion will lose its absolute and dictatory character. The day will never return when the Bible can be considered as authority in the first sense of the word—an absolute and unquestionable authority. There are no longer any absolute authorities. On the other hand, the day will never come when the Bible will cease to be an authority—and a most powerful one—in the second sense of the word. The insight of its writers and its heroes has been too profound for that, its pages are too glowing and too luminous with spiritual light, the sources of its streams too deep in the life of the race, for it ever to fail in its ministrations to the passing generations of mankind. It is so religious a book that its authority over the hearts of men can never be lost so long as men remain truly religious and truly human. But authority in matters of religion has ceased to be confined to the Bible or to any book or church or explicit formulation, and is becoming, in reality, a general argument from the experience of all those whose spiritual life has been deep and influential, whether in the Bible or out of it."

"We say that religion is at a crisis today; and I believe this is profoundly true. But the more deeply one studies the history of religion, the more one is struck with the fact that religion is always at a crisis. There never has been a period of human progress that has not been critical for religion. And I believe a careful consideration of the causes of this fact will show that this must always be the case so long as human thought maintains a healthy growth. For every advance in thought necessarily demands a corresponding advance in religious conceptions or religious imagery. And the religion which lacks adaptability to the new thought of the times, the religion which remains rigid, inelastic, fixed in its traditional formulations and bound forever to a dead past, must inevitably go to the wall. . . . . It must forever be sloughing off an old shell and growing a new one. The shell, indeed, is important; but woe to the religion which identifies itself with its shell, or refuses to part with its shell when this has ceased to be a protection and has become a clamping, choking incumbrance to the growth of its inner life."

"A subtle argument which only a score of the most brilliant philosophers can appreciate and accept can never form a foundation for the faith of a people. And when the popular and easily comprehensible arguments are overthrown, then thought must cease to figure as an original source and an independent basis of religious belief."

"The long list of splendid names of which philosophy boasts makes the sorry little sum of definitely demonstrated and generally accepted philosophical truth seem meager in the extreme. How much farther along are we, we may well ask, toward really settling the problems and coming to any definite and thoroughly satisfactory conclusion than the Greeks were? The tendency toward skepticism is just about as strong as in the days of the Sophists, but no stronger. Neither the theists nor the atheists have been able to prove their point to the satisfaction of the other. Idealism and realism are still having it out. We are about as far from knowing what Reality is as we

ever were. What has metaphysics really settled? Does it stand for anything in particular? If you tell me that a man has been converted to philosophy, would you be saying anything at all?"

"In abandoning reason as a sufficient basis for religion, we are forced back in the region of feeling and intuitions. Here must religion take up her stand and make her fight."

"The religion of feeling in its calmer, more refined, more normal condition must not be confused with its extremes and its excrescences. There have, indeed, been many clearly pathological mystics. . . . . All I can say is, such a definition does not describe what I mean by mysticism, that I am studying quite another phenomenon and that the thing I mean by the term has a quite different denotation, covering, namely, all those persons who believe themselves to have an immediate apprehension of a larger life encircling theirs. These people are of many different stages of intellectual culture varying from an Emerson or a Wordsworth down to the humblest person who believes that he knows the meaning of 'God's presence,' but the great majority of them thoroughly normal, thoroughly sane and healthy of mind. It is these people whom I claim for the typical mystics."

Of this, however, I think we may be sure; religious belief will stand or fall with what I have called the religion of feelng. Personal inner experience, the unreasoned (though by no means unreasonable) religious attitude toward the universe, is the only source from which religion in these days of naturalism and agnosticism, of indifference and hostility, can draw its life. . . . And the time is coming and is, I believe, not far distant when this inner experience, this spiritual insight, will be recognized as the only sure basis of religious belief."

"This inner experience, I say, is really one; all the mystics speak one language and profess one faith. . . . . All testify to the conviction—or, as they phrase it, to the immediate experience—that their little lives lead out into a larger life not altogether identical with theirs but essentially of the same nature. Beyond this in their descriptions of it they vary, many of them insisting that it is for us unknowable. But they all agree with Plotinus that, though 'God escapes our knowledge, He does not escape us.' This evidence which all the mystics bear to a vast reservoir of life beyond us, which is like ours and with which our life may make connections, is the one dogma of the religion of feeling. And as the many dogmas of the religion of thought follow the many dogmas of the religion of primitive credulity into the museums and the history books—the ghost world of departed faiths—this one dogma, if religion is really to last, will be seen in its true light as the one doctrine of the real religion of humanity, because it is founded on the very life of the race."

CLEMENT ACTON GRISCOM, JR.

NEW YORK YEARLY MEETING—CONFERENCES.

(Concluded from last week.)

YOUNG FRIENDS' ASSOCIATIONS.

On First-day evening Fifth month 26th, the Young Friends' Association of New York and Brooklyn held its regular monthly meeting in the New York meeting house. Officers for the ensuing year were elected as follows: president, Edward B. Rawson; vice-president, Amy J. Miller; secretaries, Mary V. Mayer, Bessie Haviland; treasurer, Franklin Noble; other members of executive committee, Edward Cornell and Harriet Cox McDowell. It was announced that arrangements had been made for holding a joint meeting with the Bible class of the Washington Avenue Friends in Brooklyn.

During the past year the Association has been studying some of the great world movements. As a fitting conclusion of these studies Henry M. Haviland read a paper on "Enduring Influences" from which only a few thoughts can be given here:

The world spirit moves in and through each individual. Ideas are the most real things that exist. We should cultivate ideas as we cultivate the earth. The material blessings that we enjoy to-day are but the realization of ideas that men have cherished. We must make the things of the mind as real as the houses that shelter us. Each of the great world movements was based on an antecedent movement. It matters little whether the great men of each were the leaders of the people, or were the product of the time in which they lived. The men whose influence endures thought of those who would come after them and worked with the will and the idea to make future conditions better than present conditions. Because of such men the world's ideas of law and righteousness have grown from the code of Hammurabi to the international agreements of the Hague Conference. The handlers of the things of the spirit have built with materials more enduring than anything the delvers have dug out of the earth. A humble carpenter in an obscure part of the Roman Empire told his ideals to a few fisherman and publicans; the followers of the peasant of Nazareth are now numbered by the millions, while the great empire of Rome is only a memory.

A discussion followed concerning the endurance of evil influences. There is no question that the effects of a man's evil actions are felt long after

his death, but as truth is immortal it must in the end triumph over error.

EDUCATION.

Wm. W. Jackson presided over the meeting held on Second-day evening under the care of the Educational Committee. Dr. L. H. Gulick gave an address on some of the fundamental principles of mental hygiene and their application to school life. He said that in this country practically no attention has been given to mental hygiene. How much boys and girls ought to study at home is not a pedagogical but a medical question. It is a vicious thing for teachers to assign more work to children than they can reasonably be expected to perform, so that they always have the consciousness of unfinished work hanging over them. Especially should there be no lessons given out to be studied on holidays. When the end of the week comes the child should be care free, so far as study is concerned, with no lessons hanging over to be learned for Second-day.

Another point made was that the teacher should help the pupil to have confidence in his own ability. If in a piece of work one thing is well done and ten things badly done, the emphasis should be placed on the good thing. The belief that one's power is equal to the immediate obligation is a very diffierent thing from self-conceit; there are few things more crippling to mental life than disbelief in one's self.

Dr. Gulick questioned the common practice of carrying the same studies along through the whole school year. Just as the farmer rotates his crops, just as children change their games and sports with the seasons, so there should be a rotation of studies. With children, as with more mature students, work should be put into finishable bundles. There may be intense immersion in work if the periods of extreme tension are alternated with periods of complete letting go. Those who think it their duty to work continuously really accomplish less than they would if they had proper rest intervals.

At the close of the address the question was asked whether it would not be better to arrange the child's day so that all studying would be done at school under the supervision of the teacher. Dr. Gulick said that at present the parents would not consent to such an arrangement. There were brief remarks by Henry W. Wilbur, Wm. M. Jackson, Edward B. Rawson and others.

COLORED PEOPLE.

On Third-day evening John Wm. Hutchinson presided. Prof. Kelly Miller, of Howard University, one of the ablest leaders of his race, delivered an eloquent address to a large audience on "The Race Problem." He said the two factors of this problem are—the development of the neglected race, and the harmonious adjustment of the two races. These must be worked out simultaneously and the chief difficulty is that the more progress the inferior race makes the harder it becomes for the superior race to adjust itself to the changed conditions. In reply to the charge that whatever civilization the negro has attained comes from his contact with the white man, he said that civilization belongs to any one who can understand or apply it. If the progress of the Southern negro has been slow the critic must remember that since the war an average of one dollar a year has been spent on the education of the colored children; in Massachusetts the average for the white child is $26. Whether the negro should be given an industrial or a scholastic education is as profitless a subject for discussion as whether air is more useful to the human race than water. The negro, like the white man, needs such an education as will best fit him to serve his fellow men. Just how the race problem will be solved the wisest man cannot now foretell, but the negro may go forward steadily and hopefully, with the full assurance that knowledge, virtue, education, service, thrift, industry, character, carry with them their own reward.

At the close of the address Anna M. Jackson told of the good work done by the Schofield and Laing schools, and asked Friends to aid them generously.

EXTENDING FRIENDS' PRINCIPLES.

The meeting to consider ways for the advancement of Friends' principles, on Fourth-day afternoon, was conducted by Henry W. Wilbur. The attendance was one-third larger than it had been at the business sessions of the Yearly Meeting. Isaac Sharpless, President of Haverford College, read a paper on "Extending Friends' Principles." He said that the history of the Society of Friends is a history of great possibilities, of which very few have become actualities. One of the reasons for this was that after the first century of activity Friends became largely worshippers of the past. An original thinker was looked upon as an unsafe guide. Because of their efforts to keep things fixed—to preserve rather than to improve—the bold spirits were driven away from the Society. George Fox's teaching that the education given at Oxford and Cambridge could not make a minister was construed to mean that such education disqualified for the ministry. The Society began to distrust the man of talent and soon there was a lack of educated leaders.

In 1700 the followers of Fox had as great a foothold in America as the followers of Calvin, and the Friend was teaching just what the New World needed—civil and religious liberty and the univer-

sality of Divine love. Had there been a Quaker college contemporary with Yale, America might have been Quarkerized instead of Calvinized. As it was the Society of Friends dwindled, not from lack of faith but from lack of ability. If there had been educated leaders, with breadth of vision the separation might have been averted.

In order to reach people of different temperaments Friends should lay emphasis upon direct communion between God and man, and upon the human life and sufferings of Jesus Christ, avoiding the extremes of Unitarianism and medieval Evangelicanism. Out of an educated membership there will arise ministers who can think strongly and honestly, express themselves in good, clear English, and speak without unpleasant mannerisms.

To extend Friends' principles Friends must learn to put themselves in touch with those outside the Society, must see and impress new people, realizing that the most unsafe thing for any church is stagnation. They should supplement meetings for worship by meetings for instruction and conference. They should bear a living testimony against present evils, and continually manifest their belief in the power of the Holy Spirit and their loyalty to the Christ of the Gospels.

George A. Walton brought as a live coal to the altar this text: "The earth is Jehovah's, and the fullness thereof; the world and they that dwell therein." He said that all men dwelling in the world belong to God but many of us do not act in that way. We have not found out how much power would come to us by firing our intelligence with the divine intelligence. What men need is not a change of work, but to learn to work in a different spirit, from a different view-point. God will not fail those who belong to him and put their trust in him. Liberty is simply full opportunity to use and develop to the utmost the powers God has given us. To extend Friends' principles we must accept a moral basis for action, live up to and teach the truth revealed to us, receive the illumination of the Inward Light, do our share of the world's work, and hold ourselves with unshaken poise, as befits those who belong to God.

Elizabeth Stover spoke of the law of interdependence, the love that is given in return for love, and of the strength that would come to Friends from a closer touch with some of God's other children.

Henry W. Wilbur gave thanks for the wonderful manifestation of divine power in the meeting, and the conference then closed with a silence that was eloquent.

PEACE AND ARBITRATION.

John W. Hutchinson presided on Fourth-day evening, and introduced to the audience Rabbi S. S. Wise, now of New York, but formerly of Oregon.

The speaker said that Friends were almost the only Christian denomination that had never persecuted the Jews in any way. He showed that the teachings of Jews and Friends have much in common, both having higher conceptions of God and higher ideals of righteousness than prevailed in the time of Abraham. If the early Jewish law demanded "an eye for an eye, and a tooth for a tooth," the later law said, "Thou shalt love thy neighbor as thyself" (Lev. 19. 18). For a hundred years the Jews have been bearing a testimony against war, believing with Isaiah that "the work of righteousness shall be peace." It is well to protest against an increase of armaments and battle-ships, but it is moral preparedness that makes war possible. Just as soon as men generally come to desire righteousness and justice, as soon as they understand that all inequity is iniquity, war between nations will be impossible. We want to teach a new fraternalism, a more inclusive religion, a patriotism that would make America the leading nation in the progress of the world toward internationalism.

ELIZABETH LLOYD.

DUBLIN YEARLY MEETING.

[Condensed from *The Friend* (London).]

The Meeting on Ministry and Oversight was held on Seventh-day, the 26th of Fourth month, forty-three Friends being present in the morning, and fifty-three in the afternoon.

Reports from the three Quarterly Meetings on Ministry and Oversight showed that in Ulster there were twenty-one ministers, forty-seven elders, and seventy-three overseers; in Leinster, eleven ministers, twenty-eight elders, and thirty-nine overseers, and in Munster four ministers, sixteen elders, and twenty-one overseers. The Ulster report stated that seventy-five Friends take some vocal part in the different meetings for worship. Much freedom in the ministry of the Gospel is exercised, including the occasional solo singing of a hymn, a service that has been felt to be in the Spirit' and in harmony with the exercises of the meeting. The arrangement of visits to meetings had been continued, with good results. The Munster report mentioned that a good many besides recorded ministers were taking vocal part in the meetings. County Tipperary Friends were thankful for the visits of Friends under appointment from other meetings; eight mission meetings, conducted by Friends, had been helpful to many.

After the reports the Queries for Meetings on Ministry and Oversight were read, and the Clerk threw the whole subject before the meeting.

The following Friends with minutes from other

Meetings were present, and a cordial welcome was extended to them. William C. Allen, from Philadelphia, Howard and Louisa Nicholson, and Charles G. Clarke, from Devonshire House Monthly Meeting, William Henry Brown, from Banbury. Sidney Long, from Ceylon, was also present.

Isaac Swain, in view of the searching criticism to which many things we held dear were now subjected, asked how this was to be met. Not by denouncing the criticism; the solution lay in the life we lived. Early Friends demonstrated the life of Christ. Thus could we help those who might be disturbed and unsettled. Howard Nicholson believed one of our great wants was more prayer. The Holy Ghost was given in answer to prayer. Without prayer we could not have an efficient ministry, so we needed more prayer at the beginning of our meetings. It had been said that Friends were not a praying people. Why? Had our habit of reading the Scriptures at family worship followed by a time of silence without vocal prayer, anything to do with it? Were our young people kept back by the influence of those older? Did we remove every stone of stumbling which might prevent them from following the leading of the Holy Spirit? Might we seek to know the hidden causes of weakness, and at all costs have them removed. Edwin Squire queried how far these Meetings on Ministry and Oversight as at present held fulfilled their purpose. He suggested that some Friends might be occasionally deputed to introduce subjects of interest and importance with a view to discussion. Henry John Allen agreed that the meetings would be helped by the more definite introduction of subjects of importance. Were the subjects of the ministry and the pastoral oversight of the Church efficiently dealt with ? If not, why not? In this age of inquiry truth was being, so to speak, placed in the crucible in a form more keen and searching than had happened before, in our lifetime, at any rate. And when our young people were troubled by the difficulties raised, we wanted to be able to stand alongside of them, and help them, not simply to say, "This is the truth, if you do not take it, we cannot help you further"; but to be able to deal with them in the spirit of sympathy and of knowledge, with a willingness to see the other side. The vital question was our attitude towards Christ. If He was to us indeed the Son of God, the Eternal Word, the Saviour of the World; then if any of our young people should be tempted to regard Him from His human side chiefly, forgetting that He also claimed to be one with His Father, we could point out to them that if Christ was not to be to us, as to our forefathers, the centre and spring of everything, our only friend and hope in this world and the next, we could not tell where the flood of doubt and infidelity might come in. He approved of Edwin Squire's suggestion, and would like to see the Yearly Meeting on Ministry and Oversight thrown open to all Friends who were striving for the good of the Church and for the help of each other. Jonathan Goodbody pointed out that subjects that sprang up spontaneously in the meeting often took more hold than those arranged for beforehand. He thought most of the subjects of interest that came before the Meeting on Ministry and Oversight could more profitably be discussed in the Monthly Meetings at large. The fact of the smaller body dealing with them had the effect of taking away the sense of responsibility from the general body of members. Very few subjects coming before the Ministry and Oversight Meeting were unsuitable for the open Yearly Meeting.

Several other Friends spoke, most of them supporting the proposition of Edwin Squire, and a minute was made asking Dublin Meeting on Ministry and Oversight, or Lisburn (if the next Yearly Meeting should be held in Belfast), to make arrangements, if possible, to have suitable subjects introduced. It was also decided to throw the meeting open next year.

FIRST-DAY.

Eustace Street meeting house was well filled on First-day morning. Several voices were heard in vocal prayer, and a deep sense of God's presence and power and fellowship one with another was experienced. The burden of the message was, "Except a man be born again he cannot see the kingdom of God," and the words of Paul when he declared that he came not with excellency of speech or of wisdom, declaring the counsel of God, for he determined not to know anything among them save Jesus Christ and Him crucified. Meetings for worship were also held at Monkstown, Churchtown, Bray, and Rathmines, and in the afternoon at Eustace Street, Monkstown, and Churchtown. Several Friends opened their houses in the evening for meetings of a more social character.

(*To be continued.*)

THE APPLETON LIBRARY AT SWARTHMORE.

[Address by Charles Francis Jenkins at the Annual Meeting of the Phi Beta Kappa Honorary Society of Swarthmore College, Fourth month 12th, 1907.]

The pleasant duty has been assigned me of accepting, on behalf of the Board of Managers of Swarthmore College, the important and graceful gift which has come to us through the generous effort of the Epsilon Chapter of the Phi Beta Kappa. It is seldom that any gift carries with it so many pleasant features or so many benefits as does this.

By their action the Swarthmore Chapter of the Phi Beta Kappa has knit its membership more closely together and has strengthened the bond which draws it to its beloved Alma Mater. The Chapter has felt the altruistic stimulus of a good deed, happily conceived and promptly and efficiently executed. It is well for its members to have made the effort and the personal sacrifice necessary to carry the plan through. In looking back upon to-night they will realize that their Chapter has grown in stature and strength and each member's heart may glow with the consciousness that they have done something really worth while, not only for to-day, but to-morrow and the years beyond.

And yet their pleasure will not be greater than that of Doctor Appleton himself, in knowing that such a disposition is to be made of his library—the result of thirty-five years of collection and selection. That those silent, yet ever speaking friends of his—those thousand comrades of bygone years, gathered round him one by one, loved for themselves and for the inspiration they have been to him—that this cherished library shall continue as an entirety, must give him the greatest pleasure and satisfaction throughout the many years of usefulness which I trust will be left to him. Kept together, as no doubt they will be, as the Appleton Library, still accessible to him as in the past; placed in the new building, a worthy home for the great collection, I trust the change of ownership will only seem to him like giving a merited new binding to some well used and well loved volume.

We know the fate which sometimes overtakes a collection of books such as this. It is indeed a sad sight to see a library formed through the love and effort of a lifetime brought to the auction block, through the necessity of the owner, in the sundown of his life. A silent brotherhood, they have rubbed elbows with each other on the shelves until it would seem that the breath of the home life had been breathed into them and they have become endowed with a literary soul. Then misfortune comes, the books, as the best and sometimes the only asset, must go. Packed in cases, shipped from out their sheltering home, spread out on the tables of the dingy auction room, under the hammer, volume by volume they have been scattered to the four winds; some again to find themselves honored guests in other homes, some as exiles in strange surroundings, unappreciated and unread, others down the ladder of adversity to the shelves of the second-hand book store, or mayhap to end their existence in the junk shop itself.

I do not mean that such an unhappy fate would have overtaken this great collection, but it will be a satisfaction to Dr. Appleton to know that it never will. It will be a happiness to him to be assured that they will remain amid the scenes where the full, ripe years of his life have been spent. And in the years to come, when other generations tread these halls, the young men and women browsing over the shelves or studying in some quiet alcove of the Library, will learn, not only from tradition, but from the books themselves, the character of this man of gentle nature, of rare scholarship, of simplicity and truth; and thus his personality, speaking through his books, will live throughout the years.

And thus it is to you, students of Swarthmore College, and to those who come after you, to whom the greatest benefit will come from the gift, we are receiving to-night, for

"Dreams, books, are each a world; and books, we know,
Are a substantial world, both pure and good:
Round these, with tendrils strong as flesh and blood,
Our pastime and our happiness will grow."

But I have not yet exhausted the list of those who will directly benefit by this splendid gift. The College as an institution will reap its full share of results. A few years ago an impression got abroad that a few—a very few—of the Alumni of Swarthmore College were more interested in bringing brawn to its halls than they were in bringing books. That it meant more to them to have two hundred pounds of bone and muscle come to the College than an equal weight of books and brains. But I believe they have seen the unwisdom of such a course, and that they, with the true friends of the College, have realized that scholarship and culture and honor and uprightness are of far more value than athletic prowess and hollow victories; and those days are gone, never, I hope, to return. In keeping with the example of that generous alumnus who is planning to give Swarthmore an equipment for mathematical and astronomical work second to no institution of learning in the country, is the action of these friends who tonight have given another strong impulse toward the higher educational work of the College.

And so it is on account of the many benefits incurred and on behalf of the President, the Faculty, the Board of Managers, and the students of this and future years, that I express our heartfelt thanks to Dr. Appleton and to the Swarthmore Chapter of the Phi Beta Kappa for this noble gift. In aiming to honor Dr. Appleton they have in equal degree honored themselves and our beloved Swarthmore.

In all things throughout the world, the men who look for the crooked will see the crooked, and the men who look for the straight will see the straight.

—*John Ruskin.*

Service is the coin in which humanity's greatest debts are paid. —*William Allen White.*

In the American Magazine.

FRIENDS' INTELLIGENCER.

EDITORS: R. BARCLAY SPICER,
LYDIA H. HALL, RACHEL W. HILLBORN,
ELIZABETH LLOYD, ELIZABETH POWELL BOND,
BUSINESS MANAGER: CHARLES F. JENKINS.

News items for insertion the same week, must reach us not later than Third-day morning; longer articles as much earlier than that as possible.

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PHILADELPHIA, SIXTH MONTH 15, 1907.

THE RELATION OF BELIEF TO CONDUCT.

Salvation has been and is the longing aspiration of human hearts. A few men recognize and define the feeling. A greater number feel it only as an undefinable desire for something sometime better than the present. For centuries the church proclaimed that this desideratum was to be reached by right belief. It created an elaborate system of theology to cover all possible points of differing opinion, to which men must give intellectual assent in order to gain the coveted boon of salvation.

The men of later time have perceived that it was illogical to expect such a reward as ultimate salvation from so irrelevant a process as accepting the truth of a theologic proposition, and most of the teaching and preaching of our own time has to do with salvation by doing, rather than salvation by believing. Undoubtedly we have made a great step forward in the transformation, and are wisely placing the emphasis of Christian ethics upon teaching everyday godliness. We may, however, swing our pendulum so far to this extreme as to lose sight of the fact that belief is in certain essentials closely related to conduct.

As a matter of fact, a large measure of right thinking is back of all right action, and our individual beliefs are potent factors in making us what we are. Some of our acts are no doubt better than our beliefs because we are stimulated to action by other peoples' thinking. But primarily the everyday life of man, his relations to other men, his courage and hope, his ability to bear his fortunes bravely, his inclination to help others, are shaped and fashioned by the things which he and the people about him believe about the relation of this life to the Great Unknown, and his ideas of responsibility to a Creator.

The dominant influence in human life today is the belief that death is not the end. The secrets which science has wrested from the heart of nature, the philosophy of history, the emotions which dwell in every breast, have influenced life less than the almost universal belief in immortality which science has never proven to be a reality. A belief in the omnipresent love and care of God is a first step toward a personal realization of these things. A belief in the possibility of eternal happiness, makes men seek to become its heirs through conduct. If we displace creeds and fail to put into the thoughts of men a clear basis for untrammeled belief, we do not help men. Our predecessors, who held that the main requirement of a religious life was a belief in verbal inspiration of the Scriptures, inherited sin and vicarious atonement, were holding themselves religiously responsible for something. There is a danger that in destroying their dwarfing limitations to make way for the freedom of the spirit our iconoclasm may be more vigorous than our constructive efforts. In place of a belief in verbal inspiration, we need vigorously to teach the deeper and clearer meaning of the Scriptures. Escaping from sin and its consequences is as much a problem to us as it was to St. Augustine. Our solution of it is started from a different set of premises.

Our metaphysical views in relation to "life, death, and the great hereafter," are beliefs, not proven conclusions, and are important factors in determining our lives in the present. The beliefs, not only of past ages, but of our past selves, need to give way constantly to larger visions of the truth. If they give place to chaotic thinking and careless indifference in believing, we have little hope of salvation by conduct inspired by other peoples' thinking, or controlled by our environment.

Let the formulae of religious belief which are unrelated to the throbbing life currents of today pass into history, but for every theologic proposition which we set aside as unrelated to life, let us introduce a line of positive religious teaching which will call men from indifference and irresponsibility to take up in a very practical way their share of the work of the kingdom, here and now.

Whatever President Roosevelt's opinion of the Friends may have been in the past, he now seems to hold them in high esteem, as he sends one of his sons to Thomas W. Sidwell's Friends' School in Washington. We gave last week a brief account, taken from the *Washington Star*, of the commencement exercises of the school at which the President made the address. From a still fuller report in the *Washington Post* we add further details.

"Thomas W. Sidwell introduced the President as the 'peacemaker' and one of the school's greatest benefactors. "The President smiled blandly, as

he advanced to the front of the rostrum and looked down into the glowing faces of the mischievous youngsters whom he had watched in football struggles on the White House grounds last fall." As he had given a talk to girls a year ago at his daughter Ethel's school, he now indulged in a heart-to-heart talk with the boys, in which he said:

"I want to see the boy enjoy himself. The boy at play sometimes exhibits those qualities which determine the kind of man he will make. If he dislikes his work, if he shirks his studies, he will develop into a great failure in everything else. If he hasn't character to study, he won't have character to play. Play hard when you play, and work hard while you work.

"Right here there is as great a lesson for the grown-ups as for the boys. I want to see the boy work hard, but at the same time I want to see him remember the other side of life. I want to see you brave and strong, and I want to see you gentle and kind. Those are the qualities that make up the good citizen. I want to see you so conduct yourselves that among your fathers and mothers there will be a feeling of regret, and not relief, when you are away from home.

"The bully, the boy who would maltreat a weaker boy or an animal, is one of the meanest boys in the world. I want to see you protecting those who are weak against those who would oppress the weak. Such a boy when he becomes a citizen will be strong enough to abhor and despise the betrayal of a trust and strong enough to stand for the right."

"Among the guests were, Charles Jenkins, editor of the *Friends' Intelligencer* and Mrs. Jenkins; Prof. Holmes, of Swarthmore College and Mrs. Holmes, William W. Birdsall, principal of the Girls' High School of Philadelphia, and Mrs. Birdsall; Dr. O. Edward Janney, of Baltimore, chairman of the Friends' General Conference and Mrs. Janney; Prof. Eli Lamb; E. C. Wilson, principal of the Friends' School, Baltimore, and Mrs. Wilson; and Dean Penniman, of the University of Pennsylvania."

Not a having and a resting, but a growing and a becoming, is the character of perfection as culture conceives it.

—*Matthew Arnold.*

Thou canst not do what thou wouldst, yet thou canst do bravely what thou must.

—*Wm. M. Salter.*

Nothing great is produced suddenly, since not even the grape or the fig is.

—*Epictetus.*

FRIENDS' SCHOOL FOR RELIGIOUS AND SOCIAL STUDY.

A committee of interested Friends, acting with the General Conference Committee for the Advancement of Friends' principles, has perfected plans to assist in preparing persons for effective service in the First-day schools and philanthropic and general work of the Society. The purpose of the committee has been very much assisted by the sympathetic co-operation of the managers of the George school, who have placed the buildings and equipment of that institution at the disposal of the aforesaid movement.

The Friends' School for religious and social study will therefore be opened at the George School, Seventh-day, Eighth month 31st, 1907, and continue two weeks. The location is ideal. The George school is a delightful place to spend a couple of weeks at any time and when all of the social delights of such an assembly as is proposed are united with a practical educational purpose, the movement must appeal to our concerned members everywhere. Special effort will be made to give full scope to the social side of the school, so that the students will be assured of a good time, in addition to the intellectual, moral and spiritual uplift which will be experienced.

The general work of the school will be carried on in the forenoon of each day, while the evenings will be taken up by lectures to be given by experts in the several subjects. This will leave the afternoons free for country tramps and rambles, games, and such other healthful recreation as may be determined.

It will be the aim of the school to impart definite and practical instruction in the methods of First-day school teaching, with special reference to the work of the class, and the means of developing interest. Instruction by class work and lectures will be given on the Bible as literature, religious history, and class methods in First-day schools, etc. There will also be a course on social and civic betterment, which will include methods of carrying on philanthropic work, meeting the needs of a neighborhood, considering its defective classes, and the development of the collective community or neighborhood spirit. Special attention will be given to ways of developing a wider and wiser civic interest, in order that the foundations of a better government may be laid. A detailed program of the work of the school will be issued in due time.

The expenses of the school will be moderate. The entire cost of tuition, board and lodging for the two weeks will not exceed $15 per student. Opportunity will be provided for those who may be able to attend only part of the time or simply

the evening lectures, to do so on a pro rata basis, for which session-tickets will be issued. It is urged, however, that special efforts be made to take the entire course.

The most experienced lecturers and instructors will be secured that the funds at the disposal of the committee will afford. A list of the lecturers will be published in the near future. As the fees charged will not meet the entire expense of the school, contributions from associations, committees or individuals will be thankfully received. In some cases First-day schools will send at least one student, the school paying the scholarship and other fees. This plan is recommended as a practical way for the whole school to contribute to benefits that will be shared by all.

Applications for student entrance, or individual or other contributions should be made as soon as possible to Henry W. Wilbur, 140 North 15th street, Philadelphia, Pa. Simply state the purpose to be a student, or the desire to contribute to the finances, indicating the amount. The payments can be attended to later. Prompt and concerned interest manifested in the movement will greatly assist the committee in promoting the work of the school.

NOTES BY THE WAY.

On the 5th of last month a visit was made to the meeting at Merion. The meeting house at this place is one of the oldest in Pennsylvania, the architecture being particularly quaint. The Jeanes family were at one time members here and the well-kept burying ground received the remains of several of the family after they passed on. A lunch at the Chambers home in Overbrook was hastily taken, and the visitor wended his way to the Chichester meeting house between Chester and Wilmington. A circular meeting was held in this house in the afternoon and was largely attended. It seems as if a regular meeting might be maintained at this point.

An interesting experience during the week of Philadelphia Yearly Meeting, was the interviews had with the elderly men at the meeting. We presume we missed some of the octogenerians, but gathered the names of the following who were in attendance some time during the week. The names, ages and residence of those over eighty are as follows; Henry Paxson, Philadelphia, 96; Isaac Brown, Newtown, 92; Elwood Garrett, Wilmington, 91; James V. Watson, Philadelphia, 90; Samuel Furman, Philadelphia, 90; Joseph Engle, Medford, N. J., 90; Albert W. Smith, Wilmington, 89; Dr. Jesse Greene, West Chester, 89; William Gillingham, Philadelphia, 89; Michael Wood, Jenkintown, 88; David Ferris, Wilmington, 85; David Newport, Willow Grove, 84; Jonathan Travilla, West Chester, 83; Owen Jones, Salem, N. J., 83; Marcellus Cook, London Grove, 83; Ambrose Pownall, Philadelphia, 82; Edward H. Magill, New York, 82; Alban Eavenson, Philadelphia, 80; George Watson, Philadelphia, 80. The total ages of the nineteen is 1,646 years, and the average age, 86 and two-nineteenths. Most of these venerable men attended every one of the day sessions of the Yearly Meeting, and several of them took part in the meeting by discussing the business under consideration and they were nearly all in a condition of mental and physical vigor delightful to behold. The glory of a green old age is theirs in its fullness.

After attending the Swarthmore meeting the morning of the 19th of last month, we hurried by trolley and train to Stanton, Delaware, where a meeting was held under the care of Concord Quarterly Meeting's Philanthropic Committee.

The drink problem was considered and with special reference to the local option contest now going on in that state. Charles Palmer, the faithful chairman of the Philanthropic Committee, presided, and Dr. Pusey Heald, of Wilmington, took part in the meeting.

The doings of the New York Yearly Meeting are being so fully and faithfully given in the *Intelligencer*, that no reference to it need be made here. Sixth-day night, the last day in Fifth month, we started for Fishertown, Pa., arriving there the next day about half past one, the drive from Bedford by carriage having been made in a downpour of rain. This condition continued with comparative steadiness all day and night and all First-day. But nothing dampens the interest of the Fishertown Friends in Friendly concerns. A fine audience assembled in spite of the rain on Seventh-day evening, and there was a good attendance at the First-day School Association meeting in the afternoon. Nearly a full meeting house characterized the three meetings on First-day morning, afternoon and evening. Fishertown Friends are an absolutely united people, and this condition tells in the splendid equipment which characterizes all of the Society affairs in that community. A most interesting chapter could be written regarding the history of the meeting, and the biography of its concerned members. One leaves Fishertown with an increased hope inspired by the atmosphere, faithfulness and well-equipped effort there manifested.

H. W. W.

Culture seeks to make the best that has been known and thought—the world current everywhere. —*Matthew Arnold.*

There is a God in every man and it is for us to let him speak and to hear him.

—*Wm. M. Salter.*

FELLOWSHIP AND MINISTRY.

The announcement that William Littleboy would give an account of the English Fellowship Movement, caused the auditorium of the Young Friends' Association in Philadelphia to be quite well filled on the evening of Sixth month 4th, Friends of both branches being present.

Frank Bartram presided over the meeting. He did not need to tell us that our guest from England was a Friend, for his appearance proclaimed it; and his gentle voice and gracious manner revealed the Christ spirit within. William Littleboy said that he looked upon his three years at Woodbrooke as the greatest privilege of his life, for there he had learned the meaning of fellowship and its possibilities. He felt that those who studied at Woodbrooke and at the Friends' summer schools became members of a happy spiritual free masonry.

He said that the great problem for Friends in England to solve is how to maintain a vocal ministry that will meet present conditions. It is true that intellectual equipment cannot take the place of Christ-like love, but there is a training of the intellect which gives strength to the spiritual life. While the present outlook is somewhat discouraging there are still many signs of hope for the future.

Our meetings for worship lie near the centre of our corporate life. Our whole system is based on a very real conviction that God is in our midst and reveals Himself to each one. And yet there are many meetings in England which one may attend from year's end to year's end without ever hearing the spoken word, excepting now and then from some visitor. Is it possible that the Master never suggests to one of His dear children in any of these meetings to stand up and speak for Him? Even in meetings where there is vocal ministry it is often of a character that does not satisfy. It is disconnected and rambling and keeps itself aloof from our modern life.

We need a powerful all-round ministry, one type will not satisfy all conditions. Where are we to get it? The mature business man has his mind occupied during the week with other things, and if thoughts do come to him in meeting he hesitates to express them in the presence of others who know all about the imperfections and shortcomings of his daily life. We must look to our young people for help in this work, for it is they who suffer most from present conditions.

When Jesus beheld the great need of the people of Judea, He prayed that the Lord of the harvest would send laborers to the fields that were ripe for the harvest. But after the prayer He sent His disciples forth to preach the gospel. We want to change the form of our prayer. Instead of asking the Father to send us ministers let us rather say, as Isaiah did, "Lord, here am I; send me." We should enter into the work with joyful alertness, getting rid of self. If any one says that he has never heard the call perhaps it is because he has not listened with attentive ear. A mother entertaining a roomful of guests will hear her child cry when the sound is not perceptible to others.

The gift of the ministry is not to be used at hap-hazard. Not only should we pray for guidance, but we should select reading that will minister to our spiritual equipment. May there be many hearts going up to God asking that his blessing may come down upon the Society which we love. May we get closer together, for a union of the spirit is the precursor of a blessing from heaven. There is a great uniting power in prayer, and as we yearn after one another our fellowship will be strengthened and the gift of the spirit will increase. E. L.

COMMENCEMENT OF FRIENDS' CENTRAL SCHOOL.

Friends' Central School at 15th and Race streets, Philadelphia, closed a very satisfactory year's work on Sixth month 6th and 7th. The weather on both days was all that could be desired and helped to lessen the gloom which 32 young women and 13 young men felt in severing class relations with each other and with their beloved school. Some of them had been close companions through the different grades for eleven years.

The day before commencement was, as usual, given over to the graduates for their Class Day exercises, the program of which was as follows:

Salutatory, Virginia D. Keeney; Boys' History, C. Wayne Heacock; Girls' Prophecy, Helen Paxson; Class Poem, Margaret P. Keen; Boys' Prophecy, William S. Carpenter; Girls' History, Bertha S. Coyne; Class Song; Boys' Statistics, Wm. Lewis Abbott; Girls' Presentations, Helen M. Suplee; Girls' Statistics, Therese D. Spackman; Boys' Presentations, Joseph M. Miller, Jr.; Valedictory, Edwin W. Perrott, Jr.; Class Motto: Vincamus; Class Flower: Carnation.

An exercise not on the program but the one that will doubtless be longest remembered was the presentation to the school of a silver cup in memory of Albert S. Keller, a beloved member of the class, whose spirit passed from finite view on the first night of what was to have been his graduation year. The presentation was made by Samuel J. Bunting, Jr., one of his closest friends. The cup is to have engraved upon it annually the name of the class which wins in the inter-class debate contests. The cup will thus be, not only a memorial of a noble youth, but also a continual stimulus to one of the most important activities of the school.

The graduates in the classical course were; Alice Ambler, Ethel Marie Borden, Josephine Virginia Brown, Marian Ray Buchanan, Pauline Ruby Fay, Margaret Proctor Keen, Florence Emma Mowlds, Helen Paxson, Elizabeth Evans Price, Ruth Clement Sharp, Therese Dorrance Spackman, Helen Morot Suplee, Emma Yarnall, Mary Yarnall, Elizabeth Clark Yocum, William Lewis Abbott, Lawrence Edgar Birdsall, Samuel J. Bunting, Jr., William Seal Carpenter, George Dock Fussell, Englebert Hiles Garrison, Walter Hoxie Hillary, Joseph Murter Miller, Jr., Edwin William Perrott, Jr., Bertram Pierre Rambo; in the scientific course, Edith H. Baker, Aletha Spencer Burbank, Julia Walsh Coggeshall, Bertha Stirling Coyne, Anna Basset Griscom, Dorothy Voorhis Hopkins, Virginia Drysdale Keeney, Alice Hazel McIlwee, Kathryn Lloyd Powell, Angeline Johnson Power, Clara Bertha Price, Edna Adele Scott, Margaret Shoemaker, Marion Stockton, Mary Marguerite Simpson Taylor, Mary Neveling Tuttle, Mary L. Sproul, Royal Bolton Dobbins, Charles Wayne Heacock, Henry Wallace Jackson.

The commencement program was as follows: Reading of Scripture; Oration, "The New Negro," William Seal Carpenter; Essay, "The Fall of the Round Table," Pauline Ruby Fay; Essay, "The Old English Ballads," Margaret Proctor Keen; Oration, "A Goodly Heritage," Lawrence Edgar Birdsall; Awarding of Diplomas and Scholarships; Address, "Education and Life," Franklin S. Edmonds.

The principal, J. Eugene Baker, announced that the Annie Shoemaker Scholarship to Swarthmore College had been granted to Pauline Ruby Fay and the I. V. Williamson Scholarships to the same college had, by competitive examination, been awarded to Elizabeth Evans Price and Samuel J. Bunting, Jr.

The address by Franklin S. Edmonds was replete with interest and suggestion. He said that in the year 1907 about 250,000 certificates of graduation would be granted, enrolling an army for progress. Yet only a few of the children of our country graduate where many struggle. Only three or four per cent. of the pupils who enter the public schools complete the course.

Education touches life in four ways. First, it aids in making a living. Thirty years ago the average of school life in the United States was four years, now it is seven years and with the increase in schooling has come an increase in income. A statistical examination into one field of labor showed that while the workers who stopped school at fifteen years, eighteen and twenty-three respectively, began work with about the same income, the first class increased by a small percentage, the second class soon doubled their income and the third class were organizers along large lines, showing that education is a paying investment. More than this, education enables the student to determine what he can best do, for it gives him an insight into the literature, the sciences, the mysteries of the universe.

Secondly, education helps in enriching life. Life has been given us for enjoyment, for service. The man who knows but one thing can help in but one line only. Broaden him and he becomes a more useful member of society.

Thirdly, education touches life by furnishing it with its patterns and its ideals. It gives aquaintance with the real, the true, the beautiful things of life. The Napoleons of the world may dazzle men for the moment, but it is a significant fact that the vote of Frenchmen for the most eminent citizen of the nineteenth century was given not to Napoleon but to Louis Pasteur.

Fourthly, education is a necessity for proper service to the state. The welfare and development of our country depends upon an educated public conscience. Education gives women as well as men an insight into the duties of citizens.

Youth is the period of dreams, of ambitions, of ideals: and it is well. The world has need of a continual succession of such. God never gave any one a dream unless He gave him the capacity to realize the dream in whole or in part, if he would rightly apply himself.

Eleven of the thirteen boys and fifteen of the thirty-two girls expect to continue in higher institutons of learning; Swarthmore, Bryn Mawr, Smith, Amherst, Williams, Dickinson, University of Pennsylvania and Cornell will each have representatives from Friends' Central Class of 1907.

NOTTINGHAM FIRST-DAY SCHOOL UNION.

The spring assembly of the First-day School Union of Nottingham Quarterly Meeting, held last Saturday in the Oxford Friends' Meeting-house, was a well-attended and successful one, about one hundred persons being present in the afternoon, despite the unfavorable weather. Members of all of the five schools comprising the Union were in attendance—Penn Hill, Eastland, Oxford, Brick Meeting House and Rising Sun. The officials of the Union, Mrs. Belle H. Haines of Rising Sun, chairman and secretary, Miss Martha Smedley, of Fulton House, were present and ably conducted the proceedings.

The morning session convened at half past ten o'clock and after routine business M. Ethel Shoemaker read a paper on "The Duty of Pupils to the Teacher and First-day School," and "Mental Attitudes, their Vital Relations to Life," was the subject of a paper read by Dr. Truman Coates. Both papers were discussed by Belle H. Haines, Theo-

dore K. Stubbs, Howard Coates and others. Lulu M. Shoemaker recited "Pledge with Wine." At the noon hour a bountiful lunch was served by the members of the Oxford school and some of their friends, of which about 80 persons partook.

Half past one o'clock found the meeting again assembled and roll of delegates was called. Helen Wood's class of Oxford school, consisting of Ruth Taylor, Emma Stubbs and Harold Stubbs, gave a class exercise on "The Life of Joseph." Mary E. Pugh recited "For the Sake of Others." Discussion of the question,"'How can we impress upon our children the importance of practically applying Christian principles to business?" was opened by Howard Coates and Edwin R. Buffington, and the question was further discussed by Theodore K. Stubbs, Mrs. Alice Coates, Mrs. E. B. Passmore, R. Barclay Spicer and others. Mrs. Lena Thomas recited "Sir Launfal's Vision."

"Religious Education through Fellowship" was the subject of an address by R. Barclay Spicer of Philadelphia.

The Union adjourned to meet at Penn Hill Meeting-house in Tenth month next.

—*Oxford Press.*

OUR DUTY AS FRIENDS IN REGARD TO SOCIAL PROBLEMS. I.

[From *Friends' Quarterly Examiner* for Fourth month.]

Canon Moore Ede, speaking at Yorkshire Quarterly Meeting in January, in reference to the duty of the Church to social questions, queried what was meant by "The Church," and said that were he addressing members of his own communion, he should use the word as equivalent to the Anglican Church; but, speaking to members of various religious bodies, he used it as denoting "all associations of men who believe that their mission is the salvation of men, and who are imbued with Christ's spirit, and are co-operating for effecting His purpose."

It seems to me, therefore, that the question which has been put before us as Friends may be considered by us, either as a Church, consisting of those who are associated with us in the fellowship of our distinctive beliefs; or in the wider sense by each one of us, under a sense of our individual responsibility, as believing in the need for the salvation of mankind, and realizing to some extent the spirit of Christ and the demand upon us to co-operate with Him in the purposes of God.

As a Society, therefore, what are our duties or responsibilities to the social problem?

May we not assume that the strength of a Church lies in the unity and fellowship of its members; that in proportion as differences of opinion or belief arise, so will its potentiality be decreased; and from this, may we not believe that the business of the Church should be the setting up of ideals and the encouragement and teaching of its members, rather than the laying down of rules of conduct or attempting to carry into practice any methods which in the minds of individual units might be thought likely to prove short cuts to the realization of the ideals which the Church has set before it.

To illustrate:—What has been the strength of the Adult School movement which has grown to its present dimensions largely through the influence of the Society of Friends? Would the same result have been achieved had the adult schools been run as part of the Quaker organization?

Would not the work of the schools have been limited and hampered, if the Society had been the executive, rather than the inspiration? And may we not believe that the unity of the Society might have suffered if the broadness and elasticity of Adult School methods had been evolved as a result of corporate action on the part of Friends?

Has it not been rather that the ideals as set up by the Society have led its members to realize the claims of their fellow men and women to education and mutual helpfulness, and a wider realization of what is meant by the fatherhood of God and the brotherhood of man? The result is that the influence of the Society has been felt by nearly one hundred thousand men and women, and the Society itself has gained that strength and life which can only come when a man is willing to save his life by giving it.

My point, therefore, is this, that *as a Church*, we should be very careful in laying down rules or formulating theories as to social problems, or perhaps rather as to remedies, and should keep quite clear of all attempts at social service; we should set up ideals with which all our members can agree, and educate and inspire them to utilize facts, and enunciate principles, and above all to urge them to realize and accept their individual responsibilities.

J. E. Tuke.

THE COMING REVIVAL.

[Abstract of a sermon by Wallace M. Short, Kansas City, Mo.; published in *Unity*, (Chicago).]

The coming revival will spring up out of the common soil of modern thinking and modern need, as every real revival has done. It will not be conjured up out of the depths, nor prayed down out of the skies, but will come of man's re-discovery of himself; of his history and psychology and soul hunger. It will deal with the art of right living here upon the earth. Its prayer will be "Thy kingdom come, Thy will be done on the earth." It will take the old, eternal truths about man created in the divine image, and will apply

them in the fresh modern light of modern biology and psychology. The questions of the individual, "Who am I? What am I here for?" will receive the full light of the history that is ancient and the science that is recent. The individual will be led to a re-discovery of his talent, which is himself, in a light that is both old and new. And his personal business will still be to make the most of his God-given talent.

Socially, the coming revival will teach a man to practice the art of brotherliness, which we now talk much about and try hard by laws and police to make the other fellow practice. This will involve a re-casting, almost re-creation, of the old system of ethics, and of the present ruling ambitions of men. Before the new revival comes, there must be a good deal of hard, clear thinking. The pulpit must begin it, and the entire church must take it up. At present almost the whole people, the church included, are a good deal at sea in the matter of religious truths and their application to individual destiny and social ethics. For we have not, as a people, done much fresh, sincere thinking on religion for a good many years.

The thoughtful business man is very sure-footed up to a certain point. Then he suddenly stops. And if he ventures at all beyond his line of certainties, it is to say, "We are up against things in several directions, industrially, socially, and religiously, and I do not know just what we are going to do next." The pulpit must learn to speak with authority again. And this is no easy task. It does not consist in vociferous reiteration of the things that people refuse any longer to believe with seriousness enough to take effect in their actual living. It requires that men shall get their bearings and their sure footing in the midst of present day conditions, problems and knowledge.

This speaking with authority demands a vastly wider outlook than the provincial confines of some sect of traditional orthodoxy, or some cult of social good form. And it demands a far deeper sincerity than any pride of progressiveness or any self-conscious liberalism. The pulpits that are most likely to be cock sure today are the reactionary ones that denounce evolutionary science, and literary criticism of sacred books, and gradual development theories in history and revelation. Yet all these methods and results are as well established in the world's thinking as the Copernican astronomy. The business of the pulpit is not primarily with these scientific and historical themes. But the pulpit must be well grounded in these—must know them so well that it has forgotten them, as it were, and speak its message naturally in the language that strikes reality in present day thinking.

We who occupy pulpits are bound to confess that this task of thinking our way out to clearness and sure-footedness in modern thought and life has not been taken seriously enough as yet by most of the leaders of churches. We have sat too often in councils of ministers where most did not seem even to know that there is any problem at this point. Many seem to think that about the only task is to conjure up "an old time revival." And the poor preacher, feeling his own inability to do it, is ready to seize upon any sort of a "drawing card"—some Texas boy evangelist who ought to be at school in the grades; some converted gambler who seems to be proud of his past and without a very sure hold upon a better future; some lawyer who has mistaken his calling and is ready to come and speak the sure word of authority for the pulpit.

It is time that men of open mind and sincere purpose should call to one another across the chasms of all petty differences and help and encourage one another in the higher purpose to seize from all modern knowledge the Christian message that is at the heart of it, and use that message to aid the new transfigurations of individual and social life for which we are all praying.

Greatness is a spiritual condition worthy to excite love, interest and admiration.

—*Matthew Arnold.*

THE GRAVE OF BAYARD TAYLOR.

By Kennett's hills he sleeps apart,
Deukalion, our hero-heart;

The rustic silence soft and deep
Encompasses his solemn sleep;

With tenderest grace the violets grow
In thought of him who lies below;

Gently the bowering branches shed
Their leaves above his laureled head.

All round the dreamy country lies,
That seemed so blissful in his eyes,

The lovely, soft idyllic views,
Made yet more lovely by his muse,

The farmsteads and the pastoral vales,
That live forever in his tales.

None better loved these valleys fair,
None better loved his native air;

So when his earthly task was done,
And Kennett lost her noblest son,

They bore him o'er the ocean foam
To sleep anear his boyhood's home.

Lulled by the song of country rills
He sleeps apart by Kennett's hills,

By Kennett's hills he sleeps apart,
Deukalion, our hero-heart.

In Lippincott's Magazine. —*John Russell Hayes.*

BIRTHS.

TWINING.—At Pineville, Pa., Fifth month 9th, 1907, to F. Cyrus and Mary O. E. Twining, a son, who is named Edward Atkinson.

MARRIAGES.

MOORE—TROTH.—At Columbus, N. J., Sixth month 6th, 1907, Cyrus F. Moore and Susan H. Troth.

DEATHS.

JONES.—At his home, near Tradesville, Bucks county, Pa., Fifth month 31st, 1907, J. Wilson Jones, in the 74th year of his age; a member of Gwynedd Monthly Meeting. Interment at Plymouth.

NOTES AND ANNOUNCEMENTS.

A little more than two years ago the Historical Society of Frankford was organized. Its labors have brought out many interesting facts of the early history of the Quakers in Frankford. When, in 1694, Governor Fletcher directed that a tax of "one penny the pound" be levied, there were found to be twenty-six taxables in Oxford (now Frankford) Township, thirteen of whom were Friends, as follows: Jacob Hall, Richard Whitefield, John Fletcher, Joseph Paul, John Harper and sons John and Charles, George Burson, John Wills, Daniel Hall, Thomas Graves, Robert Addams, and John Worrell.

WILLIAM HAGAMAN.

A meeting of Norristown Pa. Friends' Association in Friends' Meeting House, Jacoby and Swede streets, will be held on First day afternoon, Sixth month 16th, at 3 o'clock. There will be a brief "Sketch of Valley Friends' Meeting," and a discussion, "What methods should be used to awaken greater interest in the Friends' Association?"

William J. and Hannah L. MacWatters were visitors at Moorestown Meeting, Moorestown, N. J., on First-day, Sixth month 9th, 1907. Turning over the pages of the past was the theme of the message of William MacWatters, and the text, the 19th Psalm.

Visitors to the Jamestown Exposition will be interested in the negro exhibit, which, as formally opened by President Roosevelt on the completion of their $40,000 building. Professor Kelly Miller, of Howard University, Washington, D. C., whose eloquent addresses at Philadelphia and New York Yearly Meetings were enjoyed by many of our readers, is contributing largely to the success of the enterprise. His sociological, statistical and geographical charts will set both colored and white men to thinking.

The Friends' of Lobo Preparative Meeting at Coldstream, Ontario, where Genessee Yearly Meeting is held this week, are among those who find it profitable to join with their neighbors of the churches about them in township and county Sunday School Association. Of the Lobo Township Association, which consists of Baptist, Presbyterian, Methodist, Disciples, besides the one Friends' First-day school, Ella Zavitz of the Lobo Meeting has been the efficient secretary and treasurer for several years. During the past year Edgar Zavitz has been first vice-president, and for the coming year Samuel M. Zavitz has just been elected president. At the township convention, held in the Baptist church on the 4th, a Friend from "the States," who was expected to be in Canada to attend the Yearly Meeting and who had been invited to come a few days earlier to take part in the convention, read a paper on "Education and Religion." R. B. S.

Coldstream, Ont.

The good citizens (needless to say, including the Friends) of Sparta in the Province of Ontario, Canada, have done a good piece of constructive work in keeping alcohol out of their town and neighborhood, that might well be imitated widely. When they had insisted that there should be no license granted in the town and succeeded in carrying their point, in order to guard the more surely against the unlawful sale of liquors in the place so long asssociated with tipling and treating, they formed a stock company, bought the hotel property (at the somewhat extortionate price that was put on it) and opened a first-class guest house. This they are having managed for them and so successful is the experiment that a visitor who insisted on patronizing so laudable an undertaking, even at the expense of depriving himself of the hospitality of Friends, found himself most comfortably taken care of. R. B. S.

The Friends' Meeting at York, Pa., on the 9th inst. was well attended. Edward A. Pennock, of Chatham, Pa., spoke on the subject of "Inspiration." The recognition of this divine in-breathing marks the progress in soul-growth. This great heritage is ours that we may commune with God without any mediator. The speaker emphasized the need of recognizing the best in each person we meet and there will be a responsive effort for the right. True meekness and humility carry with them a dignity and a confidence in the over-shadowing and ever-present spirit of God.

WOODBROOKE SCHOLARSHIPS.

More than a year ago, when it was first announced that Woodbrooke offered free schoolarships to American students, an appeal was made to Friends and Friends' Associations for money to pay travelling and incidental expenses for worthy young Friends, who could not otherwise avail themselves of this opportunity. In response to these requests $200 was collected, all of which has been expended. Two scholarships are being used at present and two applications for the autumn term have been received. The committee feel that much good may come from the continuance of its work, both in the increased communication and fellowship thus established between English and American Friends, and in the enlargement of interests and capabilities of those who are introduced through Woodbrooke to earnest workers for our Society and for mankind.

The members of the committee having this matter in charge are Robert Pyle, West Grove, Pa., chairman; Lucy Bancroft, Wilmington, Del.; James S. Hiatt, George School, Pa.; R. Barclay Spicer, 140 N. 15th St., Philadelphia. Application for scholarships and contributions may be sent to any of them and they will gladly furnish further information about Woodbrooke, its aims, work, methods and literature.

FRIENDS INVITED TO ASBURY PARK.

The chairman and members of the Central Committee of Friends' General Conference wish it clearly understood that a cordial invitation is extended to all Friends to emet with them at Asbury Park on the 29th and 30th.

Any who are looking forward to spending a week's-end at the seashore will find this a delightful opportunity. The rates for room and board at the Park View Hotel, where the committee meetings will be held, are $2.00 a day for one person in a room or $1.50 a day if two occupy the same room. Those wishing rooms at the Park View should write at once to Harry A. Hawkins, 373 West 123rd St., New York City.

FRIENDS' NEIGHBORHOOD GUILD.

Emily Wilbur writes that the Guild children are again eager for flowers. These are carried free of charge by the railroads and the Union Transfer Company and she hopes the many friends of the Guild will send a generous supply every week. One old woman who had lost her faith in God found it again when the spring flowers were brought to her.

In the closing paragraph of her letter she makes this appeal for two friends of hers: "I have a very nice American woman, clean, quiet and refined, with a well-mannered little girl thirteen years old, who wants moderate board in the country for July and August. The mother needs the country fresh air and rest to restore her to health but is not sick enough to require any waiting on or extra cooking and will care for her own room. The Diligent Circle of the King's Daughters have raised money enough to pay her board. . . . I also want board at a moderate price for a week or ten days in July for a plain working man and his wife, hard working people who need a little rest. Any one knowing of places for these people will confer a great favor by letting me know."

All flowers and all communications should be sent to Friends' Neighborhood Guild, 151 Fairmount avenue, Philadelphia.

FRIENDS' ASSOCIATIONS.

MICKLETON, N. J.—The regular meeting of the Young Friends' Association held Sixth month 2nd, 1907, was opened by the president reading from the *Intelligencer* "The Ministry of Our Meeting." "Through Mist to Sunlight," from "Glimpses through Life's Windows," was read by Jessie E. Brown. Hannah A. Heritage read a report of the yearly meeting from the *Intelligencer*. Benj. C. Heritage gave a very interesting report of three of the evening meetings of Yearly Meeting.

The literary program was in charge of Etta T. Carter, who opened it by reciting "The Quaker Widow." J. Omar Heritage then read Will Carleton's "Boy Convicts' Story." Next a Bible Salad by Etta T. Carter, proved very interesting as well as instructive. The Current Topics by Benj. C. Heritage closed our program and after appointments were made we closed to meet Seventh month 7th, 1907.

ANNA H. PANCOAST, *Secy.*

NEWTOWN, PA.—The Newtown Junior Friends Association met Sixth month 9th, 1907, in the First-day school rooms. The subject under discussion was "The Negro in his Business and Home Relations." Marion Richardson and Elizabeth Woodman, in well prepared papers, took up the "Negro's Outlook in the Professions and Trades," while Helen T. Worstall and Lavinia B. Eyre told the social conditions. At the next meeting the question of Negro Crime, Negro Churches and Negro Literature will be discussed. With this will close the association's study of the Negro Problem as outlined by Carl Kelsey. The Association decided to make contributions to the Woodbrooke Settlement Work and to the Institute to be held at George School in the early fall.

MAUD ESTHER RICE, *Secy.*

CALENDAR OF MEETINGS, ETC.

[In sending in notices for the Calendar they should be put in the usual form, so that they need not be rewritten. They must be in not later than Third-day morning.]

Friends' Meeting at 35th St. and Lancaster Ave., Phila., will be held at 10.30 a.m. during 6th, 7th, 8th and 9th months.

6th mo. 16th (1st-day.)—Conference at Old Kennett Meeting House under care of Western Quarterly Meeting's Philanthropic Committee, at 2.30 p.m. Rachel Foster Avery will speak on "The Progress of Woman Suffrage."

6th mo. 16th (1st-day.)—A Conference under the care of Concord Quarterly Meeting's Committee on Philanthropic Labor will be held in the Meeting-house at Birmingham, Pa., at 2.30 p.m. To be addressed by Dr. Jos. S. Walton, on the subject, "The Relation of Philanthrophy to Religion."

6th mo. 16th (1st-day).—Meeting of Eriends at White Plains, N. Y., at home of Miss Annie Griffen, 39 S. Lexington Ave., at 11 a.m.

6th mo. 16th (1st-day).—Cornwall, N. Y., Friends Association, in the afternoon.

6th mo, 16th (1st-day.)—Norristown Friends' Association in meeting-house at 3 p.m, See "Notes and Announcements."

6th mo. 16th (1st-day.)—The Committee appointed by Green St. Monthly Meeting to have oversight of the meeting held at Frankford, will meet at Frankford at the close of the morning meeting. Elma L. Michener, Clerk.

6th mo. 19th (4th-day.)—Millville Monthly Meeting, at Millville, Pa., at 10 a.m.

6th mo. 19th (4th-day.)—Fishing Creek Half-Yearly Meeting of Ministers and Elders, at 3 p.m.

6th mo. 19th (4th-day).—Philadelphia Monthly, Race Street, 7.30 p.m.

6th mo. 20th (5th-day).—Green Street Monthly Meeting, Phila., at 7.30 p.m.

6th mo. 20th (5th-day).—Fishing Creek Half-Yearly Meeting, at Millville, Pa., at 10 a.m.

6th mo. 21st (6th-day.)—Youths' Meeting, Fishing Creek Half-Yearly Meeting, at Millville, Pa,, at 10 a.m.

6th mo. 22d (7th-day).—Mansfield, N. J., Friends' Association at home of William Rogers.

6th mo. 29th (7th-day.)—Meeting of the Central Committee of Friends' General Conference, at The Park View Hotel, Asbury Park, N. J., at 2 p.m. Members of the Committee unable to attend are asked to send substitutes or to give the Chairman authority to do so. As to securing accommodations see *Intelligencer* of Fifth month, 18th, page 318, or write to Harry A. Hawkins, 373 W. 123rd St. New York City, before Sixth month 10th. All Friends interested in the work of the General Conference are asked to join with the Committee in its deliberations at this time.

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Baking Powder
Made from pure cream of tartar.
Safeguards the food against alum.
Alum powders are the greatest menacers to health of the present day.

WANTED—BOARD IN COUNTRY FOR GENtleman and girl of ten for the summer months. Address: No. 78, this Office.

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ATTRACTIVE COUNTRY RESIDENCE; restful place; in Pines; large shade trees; spring water; boat on small lake; vegetables; fruit; Alderney cream; poultry; two miles from Mt. Holly, N. J.; Bell 'Phone; a few boarders wanted; no children. R. F. D. No. 1, Box 18, Mt. Holly; N. J.

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TELEPHONE, POPLAR 29-38 D

NOTES OF AN OBSERVER.

An elderly Friend living in a suburban town left her home early in the morning to go to Yearly Meeting. She carried a heavy satchel and had half a mile to walk. She was soon overtaken by a young man, a stranger, who insisted upon carrying the satchel for her. This action recalled to the Observer a definition of politeness heard many years before: "True politeness is true kindness delicately expressed."

On a May day when the sky was blue, the Observer was riding on a railway train. The maples were in full leaf, the oaks were tinged with pink, the beeches were uncurling their soft brown leaves, the shapely domes of the horse-chestnuts were gay with bloom, the lilac bushes were covered with robes of purple or white. But one thing marred the perfection of Spring's gala day; in the foreground, where it was impossible not to see them, were the hideous bill-boards with their flaring advertisements. If all observers were to raise their voices against these would they not disappear?

FOUR WEEKS FREE

We will send *Friends' Intelligencer* free for four weeks to any two possible subscribers whose names are sent us by one of our readers. The more postal cards we receive in response to this offer the more we shall feel that the *Intelligencer* is appreciated by those who receive it. Our rate to new subscribers is $1.50 for the first year. For every two names sent us at this rate we will send one copy free to someone not already a subscriber.

"LITERATURE FOR LITTLE FOLKS," poems for children, compiled by Elizabeth Lloyd. Cloth, 50 cents.

"THE OLD RED SCHOOL HOUSE," by Elizabeth Lloyd. A book that boys and girls enjoy. Reduced to 50 cents, including postage. For sale by Friends' Book Association.

Young Friends' Association
140 North Fifteenth Street,
Philadelphia.

MEALS:

Dinner, 12 to 2 p. m.

Breakfast, 7 to 8.30 a. m. Supper, 5.40 to 7 p. m.

Table d'hote 25 cents

ROOMS:

One occupant, 75 cents per night; $3 per week; Two occupants, 50 and 75 cents each, per night; $2 and $2.50 each, per week.

Address, ELIZA H. WORRELL, Clerk.
Both Phones

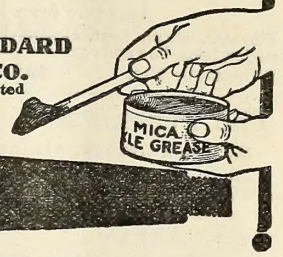
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Makes a heavy load draw like a light one. Saves half the wear on wagon and team, and increases the earning capacity of your outfit.

Ask your dealer for *Mica Axle Grease.*

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He who would be wise
Must daily earn his wisdom.
D. Starr Jordan.

Cool Summer Furnishings

The long-delayed warm weather is sure to arrive soon—without warning. Better be prepared. You will probably require some of these:

Linen Couch and Table Covers—Of cool-looking linen, with red, green or blue borders. Table Covers, 1 yard square, 50c; 1½ yards square, $1.00; 2 yards square, $1.75. *Couch Covers,* with hemmed edge, $2.00; fringed, $2.75.

Couch Covers, Special, at $1.50—Of Belgian linen, fringed. Exceptional value.

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Tarletans—In blue, pink, yellow, lavender and black; about 50 inches wide—10c, 12½c, 15c and 18c a yard.

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1126 CENTRAL AVE., OCEAN CITY, N. J.
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To-morrow is no time at all—it never comes.

The time to insure is to-day. You will be supplied with the kind of insurance adapted to your means and needs; your convenience will be consulted, in the

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FRIENDS' INTELLIGENCER

A Religious ...

Martha J Warner
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PHILADELPHIA, FIFTEENTH AND CHERRY STREETS, SIXTH MONTH 22, 1907.

FOUR WEEKS FREE

We will send *Friends' Intelligencer* free for four weeks to any two possible subscribers whose names are sent us by one of our readers. The more postal cards we receive in response to this offer the more we shall feel that the *Intelligencer* is appreciated by those who receive it. Our rate to new subscribers is $1.50 for the first year. For every two names sent us at this rate we will send one copy free to someone not already a subscriber.

ORDER BY MAIL.

A MAIL order receives the same careful and prompt attention as a personal call from you and there is no risk, for the goods are returnable.

All sorts of jewelry repairs can be trusted to the mails, but a watch must be sent by express.

"Child's Paste" is 32 cents by mail. It's the best made for cleaning gold or silver.

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Established 1810 on North 2nd Street
Finest Watch Repairing in Philadelphia

BARRED PLYMOUTH ROCKS
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Fine, pure bred birds, and every one a profit producer. Just the kind of stock you need. Big, strong, hardy hens, that lay eggs which hatch out husky little fellows that come with stamina enough to live and grow. Eggs, $2 per setting; three settings, $5; $6 per 100; $60 per 1000.

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When Stocks and Bonds are down it is the time to buy

There is no special cleverness



in cleaning a watch, but to make it a timekeeper is where so many others fail. Attention to details has made this house famous for repairs.

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Watches, Diamonds, etc.

Advertisements in this column five cents a line. No insertion for less than 20 cents

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A PHILADELPHIA COMPANY WITH A well established business has for sale a small amount of stock. Par value and selling value, $50.00 per share. The business has increased 100 per cent, since this time last year and the stock is sold for the purpose of meeting the needs caused by this rapid growth. Dividends are assured and the investment is a safe one. Incorporated under the laws of Pennsylvania. Address for particulars, B.P., INTELLIGENCER Office.

WANTED, IN A SMALL FAMILY, A NEAT middle-aged woman to assist with the household duties, and care of an elderly lady. Address: M. T. Michener, 207 Beechwood Ave., Jenkintown, Pa.

WANTED—MOTHER'S HELPER FOR GERmantown. A strong, competent woman to help in household duties, and care for children; must be good sewer. Address: No. 79, this Office.

WANTED—BY YOUNG LADY, POSITION as governess or mother's helper. Would like to travel during the summer. Address: "M," Newtown Square, Pa.

WANTED—BY A YOUNG LADY, HONORable position at summer hotel or in private family at once. Has had experience in teaching. Address: No. 80, this Office.

WANTED—A YOUNG FRIEND AS MOTHer's helper; to be a member of the family; to assist mother in the care of two children. Location West Philadelphia and Buck Hill Falls. Address: No. 75, this Office.

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TRAVEL UNIVERSITY, Wilmington, Delaware. Travel, recreation, education. Italy to England. Two months tour, $400 sails July 2.

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PERMANENT and TRANSIENT BOARDERS desired in a Friends' family in Washington. Address Sarah R. Matthews and Sisters, 1827 "I" Street, N. W., Washington, D. C.

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Continued on page iii

ELIZABETH BINDER
MILLINER
Bonnets, Turbans and Small Effects
1734 COLUMBIA AVENUE
Bell Phone, Poplar 4985 A.

BUCK HILL FALLS

Now that the warm weather seems to be here in earnest, the cold and gloom of the early weeks in Sixth month will soon be forgotten. Yet the opening of the season was not without its pleasures at Buck Hill, as the following extracts from a private letter, thoughtfully forwarded us by an interested friend, will disclose:

BUCK HILL FALLS,
Sixth Month 12th, 1907.

"My dear ——:

Now that we are here we certainly are glad that we did not delay our coming to B. H. F. because of the backward season. I have been coming here ever since the Settlement started, and I have never seen the place look more beautiful nor found the surroundings more delightful than right now during the past two weeks. The whole country side is one mass of new growth and bloom—the fresh, new green, and the birds everywhere. The air, while cool for the week after 5-29, has since been mild enough to make open fires frequently unnecessary, and even on the cooler days when steam heat in the Inn was grateful, the air nevertheless has had nothing of that penetrating chill that has been prevalent in our damp Philadelphia climate. It really seems that this fine Pocono atmosphere is dry and invigorating at *all* seasons, and even on a rainy day, so that one does not feel the cold. We have had, in spite of all the rain so general over the whole country, a fair share of bright and sunny days—we have walked and driven a good deal, several times without overcoats or wraps, and have also had two delightful supper picnics up on Buck Hill above Margaret's Falls. Many cottages are open and occupied, and there is an especially pleasant company of people at the Inn."

SPECIAL NOTICE.

The Pennsylvania Railroad announces that the summer schedule will go into effect Sixth month 22nd. On that day the train leaving Broad Street Station at 9:06 A.M. will run through to Cresco. The Pocono Special will leave Philadelphia at 1:02 P.M., running through to Cresco without change of cars. There will be an early morning train down from Cresco on Second-day morning.

BUCK HILL FALLS CO.
Philadelphia, Pa.

ROOMS TO RENT IN IGLOO NUNA COTtage at Buck Hill. Delightfully situated; three minutes walk from Inn. Apply to Samuel S. Ash, Swarthmore, Pa., or Buck Hill Falls, Pa.

VACATION NOTE-PAPER

Summer resort paper is not always quite up to the mark. Better "stock up" before leaving for the vacation—with paper that is sure to be right.

Send us 35 cents, and we will mail a Box that will fill the bill.

FRIENDS' BOOK ASSOCIATION
15th and Race Streets, Philadelphia
WALTER H. JENKINS,
Manager.

PUBLISHED WEEKLY BY

Friends' Intelligencer Association
(Limited)

SINGLE SUBSCRIPTION, $2.00 PER ANNUM.

To subscribers residing *west of the Mississippi river* a discount of one-fourth from this rate, making the price $1.50 per annum.

To those who get up and forward "Clubs" we will give one extra copy free, for each ten subscribers.

Single copies, 5 cents.

SUBSCRIPTIONS MAY BEGIN AT ANY TIME. WHEN IT IS DESIRED TO DISCONTINUE, NOTICE MUST BE GIVEN. WE DO NOT "STOP" PAPERS EXCEPT UPON ORDER OF SUBSCRIBERS.

ADVERTISING RATES.—For transient advertisements, 5 cents per line. For longer insertion reduced rates which will be furnished on application.

No advertisement inserted for less than twenty cents.

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N. W. Cor. Fifteenth and Cherry Sts.,
Philadelphia.

***TELEPHONE, SPRUCE 33-55.

Entered at Philadelphia Post Office as Second-class Matter.

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Green Street, above School House Lane,
GERMANTOWN, PHILADELPHIA
Under care Germantown Preparative Meeting
Inspection invited at this time with view of entering pupils for 1907-08.
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Telephone, G'town 8947—A.

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FRIENDS' INTELLIGENCER

Established 1844. The Journal 1873. Young Friends' Review 1886. | PHILADELPHIA, SIXTH MONTH 22, 1907. | Volume LXIV. Number 25.

GOOD WORDS XXI.

A simple life is one that shapes itself around some noble central purpose, putting away the things that hinder fulfillment.

SPOKEN IN A FRIENDS' MEETING.

GRATITUDE.

Do you give thanks for this, or that?—No, God be thanked,
I am not grateful
In that cold, calculating way, with blessings ranked
As one, two, three, and four,—that would be hateful!
I only know that every day brings good above
My poor deserving;
I only feel that on the road of life true Love
Is leading me along and never swerving.

Whatever turn the path may take to left or right,
I think it follows
The tracing of a wiser hand, through dark and light,
Across the hills and in the shady hollows.
Whatever gifts the hours bestow, or great or small,
I would not measure
As worth a certain price in praise, but take them all
And use them all, with simple, heartfelt pleasure.
For when we gladly eat our daily bread, we bless
The hand that feeds us;
And when we walk along life's way in cheerfulness,
Our very heart-beats praise the Love that leads us.

—Henry Van Dyke, in The Outlook.

SWARTHMORE COLLEGE COMMENCEMENT.

A large number of alumni and friends of Swarthmore College attended the commencement exercises on Fourth-day, Sixth month 12th. The graduating class numbered 58, being among the largest ever put forth by the school.

Gay colors and garlands of flowers decked the buildings for the occasion and the beautiful campus presented a pleasing scene as visitors and students and the black-gowned graduates strolled about under the trees before the beginning of the program, renewing old acquaintanceships and bidding farewell to familiar haunts.

At 10.30 o'clock the faculty, board of managers and graduates formed in line in front of Somerville Hall in academic costume and marched to the auditorium in Parrish Hall. The president headed the procession with the speakers of the day, Isaac H. Clothier and Dean Thomas Frederick Crane.

The Commencement address on "The Residuum of Liberal Education," was delivered by Prof. Thomas Frederick Crane, Dean of the University Faculty of Cornell University. After a comparison of the old classical education with the modern scientific and technical training, Dean Crane gave the following advice to the members of the graduating class.

"I am convinced that the reason so many fail to rise above mediocrity is the neglect after graduation of persistent and systematic intellectual cultivation. This is particularly true when the business or profession deals largely or exclusively with material things. It is true also of professions which deal with immaterial things: as teaching, the bar, and the pulpit. Indeed, I know of no profession more apt to produce a narrow intellectual type than teaching. The constant intercourse with immature minds, the danger of undisputed authority and dogmatism, the mental weariness of instruction,—all lead to routine and perfunctory labor.

Fortunately, the remedy is near at hand, and consists in cultivating some of the fields of study, not professional, in which your college course has interested you. Although I have criticised the expansion of the college curriculum, it does offer an infinitely wider range of interests than the curriculum of fifty years ago, and the freedom of election enables the student to consult his own tastes and inclinations. He must be dull, indeed, who graduates without a fondness for certain studies, or whose latent proclivities have not been awakened by the wealth of his opportunities.

It may be a truism to say, that your intellectual success and happiness will consist in the pursuit after graduation of studies similar to those which you have prosecuted here, but pursued for no utilitarian purpose, only for your own development and cultivation. I have hinted at the difficulties which will attend this study,—the sudden change of environment, the lack of that stimulus which you have felt in the friendly rivalry of the class-room or debating society, the want of leisure, often even the difficulty of procuring the materials necessary for your studies; and many of you will be out of the reach of good libraries. Fortunately those difficulties are not insuperable. Never has there been a time when the best literature of the world was so accessible to students in countless editions. Even the apparatus necessary for critical study is no longer costly. A Dante library which would afford materials for the study of years can be procured for a few dollars. Some of the sciences, notably geology and botany, can be pursued with delight and profit wherever the fields afford flowers and rocks.

I have always been greatly impressed by the experience of the great Secretary of the Florentine Commonwealth; in his days of exile, life would have been unbearable but for his literary studies. He tells us how he spent his day in the supervision of labor on his farm or in the diversions of the chase. He always carried a book in his pocket, a Dante or a Petrarch or one of the minor Latin poets like Tibullus or Ovid, and reading them refreshed the memory of his own youthful loves. When evening came he returned home to his study, laid aside his rustic garb and donned the courtly dress he had worn before kings; then becomingly dressed he entered, he says, the ancient courts of the men of olden times, where, welcomed by them he fed upon the only food for which he was born. There he was not ashamed to speak with them and ask them an account of their actions and they replied according to their courtesy. For four hours he felt no sorrow, all grief was forgotten, the fear of poverty and the dread of death vanished, so wholly was Machiavelli absorbed in the works of the mighty minds of classic days."

Joseph Wharton, chairman of the board of managers, who has spoken for the board at every commencement since 1883, was unable to be present, as he sailed the day before for Germany. His place was taken by Isaac H. Clothier, who used his absent friend for his text. He paid a high tribute to Joseph Wharton's character, and pointed to him as a living contradiction of Doctor Osler's age limit theory.

President Swain, who delivered the Baccalaureate address in Swarthmore Meeting-house the preceding First-day, said these additional words to the seniors:

"It was my privilege to present on another occasion the special message which I had for this graduating class. What I have to do now is to say farewell to you personally,—in Dean Crane's felicitous phrase 'to bid you Godspeed in a few words of solemn import.'

"I cannot do better than to quote to you a paragraph from a letter recently received from Dr. Appleton which was written from Madrid, Spain. He says: 'But I must not close this letter without returning in thought to the dear college and the friends I have left behind me. Remember me to them all and if occasion takes thee into class room "B" where I have passed so many pleasant hours, tell my students gathered there, from me, that it is the things of the spirit alone that endure.' May these words of our absent colleague and teacher be burned into your memory to-day. They are words charmingly dignified and ennobled by the beautiful life of the gentleman and scholar who wrote them. Wealth, position, and power are well enough, and not to be despised when rightly used, but they are blessings only when transmuted into the things of the spirit. The Bible truthfully tells us that the fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.

"To-day, at the end of four years of happy college life, you represent an accumulation of energy,—physical, mental and spiritual,—which you can use for good or evil. You have it in your power to choose your own way. As President Harrison has said: 'It is not so much the length of the step but the direction of it that counts.' Your presence here to-day shows on the whole that your steps are in the right direction and in the direction that counts. Your instincts, training and traditions place you on the side of righteousness. In the years to come, as you return to the scenes of your college career, may your heart-beats be as joyous and free as ever, may they be as truly sympathetic as they are to-day with all those things which you have found dear in your student life. With a maturer judgment, may you rejoice in all the high ideals of culture and character which have been held up to you by your teachers in college and for the promotion of which Swarthmore was founded and is being strengthened and enlarged.

"Your alma mater expects you to make good friends, good neighbors, and good citizens. She expects you to give your influence to every righteous cause and work. She expects you to fill with fidelity and efficiency every mission or place of trust to which your fellow-men may call you. In short, your alma mater expects you with each year to more fully exemplify in your own lives, by words and deeds to be seen and known of all men, that it is indeed the things of the spirit alone that endure."

DEGREES, SCHOLARSHIPS, FELLOWSHIPS.

Fifty pupils received the degree of Bachelor of Arts. They were:

Art.—Marietta L. Van de Verg, Flushing, N. Y.

Biology.—Catherine E. Way, Rosalie M. Painter, Maude Kemmerer, Aida H. Preston, of Philadelphia; Julia Y. Atkinson, Doylestown; Jeannette Curtis, New York; Edith M. Douglass, Asbury Park; Sara P. Godfrey, Roseland, N. J.; Benjamin S. Kline, Reading.

Chemistry.—James N. Richardson, Philadelphia.

Economics.—Ralph J. Baker, Joseph W. Keller, Philadelphia; Edwin A. Cottrell, Newport, R. I.; Spencer L. Cox, York; Ella C. Levis, Elkton, Md.

Engineering.—Edwin P. Jones, Joseph S. Knight, William S. Daniels, Philadelphia; Newlin T. Booth, Chester; Henry M. Fussell, Jr., Media; Samuel D. Heed, West Chester; Charles K. Hackman, Womelsdorf.

English.—Clementine G. Hulbert, Philadelphia; Lillian M. Pike, Media.

French.—Ada C. Graham, Elizabeth L. Verlenden, Mary Verlenden., Beatrice M. Victory, Philadelphia; Katherine P. Green, Bartow, Fla.; Mabel C. Sullivan, Moorestown, N. J.

German.—Edith V. Power, Philadelphia; Nellie G. Davidson, Milford, Del.; Mary E. Ogden, Lima; Helen H. Ridgway, Woodstown, N. J.; Alma E. Dickinson, Steelton; Mary L. Sproul, Chester.

Greek.—Ethel H. Brewster, Chester.

History.—Louise W. Horner, Concordville.

Latin.—Howard L. Fussell, Media; Helen Price, Swarthmore; Phoebe E. Stradling, Oxford Valley; Mary W. Lawrence, Wabasha, Minn.

Philosophy.—Anna F. T. Pettit, Philadelphia; Mary E. North, Atlantic City, N. J.; Harvey T. Satterthwaite, Trenton, N. J.; Edith S. Gibbs, Columbus, N. J.; Amos J. Peaslee, Carksboro, N. J.

Physics.—William R. McDonough, Montclair, N. J.

Public Speaking.—Rachel E. Love, Philadelphia.

The degree of Bachelor of Science in Engineering was bestowed upon the following:

George Blyth, Francis W. D'Olier, Philadelphia; Frank K. Hyatt, Chester; Isaac G. Darlington, West Chester; Walter W. Carter, Aquetong; William Hallock, Plainfield, N. J.; Dean Caldwell, Jr., Bethesda, Md.

The following persons received the degree of Master of Arts for post-graduate work:

Mathematics, Egbert J. Miles, Ross W. Marriott; Chemistry, Lawrence T. Sherwood, Percy R. Roberts; Biology, Samuel C. Palmer; Physics, Harold C. Sprague.

The degree of Electrical Engineer was conferred upon Asa P. Way, an alumnus of the class of 1903.

The Joshua Lippincott Fellowship, $450 per year, was awarded for the year 1907-08 to Samuel Copeland Palmer, A. B. of the class of 1895. The Lucretia Mott Fellowship, which yields an annual income of $525, was awarded for the year 1907-08 to Jeannette Curtis.

A Fellowship has been awarded by the University of Chicago to Egbert J. Miles, who has been doing graduate work in Swarthmore College during the past year.

A special Resident Fellowship, given by a friend of the college for the year 1907-08, in the department of German, has been granted to Margaret H. Taylor, B. L. class of 1902.

The Deborah Fisher Wharton Scholarship, to a member of the Junior Class, has been divided for the year 1907-08 between Roy Linden Hill and Lizzie Sykes James.

The Samuel J. Underhill Scholarship, to a member of the Sophomore Class, has been divided for the year 1907-08 between Louis F. Coffin and Fred. W. Ely, while honorable mention is given to Edith B. Eachus, Mary J. Henry, and Thomas Jay Sproul.

The Anson Lapham Scholarship, to a member of the Freshman class has been awarded for 1907-08 to Gurdon B. Jones, while honorable mention is given to Howard B. Colt, and Harriet White Sheppard.

The Kolle Medal, by Otto F. Kolle, which bears the inscription, "Character, Influence, and Scholarship," was this year awarded to Amos Jenkins Peaslee, of the class of 1907.

A scholarship of $100, given annually to a graduate who desires to do advanced work at the University of Pennsylvania, was awarded for the year 1907-08 to Ralph Jackson Baker.

Ethel H. Brewster and Helen Price were chosen last spring to membership in the Phi Beta Kappa, with the right to wear the key signifying excellence in scholarship.

In addition to Phi Beta Kappa, an Honor Society has been organized among the women students. Eligibility for election to this society is based upon Character, Loyalty to Swarthmore, and Scholarship. A more detailed account of this society and the names of those elected to it will be given in the Commencement number of the College Bulletin.

The Class of 1907 presented to the college the sum of $200, such amount being the net proceeds from their Shakesperean play, given on Class Day evening. They desire that this gift be used as the nucleus of a fund for a clock and chimes to be placed in the new library building or for such other purpose as the class may approve.

Friends of Sarah March Nowell, who was for 18 years previous to June, 1906, librarian of the college, presented a portrait of her, painted by her sister. It is to be hung in the new Carnegie library upon the completion of the building.

At the close of the exercises the class sang the college song, "Alma Mater." President Swain, in commenting on this innovation, read a newspaper account of the first exercises, 35 years ago, in which the hope was expressed that some day the program would be enlivened in this manner.

There is a compelling power in man that gives him no real happiness, no peace, no satisfaction, unless he is living up to his highest. Anything less than this breeds dissatisfaction. In other words, he must progress, must grow, must aspire, look onward and upward, if he would preserve himself from a tedious flatness. And, no matter how high he may climb, other heights will still tower above him, unfulfilled ideals will ever beckon him on.

—*William D. Little.*

The great thing is to find our *best* self, and to seek to affirm nothing but that.

—*Matthew Arnold.*

A VACATION WISH.

I hope the song sparrow sings on your rose bush and that the cedar waxwing plumes himself and smooths his drab coat in some tree nearby; that the humming-bird buries his head in your trumpet-flower and perches where you can see his ruby throat; and that the scarlet tanager blazes somewhere near, a marvel of color and shapely beauty. I trust that your nostrils are filled with the scent of sweet-brier and mountain-mint, that new mown hay sends up its fragrance for your delectation. I hope also that the garden yields you its best fruits and plenty of herbs for your service, and that you gather blackberries along the stone walls and in the corners of the fences. And with it all that the good God gives you visions of his face with the dawn of the earliest morning, when everything is fresh and still, and calms you into quiet with the coming of every night. Each day may you think of your friends who love you, those here and those there, for places do not change the heart. How good the world is, the sky, the sun, the moon, the innumerable stars, "singing as they shine," the mountains, the valleys, the brooks running in the rocky places and in the meadows where they are "set in a frame of daisies." Do you remember what quaint old Isaac Walton says? "God has two homes, one in heaven and one in a meek and thankful heart." I am sure I should know one place to find Him if I could come where you are.

GEO. A. WARBURTON.

Tarrytown, N. Y.

DUTY OF FRIENDS IN REGARD TO SOCIAL PROBLEMS. II.

[From *Friends' Quarterly Examiner* for Fourth month 1907.]

If I am to accept my friend the Editor's invitation to contribute to this discussion, it can only be as a humble unit of the rank and file of our Society, as distinguished from those leaders who are qualified either by study or by practical experience to speak with authority, on at any rate some aspects of the question. How then do we stand, those of us who are waiting to follow, whenever our leaders are agreed as to the whither?

In the first place we are sufficiently uneasy at the unfair way in which the good things of life are distributed. We cannot flatter ourselves that our own share in these benefits is due to us, in any sense in which a similar share is not due to thousands around us, to whom it does not come. It is not a case of selling that which we have and giving it the poor. What we feel to be urgent is that our advantages should cease to be advantages by becoming the common property of the many.

Let us take an obvious instance. We have perhaps watched at close quarters the piloting of a delicate hand-fed baby through the first two or three years of its life. We have been thankful to be able to obtain and act upon the best advice with regard to diet, and with an infinitude of pains and supervision to ensure a measure of cleanness both in food and utensils. With all this, there has been no margin of safety, nothing superfluous, nothing that we could afford to give up, and we have felt absolutely justified in devoting just so much of our own and other peoples' labour as was necessary to achieve the object in view. We would not surrender our position, but we recognize no fairness in the comparative advantageousness of it.

Then again, although we are greatly divided as to the virtues and vices of competition, we are coming seriously to doubt whether the absolute necessaries of healthy existence are a suitable field for its exercise. We have many of us played at being poor more or less seriously. We have frequented the shilling gallery rather than the half-guinea stall. We have striven for the attainment of some purpose which has drawn out all our powers. But there has been no question of the next meal, and we have no reason to suppose that its absence, whether actual or prospective, would have added anything to the value of our work. Have we any right to consider ourselves exceptional in this respect?

If it be suggested that much of the work of the world is so monotonous or so disagreeable that it is only undertaken for the sake of daily bread, society is thereby put in the position of slave-driver with hunger for the whip.

Have we any right to share, as we all do, in the produce of such unwilling service? Moreover, in the last resort, the incentive of primary needs breaks down. The gin-palace bears witness to the fact that man refuses to labour merely for food and shelter.

We are increasingly conscious, too, of our absolute dependence upon the service of others for the supply of all our needs, from the lowest to the highest. We feel a growing sense of responsibility for the conditions of all those who contribute to our well-being. We are learning to measure our claim to this service by our need of it to secure our own efficiency, rather than by our power to demand it, or, as we vaguely say, to pay for it. We despise luxury (though we cannot precisely define it) because it hinders the flow of our activities along the channels of service. The old ideas of independence, of paying one's way and of having a right to what one can buy, may not be dead but at least they are dying.

The social problem is no longer for us a matter of economies, mitigated by philanthrophy. The last ten years have seen a determined effort to bring

our religion into line with the facts of science, the facts of history, the facts of life. To a large extent this effort has been crowned with success. The grave-clothes, or at best the antique trappings, have been removed, and we have found that the religion of Jesus is alive and is suited to our modern requirements. Individually we have made a great advance, but the conditions around us are the result of the *laisser faire* policy of the past. The next step must be to aim at such re-arrangement of our social life as shall make it a fitting expression of the true relationship of man to man.

The Adult School in its more recent developments and the Guilds of Help in various towns both aim in this direction. Cannot the Society of Friends as a whole rise to the needs of the situation? We stand already for persistent devotion to apparently hopeless causes. We have never waited until victory was in sight before raising our standard. We do not see the remedy, but the conditions are man-made, and the remedy will be found when we cease to tolerate the results. We have learned to regard every human life as partaking of the Divine, but there are many lives in which the Divine purpose appears to be wholly frustrated by the failure of our social organization. It is surely time that we made a combined stand against primary poverty—poverty that debars men and women from their birthright.

HAROLD J. MORLAND.

OUR REPRESENTATION AT THE HAGUE.

If the size of the delegation and the eminence and varied accomplishments of the individual delegates themselves be a fair test, then, measured by the men they send to the second international Peace Conference, which assembles at the Dutch capital on the 15th of this month, the government of the United States and the American people are more interested in universal peace and more desirous for its realization than any other government or people on earth. We send to the great international council two statesmen of ambassadorial rank,—one for many years the recognized traditional head of the American bar, the other a statesman who with eminent success and delicacy represented us at Paris during the trying times of the Spanish war. We also send an accomplished scholar-author-diplomat, a scholarly lawyer, a scientific, highly cultured soldier and sailor, and several expert *attaches* unusually well versed in not only the theory but the practice of international law.

—Review of Reviews.

LONDON YEARLY MEETING.

The Yearly Meeting of the Society of Friends in England was held at London from Fifth month 22d to 29th. All non-members of the various monthly meetings which constitute the Yearly Meeting, who desire to attend its business sessions, must present acceptable credentials to the Secretary. This was quite novel to an American Friend. Each day's program began with a nine o'clock devotional meeting, which was followed at 10 a.m., and 3 and 7 p.m., by sessions devoted to the annual deliberations of the Society. At meetings for the consideration of questions of vital and general import there was a full attendance of probably over fifteen hundred. At other times the attendance was much smaller. The business was transacted with admirable method, the clerk effectually checked irrelevant discussion, and valuable time was saved by having printed in advance the minutes and reports to come before the meeting. Schedules announcing the time and purpose of all meetings were likewise distributed. A striking difference from our arrangement is the absence of the large First-day morning meeting for worship; the reason for which perhaps is, that many Friends leave London for the week-end and distribute themselves among outlying meetings.

One of the most important sessions was that for a consideration of the state of the Society. Arnold Rowntree, of York, introduced the subject, by presenting statistics compiled from the triennial reports. He said in substance: One out of every five of our meetings has an average attendance of but ten. Many meetings only await the death of one or two members to be laid down. Comparing our total membership (18,677) with the number who have joined during the past year, we find that our rate of progress indicates that it takes fifty Friends *one* year to convince *one* Friend. Continuing, he said: Friends are zealous in public work, but unless they look better to the interests of the sociey, there will eventually be no Friends to exercise their energies in public service. Already there is a greater demand for them in the Adult Schools than can be filled. It is observed in the Adult Schools that the non-Friends are keenest that the Friends' spirit and methods shall not die. Many young Friends give their choicest energies to Adult School work, drawn by the freedom of atmosphere and reality of fellowship found there; the meetings for worship are losers by this.

He said further, that the formal, silent meeting is but the shell of our system. The state of our ministry demands our most careful thought. We now at least appreciate the need for a more vital ministry; perhaps we can even say that we see progress in its dynamic influence.

Another speaker suggested the absence of real fellowship as a reason for the decline of our meetings. At present there is a great heart-hunger for a deep, vital religion of fellowship; in this we should find our opportunity. Perhaps the mid-week evening meeting for worship opens a way for us to lay our message before men.

Dr. George Stanley Newman in most powerful and eloquent words continued the consideration of this theme. He said that ever since 1865 the Society in England has been practically immovable (save in the memorable year following the Manchester Conference, 1896). A stationary church is an anomaly. Why, then, do we remain in this immovable state, and particularly in this time of spiritual hunger? Surely the fault is ours. We must concentrate and co-operate to proclaim the Quaker message. But we must know, first, what that message is, and secondly, how it can best be proclaimed. To Dr. Newman, the Quaker message testifies to the real presence of God in man; every man has that in him by which he comes into communion with God. The new life depends upon a new birth. The life, death, and spirit of Christ is the principle of regeneration. Jesus Christ reveals the reality within us. Secondly, we can proclaim the message only by a fresh, a living, a whole-hearted reconsecration to this ideal. Complacency must yield to self-sacrifice, head-guidance to heart-guidance. We must practice; life and religion are one thing or they are nothing.

An important minute of the Central Education Committee led to a general and lively discussion, which lasted for an entire session. The committee, "impressed with the grave importance of retaining opportunities for spiritual teaching in the schools and with the responsibility of the Society of Friends with regard to the question, desires to suggest that the Yearly Meeting should make some pronouncement upon it." The debate revealed a sharp division of opinion as to the merits of the so-called "secular solution," which proposes to eliminate definite religious teaching from the school curriculum. Perhaps a slight majority were opposed to this "solution," but several of the ablest educators among Friends very evidently favored it.

Edward Grubb said: "The question turns only nominally on the teaching of the Bible; in reality it is a question of ecclesiastical power. If there is to be religious teaching in the state schools, it will be religion as interpreted by the Anglican Church. Religion would have perished long ago had it been dependent upon the state for its life. And always as the medium of spiritual teaching the personality of the teacher counts for far more than the text-book." Ultimately the wise decision was reached, that, owing to the ambiguous use by many, of terms on which the whole question hinged, and the impossibility for those to whom the theme was new, to immediately grasp all the issues involved, the meeting was unqualified to pronounce upon it.

In a carefully thought out paper, Amy Gardner presented the subject of "Our Responsibilities toward Social Questions," to a large and concerned gathering. She said in part: "The function of the church is to make religion real. The one institution recognized by Jesus is the family. Does the church bring about for us this filial relation to God and brotherly relation to our neighbor? The whole social situation would be altered if we could realize in our lives the needs of others. The vexed social problem remains very largely a question of character and of personal responsibility. We need beyond individual conscience, a social conscience. Finally it should be the function of the Christian Church to inspire its members with a passion for social service."

Seebohm Rowntree followed this outline of the ideal relation of the Church to social problems, with a paper abounding in practical suggestions for its realization in our Society. The discussion that followed revealed that many were longing that instead of protracted and abstract discussion there might be undertaken some concrete service to the needy; but on the other hand, it was deemed unwise to commit ourselves as a Society to a specific social program.

While many of the interests of English Friends are far different from our own, yet the spirit in which they approach them is the same.

J. Byron Deacon.

The Christian Church is at this moment engaged in this most perilous, but often necessary manoeuvre,—a change of base in the face of the enemy, and as a part of a grand forward movement. There is a call for courage at the front, but the question is at the communications. The line of communication, with the base in Infallible Scripture has been cut; the necessity is to establish free and adequate communication with the ample supplies which are believed to exist in the religious nature of man, and in the spiritual realities of the universe. If this can be done in time, the advance against the strongholds of sin can go on; if not, there is sure to be disaster. It is to arrest this disaster that you are to put forth all your efforts.

—*S. M. Crothers, in the Atlantic.*

If we become strange to man, we shall also become strange to God; because man, of anything on earth, is most like God.

—*Evan Roberts.*

"INTERNATIONAL" TEXT STUDY.

1907. Lesson No. 26. Seventh month 7th.

GOD FEEDS ISRAEL IN THE WILDERNESS.

GOLDEN TEXT.—The bread of God is that which cometh down out of heaven, and giveth life unto the world.—John 6:33.

THE SCRIPTURE of the Lesson is Exodus 16: 1-15.

After the crossing of the Red Sea the Israelites are represented as singing a song of triumph. Geikie says that this song was uttered first, in all probability, by a single voice, from some rock which lifted the reciter above the vast multitude between the hills and the sea, and that its refrain was caught up by the women and maidens of Israel, led by Miriam, the sister of Moses, and sung by them as they danced for joy. Bible students think that the refrain,

"Sing ye to Jehovah, for he hath triumphed gloriously;
The horse and his rider hath he thrown into the sea,"

was sung at that time, and probably some crude version of the song as it is now given to us. But the literary style of the poem is in keeping with the Psalms, and there are references in it to two events that did not take place until long years after the crossing of the Red Sea: these are the melting away of the inhabitants of Canaan, after the Israelites had taken possession of the country; and the reference to the completion of the sanctuary, or temple. The song is of a high order of literary excellence, and might easily have been written by some great poet who was inspired by the history of his people. Then when the books that now make up the Bible were put together, this song, so dear to the hearts of the people, was inserted just after the event which it describes.

From the Red Sea Moses led the Israelites into the wilderness of Shur; for three days they found no water, and by that time they had emptied the water skins they had brought with them. When they came to Marah, where they found water, they could not drink it because it was bitter. The people murmured against Moses and he turned to God for help. Jehovah showed him a tree or shrub growing near the stream, which made the water sweet when it was cast in. And there Jehovah spoke through Moses to the people, telling them that if they would keep His commandments they should escape the diseases He had put upon the Egyptians. From Marah they journeyed to Elim, where were twelve springs of water, and three-score and ten palm trees. Here they encamped. What happened to them afterwards is told in our lesson.

There is no substance known at the present time that exactly corresponds to the manna described in the Bible. Ebers, who visited the peninsula of Sinai in 1871, found quantities of "manna" adhering to the soft twigs of the tamarisks, and partly fallen beneath the trees. At six in the morning it was of the consistency of wax, but the sun's rays soon melted it, and it disappeared in the earth. Another kind of manna said to be found in the desert of Sinai, is that yielded by the camel's thorn, a small, spiny plant. The manna used as a drug comes from a different tree, the manna ash. More recent visitors have found a lichen which resembles the biblical manna. It first forms wrinkled and warted crusts on stones. As they get older the crusts separate and become rolled back; the loosened pieces are rolled about by the wind or washed along by the water and deposited in great heaps, from which one man can gather in a day from eight to twelve pounds, in pieces varying in size from a pea to a hazel-nut. In Asia, the manna lichen is used as a substitute for corn in years of famine, being ground in the same way and baked into a species of bread.

Ebers thinks that the number of men fit for war, 600,000, given as that of the Hebrews at the Exodus, must have arisen from an error in copying from some earlier manuscript. If there were 600,000, men the entire number must have been at least 2,000,000. This would have made a population in Goshen denser than in the kingdom of Saxony. The whole area of Sinai is about 2,000 English square miles, and the supposed number of people would have covered it all over with a dense population. Then, the water supply could not possibly have met the demands of so many. Allowing ten hours a day for water drawing, a spring would have needed to yield 28 gallons a second to supply the human wants without reckoning those of the cattle.

But our interest in the story of the Exodus does not depend upon the number of people involved. We are concerned rather with their trials and troubles, their murmurings and complainings, their desire to go back even to Egyptian slavery to escape from the hardships of their journey, and the manner in which Moses kept their faith in him as a leader because he kept his faith in Jehovah.

TOPICS FOR ADULT CLASSES:—Manna. Hebrew Poetry. Music and Dancing among the Hebrews.

QUESTIONS FOR INTERMEDIATE CLASSES.—Why did the children of Israel murmur? What were the flesh-pots of Egypt? Describe the different kinds of manna. What are quails? Why do they sometimes come in large numbers? Trace upon the map the wanderings of the Israelites,

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Something there is in man, some inner faculty of soul, which can be touched by the Divine, and which, when so touched, is responsive as the eye of man is responsive to the light.

—*Silvanus P. Thompson.*

FRIENDS' INTELLIGENCER.

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News items for insertion the same week, must reach us not later than Third-day morning; longer articles as much earlier than that as possible.

Address all correspondence to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

PHILADELPHIA, SIXTH MONTH 22, 1907.

THE FIRST WORLD PARLIAMENT.

The far-sighted statesmanship of William Penn was nowhere more plainly shown than in his carefully outlined plan of a world parliament, in which representatives of the nations of the earth were to come together and make laws for their mutual welfare. Prophets and poets have also had their dreams of "the parliament of man, the federation of the world." That which was looked upon a quarter of a century ago, by the great mass of mankind, as simply the vision of a dreamer, is now a reality, for the first parliament of the world is in session at The Hague, and all the civilized nations have appointed representatives thereto. The present gathering falls short of William Penn's idea in one particular; it was called for a special occasion and may adjourn without any provision for its re-assembling. But even if this should be the case there is little doubt that in a few years many international matters would need general consideration, and at the suggestion of some one of the nations another world's parliament would be summoned.

The papers have a great deal to say about the impracticability of even considering disarmament at this time, and about the unreasonableness of the peace people who suggest such a thing. As a matter of fact, what the great majority of peace people would have asked the Conference to discuss is not disarmament, but a limitation of armament, which is a very different thing. Even those who believe in fighting will agree hat taxation for military purposes is a very great burden upon the people of all civilized nations and that every reasonable effort should be made to keep it from growing heavier. But as soon as a nation feels itself a little behind in the race and builds a large battleship, another nation builds one a little larger; then a third nation thinks it necessary to build two big ships, and the burden grows heavier and heavier. It has been suggested that the Conference consider whether the nations cannot agree that no one of them will spend more in a year for armaments than the average expenditure for the last five years. The present relative armament has been found sufficient to preserve the general peace of Europe for a quarter of a century; is there any reason why these nations should not agree to let well enough alone, and cease the worse than useless struggle to get ahead of one another in the matter of armaments?

It ought to be very easy for the people of the United States to understand what a world federation means. When our union was formed it was a confederation of states, each one of which had had its little army. In adopting the constitution, each state agreed to disband its army, though most of them retained a militia oragnization, and to submit all differences that might arise between states to a supreme court. It was several years after the United States Supreme Court was organized before a single case came before it. But when there arose a dispute between one state and another, instead of going to war about it, or even talking of going to war, the matter was taken to the Supreme Court. Dozens of cases between states have been decided by this tribunal and no state has ever thought of resisting its decision, for this court has always been upheld by the public opinion of the United States.

If, in the conference now in session at The Hague, the nations should agree to accept The Hague Tribunal as a court of last resort, and to refer to it all difficulties that could not be settled by diplomacy or arbitration, its decisions would become final also. We are already learning the powerful pressure that is exerted on one nation by what the people of other nations think. With a world parliament, there would be no need of a world army to enforce the decrees of a world court, for we are now so closely bound together by the bonds of business and brotherhood, that no nation could afford to defy the public opinion of the other nations.

Individually we should continue to preach the gospel of peace until all men have arrived at the condition described by George Fox, in which the desire to fight no longer exists. But as we have not yet reached the time when the average man believes that war is never necessary, our present duty is to aid in perfecting the machinery of peace, until it becomes easier to settle difficulties in the court-room than on the battlefield.

If a man is unhappy, remember that his unhappiness is his own fault; for God has made all men to be happy, to be free from perturbations.

—*Epictetus.*

THE SCHOOL AT GEORGE SCHOOL.

Among the assured instructors and lecturers for the Friends' School for Religious and Social Study, in addition to our own forceful people, are Dr. McGiffert, of Union Theological Seminary, New York; Dr. William Forbush, the celebrated "boy specialist," of Detroit, Mich.; and Dr. Rufus M. Jones, of Haverford College.

It is almost certain that Dr. Herbert Wood, of England, one of the best known authorities on New Testament history and literature among the English Friends, will be with us for the entire two weeks. American students at Woodbrooke were especially delighted with him, not only for his broad scholarship, but for his captivating social qualities. Dr. Wood is soon to be married, and if he visits America will bring his bride with him.

The school will begin at the George School with a lecture the evening of Eighth month 31st, and will close the forenoon of Ninth month 13th. Each week-day, beginning with Ninth month 2nd, will have three class periods of 50 minutes each, with ten minutes intermission between each period. Morning devotional meetings will be held at 9.40. The afternoons will be left open for the social features of the school. There will be a lecture every evening.

It will cost but $15 to spend two weeks at George School, including board, lodging and the privileges of the school. First-day schools and Young Friends' Associations should be represented.

A monthly meeting near Philadelphia will pay one-third of the expenses of any teacher in its First-day school who will attend the school. This is a suggestion for other meetings, schools and associations. Such a proposition would make it possible for students to live at the George School for two weeks as cheaply as they can stay at home.

Prospective students should register early. Send names and addresses at once to Henry W. Wilbur, 140 North 15th Street, Philadelphia, Pa.

Announcement of new features and definite details for the school will be made every week in the *Intelligencer* and literature will soon be ready for circulation.

These periodical disturbances in the religious world are not without good results. They extend to every remote parish and give to people whose intellects are stagnant something to think about. It is said that the contest over Essays and Reviews a generation ago in England added several years to the active life of country clergymen.

—*Christian Register.*

PRAIRIE GROVE QUARTERLY MEETING.

Prairie Grove Quarterly Meeting of Friends was held at Prairie Grove, near Winfield, Iowa, Sixth month 1, 1907. The meeting of ministers and elders convened at 9.30 a.m. Owing to heavy rains the day previous, some Friends from a distance were prevented from attending. The queries read and answers prepared gave evidence that although few in numbers there still glows a spark of that same light which illuminates and leads to heroic acts and noble deeds. We were favored with the company of our much esteemed friends, Abel Mills and Elizabeth, his wife, from Putnam Co., Ill.; Thos. E. Hogue, of West Liberty, Iowa; Ruth Edsall and son Emmer, Elizabeth Woodard and Kersey Packer, of Marietta, Iowa.

Evidence of divine qualification was apparent and the spoken word by Abel and Thomas came from the right source and was very acceptable. First-day was an ideal June day, the house at the 11 o'clock meeting was comfortably filled. Abel certainly was divinely favored and gave us much food for reflection. Thomas Hogue read an excellent production and those who listened felt that a divine power was in it and through it.

The First-day school conference in the afternoon was well attended, the house being packed, with many outside who could not gain admission. The program consisted of recitations and exercises by the children and selections and recitations by the older ones, with two excellent papers, one on Courage, written by Elizabeth H. Coale, of Illinois.

In the evening the Young Peoples' Society held a very interesting session: The topic "Sympathy," was well defined by three carefully prepared papers by Esther Hamilton, Louis Hanly, and Mary B. Vansyoc, after which others responded with talks, recitations, and selections, interspersed with singing.

Thus ended a busy and profitable day, well spent, full of interest and uplift, while the company and labors of our visiting friends were much appreciated and enjoyed.

Seventh-day was the seventy-eighth birthday of our valued friend, Abel Mills, which I hope may be an oasis to him as it surely was to us.

THEODORE RUSSELL.

A belief which is not incorporated into life, into conduct, is either insincere, or else it lacks significance, a mere cobweb, a will-o'-the-wisp, a speculation without dignity or worth.

—*C. Hanford Henderson.*
In Children of Good Fortune.

Affliction is a thing which depends on the will.

—*Epictetus.*

BLUE RIVER QUARTERLY MEETING.

[Held near Salem, Ind.]

On a day in Fifth month, 1907, and for a number of days previous to that particular day, the writer, who is classed in that harsh designation of the Society, an "Isolated Friend," was possessed of an idea, which he could not throw off, to make a visit to a certain Friendly settlement, which might, with all propriety be classed an isolated Friendly settlement, for the reason that it is located within the natural geographical and railroad limits of one yearly meeting, and yet is a very active part of another yearly meeting, very far removed, which makes the frequent attendance of the yearly and other quarterlies almost a burden. Is this right?

A bright young man, with a clear eye and a clean cut expression in his face, which evidenced a wholesome condition in his surroundings, met me at the station, in a rich valley, at a town composed of some 2,000 people. We were soon seated in a comfortable buggy, behind a good "stepper," in which the young man took just pride, and made our way into the country, some three miles, over excellent roads between rich, well cared for farms, burdened with heavy crops, fine stock, large barns and comfortable homes, to my objective point, the residence of a dear old friend, whose gentle, loving wife met me at the gate, and ushered me into the house, where sat her husband (in physical darkness, having been deprived of his eyesight) awaiting my coming, of which due notice had been sent by "long distance." He immediately arose in all his quiet, forceful dignity and a warm, firm clasp of the hand and expressions of joy at my coming, satisfied me that my visit was opportune, and that I was indeed a welcome guest. As we three stood for a few moments after the first greeting, silently enjoying the meeting, to me the whole room seemed filled with a new life and a firm basis on which to push forward into the future. Later in the evening, they told me that "Conference" would hold a meeting that evening, and that it might be pleasant for me to attend, but this hungry individual had waited all too long for the quiet communion and talk, which he was enjoying with this friend, who was seeing most clearly and intelligently with his mental and spiritual eyes, of which faculties he was in full possession, to even for that evening forego the benefit of the messages which his friend was giving to him, to think of attending any other meeting at that time.

This Friend, having all his life devoted his time and energies to filling his mental store house with useful knowledge, is now able to draw therefrom rich gems, clothed in the Christ spirit and give them to his less informed friends, who are thereby directed in a way to close this life with pleasure to themselves and real helpfulness to all those who may have the gratification of coming under his influence.

Seventh-day morning the regular quarterly meeting was held, at an old fashioned, new white meeting house, with comfortable seats, good light, located in a most delightful wooded lot, surrounded by green grass and noble old oaks, through whose branches the sighing of the winds, never ceasing, chanted a requiem to the departed souls whose remains are carefully laid to rest in the well-kept graveyard near by. Such a place for a meeting, and a Friends' meeting! One could but feel the presence of that uplifting power, who pervades and animates all nature, and can be experienced by any willing seeker after the truth.

The meeting for worship, preceding the business meeting, was the occasion for several messages, which seemed to be filled with the spirit, and when my friend arose, and suggested that it might be a suitable time to proceed to business, I could but feel that truly the Father's presence was felt by all, and that only good could come from such a gathering.

A number of visiting friends and representatives were present from other meetings, and while the clerk was making the proper minute, I was much surprised to hear my friend suggest that my name be noted, as one of the visiting Friends. Then and not before did I realize that I was not at my own quarterly meeting and was experiencing my first visit to a business meeting of another jurisdiction; and I was to some extent made to realize, during the discussion as to whether or not it were proper, how real Friends who sit in the gallery may suffer, and I must admit, that the experience was quite novel, and the thought was forced upon my mind, shall I permit such a minute? Then I reflected, that possibly it might not do any harm to the meeting, and might in some manner be a help to me, so I remained quiet.

First-day morning we attended a real, live First-day school, and in fact, all their meetings are alive to the work, and each individual seems to have taken upon himself the duty of making himself directly interested and responsible for each meeting.

The lesson for the day was taken up with enthusiasm and a feeling of spiritual thought and interest. In the class, I was invited to join the discussion, which took the direction of faith, or, perhaps our lack of faith, being responsible for a great deal of our doubts and fears. The hour and a half given to the work of the First-day school was all too short. The morning meeting for worship was one of profit to all, and those who had messages to deliver seemed to be imbued with that spirit and power which sometimes comes to those who have had an insight of that inner light, re-

vealed by the Father direct to their innermost souls. The thought, "If a man die, shall he live again?" was forcibly placed before the meeting, and in such simple language, that the most doubting and youngest of us could not misunderstand.

Then came one of the features of this day's gathering. All the good wives and sweethearts had brought substantial baskets well filled with the excellent things, products of this rich community, for the physical man. Tables were spread upon the green grass, under the swinging boughs of the graceful trees surrounding the meeting house, and for an hour or more, friends mingled in that delightful atmosphere, which had created a good appetite, and there were fed on this occasion some 1,500 or more people, who had come to enjoy the meeting, to be with old friends, rub elbows and renew conditions, which had been for a short space interrupted by the physical business of life.

The afternoon meeting was another uplift, and it seemed to me that we were all more closely united with a common thought for bettering our condition. The social hour seemed to make one and all feel that his neighbor was indeed his brother, and we were reminded that our faith must be placed in the Father, ever clinging to the "Rock of Ages cleft for us," with every thought and action guided by that Light, which will safely land us in a peaceful harbor, where all shall find rest.

The day was perfect, and one could but feel that it were well to be able to mingle with the people of such a community, and to bring away some of the rich blessings, which they enjoy. They are God-fearing, and mindful of His generosity, and willing workers in His vineyard. Their ancestors, many of them, were slave holders in the Carolinas, and when they became convinced, through that Light which has been their guiding star, that such practices were wrong, they willingly made the sacrifice, and attempted to set their slaves free, which was not permitted in the Southern States. They thereupon moved to a free state and there gave their slaves their liberty, and established in this new state a new home, a new life, a new energy. From such characters it is not to be wondered that they have been so prospered physically, mentally and spiritually, and that they so willingly give their time and mind to maintaining this active, wide-awake, Friendly settlement and Friends' meeting, far-away from the beaten line of travel.

With many regrets, and longings for such an atmosphere to dwell in, I returned to brick and mortar and noisy streets, to again take up the humdrum of a busy city life, resolved if the opportunity ever present editself, to visit again this wholesome people. P. J. C.

DUBLIN YEARLY MEETING.

BUSINESS SESSIONS.

The Yearly Meeting opened on Second-day, with a time of devotion, during which the voice of prayer was heard. Minutes were read on behalf of the visiting Friends present. To all of these Friends a cordial and hearty welcome was accorded in no formal manner. Much satisfaction was expressed that by the presence of Wm. C. Allen and wife with minutes, the long silence between Philadelphia and Dublin had been at last broken, it being suggested that our Society had suffered more, perhaps, from coldness and letting little differences separate meeting from meeting, and Friend from Friend, than from any other cause.

The Epistle from London Yearly Meeting was read. A summary of the contents of the Epistles received from different meetings on the American Continent, prepared by the Yearly Meeting's Committee, was read. The Meetings from which letters have been received are New England, Baltimore, New York, North Carolina, Ohio, Indiana, Western, Iowa, Canada, Kansas, Wilmington, California. A clause in the Baltimore Epistle stated, "in view of the fact that some Yearly Meetings have ceased to read, except in brief extracts, the Epistles annually addressed to them, we have concluded to present the subject of inter-Yearly Meeting correspondence before the next Five Years Meeting, in the hope that that body will take the subject into consideration, and that it will recommend some modification or change which will make such correspondence better adapted to present needs and conditions." Much interest was taken by the Meeting in the summary, and the present plan seemed to be considered an improvement on the former way of reading each Epistle. It was felt to be of the utmost importance that the different bodies of Friends throughout the world should be brought into closer touch with each other, holding in common the principles for the maintenance of which they exist.

Letters from the General Meeting of Australia and Auckland Two Months Meeting were read.

At the afternoon session the representatives recommended the reappointment of William Frederick Bewley as Clerk, and Samuel A. Bell and Edgar A. Pim as Assistant Clerks; also of Sarah R. Barcroft as Clerk of the Women's Meeting, and Annie H. Waring and Annie Roberts as Assistants.

The summarizing of the American Epistles for next year was referred to a committee to be appointed by Ulster Quarterly Meeting.

The invitation to appoint fraternal delegates to the next Five Years Meeting of Friends, to be held at Richmond, Ind., in Tenth month next, partly considered last year, was again brought forward. The Clerk pointed out that a good deal

depended on what was understood by the term fraternal delegate. The fear had been expressed that if delegates were sent it might involve this Yearly Meeting in some responsibility for the decisions of the Conference. But Friends in America had clearly stated that while such delegates would be invited to share in the proceedings, the Meeting they represented would in no sense be committed to any of the decisions. Edwin Squire saw no reason to alter the opinion formed some time ago, that nothing but good could come from our loving intercourse with our brethren anywhere. He hoped the Meeting would very heartily accede to the request and send delegates. Charles E. Jacob agreed, believing it would be helpful both to us and to our Friends across the Atlantic. Henry John Allen felt the strength of the ties binding us to the large bodies of Friends in America, and not such as should be lightly disturbed. While there are minor differences between us, both they and we have the same object in view, and in their way they are doing work which we seem unable to do, at least to the same extent as they, viz., bringing in numbers to the Lord Jesus Christ. We should not lose the opportunity of being brought into close connection, and possibly receiving help from them. We cannot afford, on account of slight differences, to hold ourselves aloof from them. Joseph C. Marsh agreed, and thought three delegates would be sufficient, one from each Quarterly Meeting. Very many Friends expressed themselves in favor of appointing delegates, and the Meeting decided cordially to accept the invitation. A committee of selection was appointed, who afterwards brought in the names of William Frederick Bewley, Sarah R. Barcroft, Henry John Allen, Arthur Pim, and Samuel Henry Newsom. These were appointed.

Letters from Friends' mission stations in Madagascar and Pemba were read.

On Third-day morning letters from Friends' mission stations in India and at Brumana (Syria) were read; also a minute on behalf of Arthur B. and Edna Chilson (of Friends' Africa Industrial Mission), from Kansas, to whom a cordial welcome was extended.

The Meeting then settled down to the consideration of the state of the Society, the Epistle from London Yearly Meeting having previously been read for the second time. Jonathan Haughton considered the state of affairs disclosed by the statistics of births, deaths, and marriages very unsatisfactory. In Dublin Monthly Meeting there were five births during the year and sixteen deaths. If that went on, where would Dublin Monthly Meeting be in a short time? It appeared to him that young men in looking towards matrimony had become too cautious. They waited too long till business got better, perhaps till someone left them a legacy; if some in the meeting waited much longer, they would end by never marrying at all. There were few love matches now, apparently; there were more "marriages of convenience." Sinton Douglas pointed out that the few births recorded in Dublin was partly owing to the fact that children, only one of whose parents was a Friend, were not reckoned as members. Stephen Richardson, deputed by Ulster Quarterly Meeting to report for them, divided the subject under four heads: (1) attendance, (2) ministry, (3) spiritual state, and (4) results. Of twelve meetings, five reported a decrease in attendance; in two meetings only one-third of the membership attend. A great variety of gifts are exercised in many of the meetings; the Lord's presence is felt, and the great truths of the forgiveness of sins through the sacrifice of Jesus Christ, with many others, are preached to edification. Courage may be taken from the signs of life amongst the members, especially from the establishment of several branches of the Young Friends' Association.

Edna Chilson, from British East Africa, rose and sang clearly and distinctly, a hymn with the chorus—

"Just to go where He wants me to go,
Or be still, when He whispers to me;
Just to say what He wants me to say,
Just to be what He wants me to be."

(*To be continued.*)

ECONOMIC UNITY.

I would disclaim any intention of leading up to a "grand panacea." The universal cure-all idea has been very much overworked. It may be that to abolish all possible grounds of disagreement between people would mean the end of all progress. Up to a certain point, differences are our salvation from deadly monotony and stagnation. They have been known to occur even in the sacred precincts of the family, in the church, in social life, and in our civic relations; yet all these institutions most unreasonably survive and jog along. There will always be crabs in the sea; but the sea rolls on. The business world is not in a hopelessly doomed class by itself, by reason of being subject to jars, and having its own peculiar conflicts of interests and desires. It is but one part of the common experience of life. Because progress still involves too much friction, and perfection is remote, it is no sign that everything is going to smash. As Graham Taylor pithily states it, if the industrial classes cannot get along together, neither can they get along apart. The high church of Economic Law allows no such divorce.

—*Hayes Robbins, in the Atlantic.*

TO THE CLASS OF 1907, SWARTHMORE COLLEGE.

I.

Still they come to us, true lads and lasses,
As the years and the seasons renew;
Yet some of our gladness passes,
Friends of Nineteen-Seven, with you.
Though you vanish like sunlight on water,
Yet your memory shall live with us long
Who cheered us, each son and fair daughter,
With friendship, with dream and with song.

II.

With friendship and dream from these portals
You pass on the river of life
Far echoing with names of immortals
Who triumphed o'er trouble and strife.
O still as you fare on that river
And float on the far-winding stream,
You will love and remember forever
Old friendship and music and dream.

III.

At Swarthmore they never can perish—
Our visions of light and of truth—
Their charm and their beauty we cherish
In this home of perpetual youth.
Of our work we are seldom aweary,
Nor oft does the pathway seem long,
Where the days are made blithesome and cheery
With friendship, with dream and with song.

IV.

The light and the lore of the ages,
They live for us still through the years;
Still live the old minstrels' great pages,
Still speak the great prophets and seers.
How beauteous is Learning, here blended
With magical memories that seem
To make all our college years splendid
With friendship and music and dream!

V.

O friends, the old earth is adorning
Herself with the mantle of June,
Aglow with the ichor of morning
Once more is her spirit atune;
For earth growing weary and olden
Wakes to hope and to hunger supreme,
She needs youthful hearts that are golden
With friendship and music and dream.

VI.

And you who go forth on the morrow,
Courageous and cheerful and strong,
Will banish the earth's ancient sorrow
With your friendship, your dream and your song.
Still they come to us, true lads and lasses,
As the years and the seasons renew,
Yet some of our gladness passes,
Friends of Nineteen-Seven, with you.

JOHN RUSSELL HAYES.

BIRTHS.

BALLINGER.—At Moorestown, N. J., Third month 25th, 1907, to David L. and Elizabeth H. Ballinger, a son whose name is Clarence D. Ballinger.

BORTON.—At Woodstown, N. J., Fourth month 30th, 1907, to Lydia Ware, and William Borton, a daughter who is named Sarah Virginia.

GARLOCK.—At Mt Kisco, N. Y., on Seventh day, Sixth month 8th, 1907, to Daniel and Grace Anna Garlock, a daughter, who is named Gladys Garlock.

SEEKINS.—At Riverside Hospital, Fifth month 8th, 1907, to DeWitt Guy and Cynthia E. Seekins (*nee* Brown), a daughter, who is named Vera Gladys.

WHARTON.—At Frenchtown N. J., on Fourth month 13th, 1907, to George M. and Lydia R. (Walton) Wharton, a daughter, whose name is Margaret Elizabeth Wharton.

WILLITS.—At Glen Cove, Long Island, Fifth month 30th, 1907, to James and Anna Valentine Willits, a son, whose name is James, Jr.

MARRIAGES.

UNDERHILL—MATTHEW.—In Brooklyn, Third day, 6th month 18th, 1907, Ralph I., son of Charles F. and Rachel W. Underhill and Marion D., daughter of Robert and Christine D. Matthew, of St. John, N. B.

DEATHS.

BAILY.—At her home near Waynesville Ohio, Fifth month 30th, 1907, Mary Baily, daughter of John and Elizabeth Linton Satterthwaite (formerly of Bucks Co., Pa.) She was born Sixth month 29th, 1817. Had she lived one month longer she would have been ninety years old. She sank gently to rest, in the full possession of all her faculties, perfectly conscious to the last, and able to express her wishes.

She married Emmor Baily, son of Emmor and Elizabeth Hayes Baily, Twelfth month 2nd, 1840. To them were born six children, four of whom are living. She was a widow for more than twenty-eight years. (Prov. 21: 27).

She was always a member of Miami Monthly Meeting of Friends, and few there be who ever visited that meeting who do not remember her beautiful hospitality. A woman of strong mind and excellent judgment she was a valued and much loved member of Indiana Yearly Meeting, always taking an active part in the deliberations and proceedings of the various meetings, until incapacitated by a severe railroad accident a number of years ago. But her strong mind and retentive memory with her sweet spirit, and keen appreciation of the humorous, made her room anything but a gloomy place. She was for many years a great sufferer, but with a liberal education for those days, and always a diligent reader, ever taking a great interest in both national and local affairs, she was well posted, and retained her wonderful faculties to the very last—a good exponent of the theory that the antidote to old age is hospitality to new ideas.

"She rests from her labors and her works do follow her."

BIRD.—At his home in Santa Barbara, Cal., Sixth month 3d, 1907, Dr. O. B. Bird, formerly of Germantown, Philadelphia, Pa., in the 63d year of his age. Although not a member among Friends, he often attended their meetings with his wife, who is a member. He greatly admired Friends' principles and highly approved of the free gospel ministry. He was a deep student of religion and broad and liberal in his views. He believed as Browning says, "That a hand like this hand shall throw open the gates of new life to thee!"

His Presbyterian minister, who called on him five days before he died, told his wife that he had never in his life met any one who talked in such an easy manner as Dr. Bird did about entering "the new life," and with such bright, trustful anticipation of what that life would be. He talked freely with his wife and daughter about going and was glad to be released from his intense suffering.

He had been in declining health two years, with diabetes and rheumatism, but attended to business and home gardening until three weeks before he died. A carbuncle, which covered the back of his head and neck, ended his life. He passed away so happily and peacefully, like a tired child going to sleep.

BLACKBURN.—On Sixth month 8th, 1907, near Fishertown, Bedford County, Pa. of spinal meningitis, Helen Margaret, daughter of Jason and Hannah H. Blackburn, aged six years, ten months, and twenty-two days.

CAMPBELL.—At 202 S. 43d Street, Philadelphia, on Fifth month 23d, 1907, Sanford P. Campell, aged 68 years; a member of Philadelphia Monthly Meeting of Friends.

FELL.—In Philadelphia, Pa., on First day, Sixth month 2d, 1907, Emily V. Fell, wife of the late Charles H. Fell. Interment at Wrightstown.

JAMES—At the home of her son-in-law, Joshua R. Johnson, Jr., 1409 N. Seventeenth St. Philadelphia, Fifth month 12th, 1907, Lydia A., widow of William H. James; a member of Philadelphia Monthly Meeting of Friends.

HALL—On Fifth month 15th, 1907, at her home, 1804 Venango St, Philadelphia, Sarah Hall, widow of Henry Hall, aged 77 years; a member of Philadelphia Monthly Meeting of Friends.

PANCOAST.—In Philadelphia Fifth Month 20th, 1907, Mary S. Pancoast, aged 85 years. She was well known and widely beloved as the "Sister Mary" of John Jackson's School at Sharon. In her later years she was an active and useful member of Philadelphia Monthly Meeting of Friends.

PAXSON.—On Fifth month 2nd, 1907, at his home in Newtown, Pa., Dr John Paxson, only surviving child of the late Samuel H. and Sarah Richardson Paxson, of Middletown Township near Langhorne. He is survived by a widow who was Tacie Long. Dr. Paxson was 66 years of age and since his graduation from the University of Pennsylvania has been a faithful, constant and sympathetic physician. Loving tribute was paid to his life by Evan T. Worthington, Dr. B Franklin Haines and Elizabeth G. Stapler, who spoke at his funeral in Langhorne.

SNOWDEN.—At her home, Sandy Spring, Maryland, on Fifth month 21st, 1907, Henrietta Snowden, in her 79th year; a daughter of the late William Henry Stabler, and a life-long member of Sandy Spring Monthly Meeting.

NOTES AND ANNOUNCEMENTS.

The *London Advertiser*, Ontario, in a report of the sixth annual convention of the Lobo Township Sunday School Association, held Sixth month 4th, says:

"Mr. R. Barclay Spicer, of Philadelphia, addressed the convention very acceptably in the evening on the subject of 'The Influence of Education on the Religious Revival.' Some of the thoughts expressed were: 'The time appears to be ripe for a revival of religious interest and many are looking for a great evangelist to lead in this movement. It is time that education should be directly applied to religious life. We are not to tear down the foundations, but are to work on the superstructures. There is no change in the old religion of Jesus Christ. We are to work not only for our own time but for the future by giving the child the attention due him to lead him upward along the lines of development, into a child of God. No life is so well worth living as the religious life. We are beginning to reach out for the child before he has become demoralized with sin, and are taking thought for the coming generation by giving prominent place to religious education."

The General Conference Committee for the Advancement of Friends' Principles will hold a meeting in the Park View Hotel, Asbury Park, N. J., Sixth month 29th, at one o'clock, p.m. Members of the committee are urged to attend this meeting.

R. BARCLAY SPICER, *Chairman.*

A meeting of the Fairhill Friends' Association in Fairhill Friends' Meeting-house, Germantown avenue and Cambria street, Philadelphia will be held Sixth-day evening, Sixth month 28th at 8 o'clock. The president will give a brief sketch of the work of the association, followed by "A Literary Ramble around Boston" by Francis H. Green of West Chester. The members of the association extend a cordial invitation to all Friends to meet with them and enjoy the literary treat. A sociable on the lawn will be the last feature of the evening.

Friends attending the meetings of the Central Committee on the 29th, if they go to Asbury Park and Ocean Grove Station, can take the cars to the corner of Kingsley street and Fifth avenue for the Park View Hotel and those stopping at the North Asbury Park Station can walk about three blocks on Fifth avenue toward the ocean.

The special committee appointed to receive invitations and investigate proposed places for holding the conference of 1908 will meet at the Park View Hotel at Asbury Park at 11 a.m. on the 29th. Friends who have propositions to make in reference to the time or place of holding the conference are requested to forward them to the chairman of the committee prior to the meeting if possible.

Hempstead, N. Y. JOHN W. HUTCHINSON, *Chairman.*

The following appreciative review of the "Autobiography of John J. Cornell" was written by Dr. G. Carlton Lee for the Baltimore *Sun*:

"The autobiography of a good man is a shining light that leads persons to better thoughts and better deeds. Such a work is the life of John J. Cornell, an aged Baltimorean, and a pious and worthy member of the Society of Friends. Of the more than 70 years that this teacher and preacher has spent upon earth 60 may be counted as having been given to the furthering of that which makes for good in the citizen and the individual. The record of this life of service is set forth modestly and convincingly in this volume that has just reached our hands. Without taking into consideration the theological tenets of the subject of this work and as far as possible removing from our minds the influence of his benign personality we consider as the subject of our criticisms the bare record of work done. Of this we need only to say that the plain and simple style in which the narrative is presented convinces the reader of the truth of the statements made and these statements are such, as to prompt earnest effort to do good in that walk of life to which the reader has been called."

A meeting for worship will be held in Library Hall Girard avenue, Asbury Park N. J., on First-day, Sixth month 30th, at 11 a.m. under the care of the committee of New York Yearly Meeting. Some members of the Central Committee of the General Conference will visit the meetings at Manasquan and Shrewsbury the same morning. An invitation is extended to Friends generally to attend the meetings of the Central Committee at Asbury Park on the 29th and 30th. [See Calendar.]

Dr. William I. Hull writes from The Hague: "We arrived at The Hague via Bremen, on the 29th ultimo and

have rented for six months a small villa on the Old Scheveningen Road (Villa Bosch Hoch, 23 Schev. Weg) half way between The Hague and Scheveningen. Mary E. Clothier is making us a three weeks visit and Bertha L. Broomell is with us permanently. There is much anticipation here over the approaching conference."

Annetta S. Malin, a member of our branch of Friends who is engaged in hospital work in the "Friends' Mission," Rio Grande, Puerto Rico, writing to a friend in Philadelphia, makes an appeal for the babies and children of the mission and says: "Can thee not get the First-day schools to take up a collection and send it to buy medicine for these little sufferers, who never have had any attention, medical or otherwise in their lives? Even though the amount were small it would create a bond between those children, who have had so much done for them and these suffering little brothers of theirs, whose lives their money might save.

A meeting for worship will be held at Old Radnor Meeting-house on First-day, the 23d, at 10.30 a.m. and subsequent First-days during the summer. There has been no regular meeting here for a long time and it is earnestly hoped that all who can attend the meeting will do so. Trains leave Broad Street Station at 9.15 and 9.45 a.m. The meeting-house is 1¼ miles from Radnor Station on the left going out. The road going under the railroad at the station and bearing to the right is direct. Trolleys on the Philadelphia & Western R. R. to Radnor Station are about half a mile from the meeting-house; straight road to the left hand side as one comes from the city. Friends who drive should turn to the left from the Lancaster Pike at road leading to Radnor Station and about three fourths of a mile will bring them to the meeting-house.

Ethel M. Powell, of Lansdowne, Pa., who is enjoying one of the American scholarships at Woodbrooke, had a very pleasant experience just after her arrival. In a letter to a friend she writes: "On Third-day a niece of Mrs. Littleboy was married in Bournville Meeting-house and the reception was held at Woodbrooke afterward; it made a most charming place for such an affair. Mrs. Littleboy very kindly invited me to attend, so I had a chance to witness an English Friends' wedding, which differs from ours in a few respects."

Emeline C. Ladd writes from Lodi, near Sacramento, Cal.: "I write with the hope that some of the Friends coming West may find it pleasant to call on us in Lodi. Among the many new-comers are several Friends from Philadelphia and Baltimore Yearly Meetings. We watch with every week's editorial the liberal thought growing for the education of to-day that will make no excuse for the vices of the hour in the use of tobacco or impurity. We are in the midst of a battle to rid our town of the saloon but it will take time."

A number of Friends have already gone to Europe for the summer. Among those are Joseph Wharton, who sailed on the 11th for Germany; and Horace M. Lippincott, of Germantown, Pa., who sailed on the 14th as manager of the cricket team of the University of Pennsylvania, which goes to England to play against Eton, Harrow and other English schools and colieges.

A Friend in Topeka, Kan. to whom some sample copies of the *Intelligencer* were sent wrote in reply: "As I have this day received the third paper from some unknown friend, I will try to render satifactory thanks for the kindness thereof. I am an old lady of past 82 years of age and somewhat feeble and my sands of life are nearly run, but I will enclose one dollar for eight months subscription."

Mary Baily, whose death is noticed elsewhere in this issue, has been a subscriber of *Friends' Intelligencer* for more than half a century. First it was sent to her mother Elizabeth Satterthwaite, then in her own name, and for the last ten or twelve years, in the name of her daughter, Phoebe B. Sherwood; and all of this time she was its interested and constant reader. Sarah T. Linvill, in company with Amos and Elizabeth Satterthwaite, visited her last summer and deemed it a privilege to do so.

A Friend much interested in the establishment in this country of a place of study for those looking forward to service in the interests of the Society of Friends, somewhat like Woodbrooke in England, has made the offer of a commodious house, grounds, and some 30 acres of land, very favorably located for such a purpose. In order to maintain such a work some endowment would be needed in addition to what this Friend has offered. It would be impossible to go forward with any plans, or to even to consider the acceptance of the offer, unless such endowment were offered by Friends, who would wish to see such an enterprise go forward. Such Friends might get into communication with one another through the office of the *Friends' Intelligencer.*

The Friends of the two "branches" in West Chester, Pa., have arranged for the usual joint excursion by chartering the "Thomas Clyde" on the Delaware for Sixth month 25th, and they will make the trip down to Woodland Beach and return, leaving Arch street wharf at 9 a.m. Any Friends or Friendly people who would desire to do so are most cordially invited to join the party; the round trip fare on the boat will be 75 cents.

A meeting of the Committee on First-day Schools of Friends' General Conference will be held at Park View Hotel, Asbury Park, on Sixth month 29, 1907, at 7.30 p.m. HERBERT P. WORTH, *Chairman*

LONDON YEARLY MEETING.

[Indicating course of business, with list of meetings held under the sanction of the Yearly Meeting.]

THIRD-DAY, 21 OF FIFTH-MONTH. Meeting arranged by Library and Printing Committe. ("Quaker Literature, its History and its aims"), 7.30. Friends' Temperance Union Annual Business Meeting, 6.

FOURTH-DAY. Yearly Meeting in Joint Session, 11 a.m, 3.30 p.m., and 6 p.m. Meeting of Elders, 2 p.m. Meeting of Overseers, 2 p.m. Friends' Vegetarian Society Business Meeting, 1.30 p.m. Friends' Temperance Union Annual Meeting, 7.30 p.m. Friends' Anti-Vivisection Association Annual Meeting, 8. Socialist Quaker Society Meeting, 8 p.m.

FIFTH-DAY. Yearly Meeting in Joint Session, 10 a.m., 3 p.m., 6 p.m. Friends' Historical Society Annual Meeting, 2 p.m. Meeting: "Preparation for Service, with special reference to the Woodbrooke Settlement and the Summer School Movement." 7.30 p.m. Friends' Repeal Association Annual Meeting, 8 p.m. Christian Endeavor Societies' Meeting, 8 p.m. Friends' Vegetarian Society Annual Meeting, 8 p.m.

SIXTH-DAY. Yearly Meeting in Joint Session, 10 a.m. Yearly Meeting Sitting, 3 p.m. Women's Yearly Meeting, 3 p.m. Meeting of Large Committee, open to all Friends (men and women), for appointment of Committee to prepare General Epistle, 6 p. m. Friends' Tract Association Annual Meeting, 1.45 p. m. Missionary Helpers' Union Annual Meeting, 5.30 p. m. Friends' Anti-vivisection Association

Business Meeting, 7. Reunion *Friends' Quarterly Examiner* Contributors, 7 30. Meeting for Young Friends (by request of Arthur Dann), 7.30. Friends Fellowship Union Annual Business Meeting, 8 p. m. Opium Question Public Meeting, 8 p. m. Peace Union Public Meeting, 8 p. m.

SEVENTH-DAY. Yearly Meeting in Joint Session 10.30 a.m.

SECOND-DAY. Yearly Meeting in Joint Session, 11 a.m. 3 p. m., and 6 p. m. Exhibition of Records, etc., 1 to 3 p. m. Christian Work in France, Meeting, 2 p. m. Friends' Foreign Mission Association Public Meeting, 7. 30 p. m.

THIRD-DAY. Meetings for Worship, 10 a. m , at Devonshire House, Westminister, and Peel. Meetings of Elders, 9. 30, and at close of Meetings for Worship. Meeting of the Large Committee to pass Irish and American Epistles, 12 noon. Yearly Meeting in Joint Session, 3 and 6 p.m. Meeting for Children, 3 p.m. Friends' Public Schools Co., Ltd. Annual Meeting, 9.15. Friends' Mission, Constantinople, Meeting of Committee and Subscribers, 9 a.m. Missionary Helpers' Union, Secretaries' Meeting, 11.45. Meeting for Mothers, 12 noon. Friends' Provident Institution Annual Meeting, 12.30. Friends' Home Mission and Extension Work Public Meeting, 7.30 p.m.

FOURTH-DAY. Yearly Meeting Sitting, 10 a.m. Women's Yearly Meeting, 10 a.m. Meeting of Large Committee to pass the General Epistle, 2.30 p.m. Yearly Meeting in Joint Session, 4 p.m. Yearly Meeting in Joint Session, 7 p.m., (concluding session.)

Meetings for Prayer arranged by the Committee on the Opium Traffic, morning, afternoon, and evening (hours to be announced.) Devotional Meetings in the Library on the 22nd, 23rd, 24th, 26th, 27th, 28th 29th and 30th, at 9 a.m. Friends' Prayer League Meetings in Room at No. 1 at 2 p.m. on the 22nd, 23rd, 24th, 27th, and 29th, and 1.30 p.m. in the Women's Meeting-house on the 28th.

WEST CHESTER FRIENDS' SCHOOL COMMENCEMENT.

[Abridged from the *West Chester Local.*]

The commencement exercises of the Friends' Graded School, West Chester, Pa., were held in the meeting-house, instead of in the school-building as has been customary.

Two pupils, Ronald Sheepshanks Sproat, of Westtown, and Byron Thomas Roberts received diplomas certifying to their having completed the course of study.

A Scripture passage read by the principle, Anna B. Smedley, opened the program, followed after a short pause by the repetition of the 100th Psalm by the primary school.

Ronald Sproat's oration was on the importance of athletic training in modern education. The High School, in chorus, recited "The Eternal Goodness," by J. G. Whittier, in a clear and thoughtful manner. The oration of Byron Thomas Roberts was on the subject, "The Printing Press as a Factor in Modern Life." The class was addressed by President Joseph Swain, Ph. D., of Swarthmore College, his subject being "Happiness and Service," which he said must go hand in hand. He spoke of the happiness which comes in well-performed duty. The school room ought to be the centre of happiness for the boys and girls who are there fulfilling their duty to the best of their ability. The same rule holds good in after life. Wealth, fame, position, power, are all very well when they can be obtained without violation of the highest and best in our natures. Wealth which comes naturally and by economic laws is all right, but when honor, health and domestic happiness must be sacrificed in attaining it, it is worse than useless. The highest ends of our own lives, he said in closing, are attained through service to others and it is the privilege of youth to prepare for such service.

The diplomas were presented to the two graduates by the Principal, Miss Smedley, who bade the boys farewell in a few earnest words. She assured them of the continued friendship which would be felt for them in the school which they are leaving and urged them to be faithful to their duties at college as they have been in their school course.

In concluding the program, Miss Smedley read the names of the pupils in the various grades who had attained the highest averages during the past year. They were: Senior Class—Byron Thomas Roberts; A Class. Martha Sharples and Linda Thomas; B Class, Samuel Rogers, Eric Okie; C Class, Frank P. Bye, Jr.; D Class, Mary Taylor; E Class, Elizabeth Sellers, Virginia Hoopes; F Class, Leonard Taylor, Marion Stokes, Isabel Hoopes; G Class, Jerome Gray, Thos. Stubbs. She then announced that the Swarthmore scholarship had been awarded to Byron Roberts. Ronald Sproat also goes to Swarthmore in the fall.

The teachers of the school are Anna B. Smedley, principal and primary teacher; Helen W. Thatcher, English; Margaret Dale Leiper, Latin; Mignon Ione Wynne, assistant primary teacher.

CALENDAR OF MEETINGS, ETC.

[In sending in notices for the Calendar they should be put in the usual form, so that they need not be rewritten. They must be in not later than Third-day morning.]

Friends' Meeting at 35th St. and Lancaster Ave., and that at 17th St. and Girard Ave., Phila., will be held at 10.30 a.m. during 6th, 7th, 8th and 9th months.

6th mo. 22d (7th-day).—Mansfield, N. J., Friends' Association at home of William Rogers.

6th mo. 23d (1st-day).—Meeting for worship at Old Radnor Meeting-house, at 10.30 a.m. (See Notes and Announcements.)

6th mo. 23rd (1st-day.)—A Joint Meeting of both bodies of Friends of Lansdowne, called at the request of William Littleboy, a minister of London Yearly Meeting, will be held at the meeting-house, Owen and Stratford avenues, Lansdowne, Pa., at 4 p.m.

6th mo. 28th (6th-day.)—Friends' Association, Fair Hill, Phila., meeting and lawn social, at the Meeting-house, Germantown Ave. and Cambria St., at 8 p.m. Sketch of the work of the Association, "Literary Ramble" by Francis H. Green, of West Chester. All invited to join with the Fair Hill Friends in this closing meeting for the season.

6th mo. 29th (7th-day.)—Meeting of the Central Committee of Friends' General Conference, at The Park View Hotel, Asbury Park, N. J., at 2 p.m. Members of the Committee unable to attend are asked to send substitutes or to give the Chairman authority to do so. As to securing accommodations see *Intelligencer* of Fifth month, 18th, page 318, or write to Harry A. Hawkins, 373 W. 123rd St. New York City.

6th mo. 30th (1st-day).—"Friends' Day" at Home for Aged Colored People, 44th St. and Girard Ave., Phila. Meeting for worship at 3 p.m. This occurs always when there is a fifth First-day in the month.

6th mo. 30th (1st-day.)—Conference under care of the Philanthropic Committees of the Yearly and Quarterly Meetings in the Meeting-house at Langhorne, Pa., at 3 p.m. Isabel Shortlidge of Concordville, Pa., will give an address on Temperance. Ellen D. Smith, clerk.

NOTES OF AN OBSERVER.

Every seat in the car of the suburban train was occupied. Two frail-looking, gray-haired women walked up the aisle, passing several young men and boys who remained comfortably seated; when they reached the middle of the car two young women jumped up and gave them seats. Then two young men gallantly offered their seats to the young women. The Observer wondered whether these young men were in the habit of showing more courtesy to young ladies than to old ones, or whether they had simply allowed themselves to become thoughtlessly selfish.

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—*Christian Register.*

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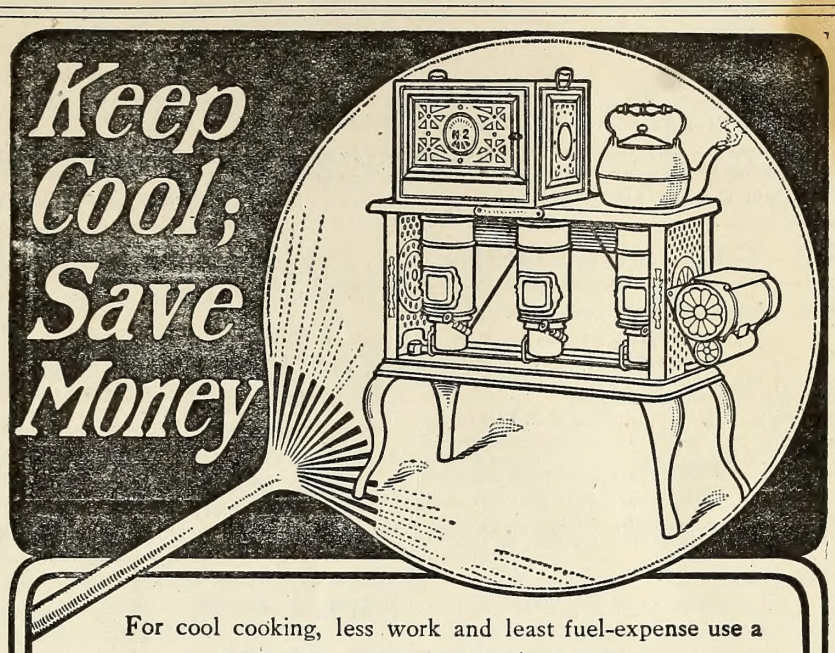
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A Religious and Family Journal

PHILADELPHIA, FIFTEENTH AND CHERRY STREETS, SEVENTH MONTH 6, 1907.

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It is hardly likely with the great rush of work on hand at present, that the links can be made ready for this year, but work is to be begun as soon as possible. On the farm is an old barn, which could possibly be utilized as a shelter or club house. The view from the upper portions of the links is particularly fine.

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FRIENDS' INTELLIGENCER

Established 1844. The Journal 1873. Young Friends' Review 1886. | PHILADELPHIA, SEVENTH MONTH 6, 1907. | Volume LXIV. Number 27.

GOOD WORDS.—XXIII.

Effective grasp of our faith cannot be attained by merely reading statements of it. We must each severally take part in the actual struggle for the truth if we are to learn the great duty of bearing witness to it.

In the forthcoming quarterly on "The Bible as Literature." JESSE H. HOLMES.

MY NEIGHBOR.

Say not, I love the Lord, unless you find
Within you, welling up by day and night,
A love, strong, full, and deep, for all mankind—
Unless you find it always a delight
To show the weary one a resting place—
To show the doubting one Faith's shining way—
To show the erring one the door of Grace—
To show the sorrowing ones where they may lay
Their broken hearts,—the heaviness—the care—
The grief, the agony too sharp to bear.

When each man is the neighbor whom we love,
According to the gracious measure of His word,
Then may we lift our eyes to heaven above,
And say with rapture sweet: *I love the Lord.*

—JEAN BLEWETT.

From "Heart Songs," Toronto, 1897.

THE INTERNATIONAL CONGRESS.

[Adapted from Bulletin No. II of the Fourth International Congress of Religious Liberals to be held in Boston, Mass., Ninth month 22 to 27, 1907.]

The International Council of Unitarian and other Liberal Religious Thinkers and Workers was organized at Boston, U. S. A., Fifth month 25th, 1900. It seeks to bring into closer union for exchange of ideas, mutual service, and the promotion of their common aims, the historic liberal churches, the liberal elements in all churches, the scattered liberal congregations and isolated workers for religious freedom and progress in many lands. It cultivates large and fraternal relations with the great liberal movements in religion now going on under various names and auspices throughout the world.

To promote these ends it holds a biennial Congress in some acknowledged seat of religious enlightenment and freedom, the general arrangements for which are intrusted to the liberal bodies and communities which have extended the invitation. Such Congresses have been held in London, Amsterdam, and Geneva attended by from 500 to 1,000 members, representing 15 nationalities and 24 religious fellowships. The Executive Committee consists at present of the following persons:—

Prof. G. Boros, Kolozsvar, Hungary; W. Copeland Bowie, London, England; Prof. J. Estlin Carpenter, Oxford, England; Samuel A. Eliot, Boston, U. S. A.; Prof. B. D. Eerdmans, Leiden, Holland; P. H. Hugenholtz, Jr., Amsterdam, Holland; Prof. E. Montet, Geneva, Switzerland; Prof. H. Oort, Leiden, Holland; Prof. Otto Pfleiderer, Berlin, Germany; Prof. Jean Reville, Paris, France; G. Schoenholzer, Zurich, Switzerland; Charles W. Wendte, Boston, U. S. A. For the years 1905-07, Charles W. Wendte is general secretary of the Council. His address is 25 Beacon Street, Boston, Mass., U. S. A.

THE CONGRESS.

To the Fourth International Congress of Religious Liberals a cordial invitation is extended to all who are in sympathy with the general purposes of the Congress. *No assent to any formal dogma or adhesion to any particular Church is required for membership.* All who desire to increase religious enlightenment, freedom, and tolerance, and to make the world better, are cordially invited to participate.

There would seem to be especial fitness in the assembling of the Congress in Boston, the city in which the International Council itself was born, seven years ago, a community prominently identified with religious freedom and social reform, the home of Dr. William Ellery Channing, Ralph Waldo Emerson, and Theodore Parker, Hosea Ballou, John Greenleaf Whittier, and Phillips Brooks.

The spiritual descendants of these and other eminent representatives of liberal Christian faith are numerous and influential in the religious and public life of Boston. Harvard University, Tufts, and other colleges spread the light of science and the humanities among its citizens. Several liberal fellowships—the Unitarians, Universalists, Friends, the Christian Connection, the Free Religious Association, the Congress of Religion, New York State Conference of Religion, as well as independent, broad-minded men in all the sects—unite in extending this invitation and in welcoming our guests.

An interesting program is in preparation, including many speakers from foreign lands,—scholars, thinkers, and speakers of ability and reputation,—who will deliver addresses on themes of pre-eminent interest to liberal minds.

MEMBERSHIP.

Those who come to the Congress in their private capacity will be most welcome. If they come as the delegates of a church or other religious fellowship, they will be still more so. In the latter case we ask them not to fail in bringing some official credential of their appointment. If they cannot attend in person, they may yet greatly encourage and aid our efforts to federate the religious liberals of this and other countries by enrolling themselves as members of the Boston Congress, and sending us a written expression of their personal sympathy with its purposes, and, if possible, the good will also of the church or association they represent. Application for membership may be made at any time to the secretary, Charles W. Wendte, 25 Beacon Street, Boston, Mass., U. S. A., enclosing the Congress fee of one dollar. Membership entitles one to participation in the Congress and admission to all its meetings, including the reception to delegates. For the banquet and excursions special tickets must be obtained. Towards delegates from foreign countries a large hospitality will be exercised.

FOREIGN DELEGATES.

It is mainfestly too early to know definitely the number and names of the delegates from foreign countries we shall have the privilege of entertaining at the Congress. A journey to America is a more formidable matter than a trip to Amsterdam or Geneva, and requires greater deliberation. But from information already received we may count on a delegation of at least 100 persons from Great Britain. Among the eminent British speakers whom we may hope to hear at the Boston meetings are John Hunter, pastor Trinity Congregational Church, Glasgow; W. C. Bowie, secretary of the British and Foreign Unitarian Association; C. J. Street of Sheffield; W. G. Tarrant, V. D. Davis, editor of the *Inquirer*, London; A. Webster of Aberdeen. From Holland will come a strong delegation of modern scholars, including Profs. B. D. Eerdmans and H. J. Groenewegen of the University of Leiden, Prof. Meyboom of the University of Groningen, F. C. Fleischer, P. H. Hugenholtz, and other representatives of the Dutch Reformed, Baptist, Remonstrant, and other churches. From Germany we are able to announce the coming of Prof. Otto Pfleiderer of the University of Berlin, Prof. Martin Rade of Marburg University, Max Fischer of Berlin, and others. Prof. R. Eucken of Jena will send an important paper. From Switzerland will come Prof. E. Montet, dean of the Theological Faculty of the University of Geneva and president of our International Council, together with E. Rochat, pastor in Geneva, G. Schoenholzer of Zurich, and L. Ragaz, minister at the Cathedral of Basel. We hope also for the presence of L. Maystre, president of the Synod. From Florence, Italy, will come the pastor of the French-Italian Evangelical Church, Tony Andre. France sends us Prof. Bonet-Maury of the University of Paris, Prof. Jean Reville of the College of France and editor of the *Review of Religious History*, Abbe A. Houtin, and we hope also Prof. Paul Sabatier and Charles Wagner of Paris, author and preacher, whose addresses were an important feature of our third congress in Geneva. From Hungary we expect to welcome Prof. Dr. G. Boros, head of the Unitarian College at Kolozsvar, Transylvania, and N. Jozan of Budapest. From Austria we are to receive a message through Prof. T. G. Masaryk of the University of Prague. Sweden sends us Prof. F. O. Lindberg of Gotheborg; Denmark, Theo. Berg of Copenhagen, editor of *Lys over Landet*. From other European countries and from Australia, India, Japan, we hope to welcome representatives of liberal religious faith. To all delegates from foreign countries who give previous notice, the hospitality of the Boston Committee during the days of the Congress is freely extended.

Among the honorary vice-presidents of the Boston International Congress the following leaders in the religious, educational, industrial, and civic life of the United States have accepted the invitation of the committee: Lyman Abbott editor of the *Outlook*, Felix Adler, of the Ethical Culture Society, Mrs. Louis Agassiz, Edwin A. Alderman, president of the University of Virginia, George Batchelor, editor of the *Christian Register*, Amory H. Bradford, author of "The Inward Light," Samuel Bowles, editor of the Springfield *Republican*, Robert Collyer, Prof. Samuel C. Derby, of the Ohio State University, Charles W. Eliot, president of Harvard University, W. H. P. Faunce, president of Brown University, Henry B. Frissell, principal of Hampton Institute, Horace Howard Furness, James A. Garfield, U. S. Secretary of the Interior, Richard Watson Gilder, editor of the *Century Magazine*, Daniel C. Gilman, Curtis Guild, Jr., Governor of Massachusetts, Edward Everett Hale, Chaplain of the United States Senate, G. Stanley Hall, president of Clark University, George Harris, president of Amherst College, Thomas Wentworth Higginson, Dr. Emil G. Hirsch, Rabbi of Temple Sinai, Chicago, Julia Ward Howe, Charles E. Hughes, Governor of New York, William DeWitt Hyde, president of Bowdoin College, Jenkin Lloyd Jones, David Starr Jordan, president of Leland Stanford Jr. University, William W. Justice, Philadelphia, Henry C. Lea, Philadelphia, John D. Long, former Governor of Massachusetts and ex-Secretary of the Navy, St. Clair McKel-

way, editor of the Brooklyn *Eagle*, Thomas J. Morris, United States Circuit Judge, Baltimore, Frank S. Roby, judge of the Appellate Court of Indiana, Nathaniel Schmidt, professor of Semitic Languages, Cornell University, Jacob G. Schurman, president of Cornell University, Albert K. Smiley, Lake Mohonk, Goldwin Smith, Toronto, Edmund Clarence Stedman, Oscar S. Strauss, United States Secretary of Commerce and Labor, Josiah Strong, president of the American Institute of Social Service, Joseph Swain, president of Swarthmore College, William H. Taft, United States Secretary of War, Charles F. Thwing, president of Western Reserve University, Benjamin F. Trueblood, secretary of the American Peace Society, Henry W. Wilbur, general secretary Friends' General Conference, Carroll D. Wright, president of Clark College.

GENESEE YEARLY MEETING.

(*Concluded.*)

Following is the minute of exercises, embodying in summary some of the thoughts expressed in the various meetings during the week. It was prepared by Mabel H. Zavitz, Ethel Shotwell, Ella Zavitz, Samuel P. Brown, and Alice Kester, and was adopted at the last session of the Yearly Meeting to be printed in the proceedings:

Our Yearly Meeting opened its first session for worship First-day morning at 1 o'clock. The weather was beautifully pleasant with all nature about us aglow with vigor and promise. Amid these surroundings, out of the first silence into which we gathered, came words of thanksgiving and praise to our Father—loving and gracious as he always is—for the great preservation and extension of mercies shown unto us. In the afternoon we were invited to a closer examination of our practices in life and the question asked "Why am I doing this thing?"

On Second-day morning in the reading of the epistles we were reminded that not alone in numbers lies our strength but in activity, yet mere doing is not light shining. We must be mindful of our possibilities, press forward, working out our own advancement.

It was also pointed out that no great qualifications are needed to begin with in the ministry; but the use and development of the expression of the best thoughts given us and simple obedience to truth are some of the fundamental requisites.

In considering the state of our Society, we feel that there is no reason for discouragement, but that there seems to be a condition of wholesome progress; and a great concern was felt and expressed that in answering the queries we should be explicit in regard to any special work.

The Philanthropic session was particularly helpful, bringing to our attention the different lines of activity we are engaged in. By individual effort very much has been done in the temperance work. Mention was made of the injury resulting from not complying with the laws in regard to the demoralizing class of picture post cards. Interest was manifested in regard to the purity of the press and influence has been exerted to induce editors to desist from publishing the details of crime. Deep concern was expressed that we work against the military spirit entering our schools.

In the First-day school sessions, reports show that though in many places there are no schools where there used to be, members still in the vicinity take a good deal of interest in the work among other societies.

A considerable discussion took place upon the topic of Lesson Leaves in which the idea was strongly brought out that whatever line of lessons may be used we need the more to learn how to teach what we believe; but it would seem better if we can choose the subjects in a systematic manner and study the Bible in this way.

An admirable feature was the program of readings and recitations furnished by the primary classes of the schoo

Two papers were also given and altogether many good and encouraging thoughts were brought out.

In the last session for worship we were invited to a closer watchfulness that we may develop more perfectly the purity of our highest manhood, our inner life, the mortal part drawn out from the words, "If I be lifted up I will draw all men unto me," and "No greater love hath any man than this, that he lay down his life for another."

The meeting closed with the recital of the very appropriate poem by Jean Blewett, entitled, "The Grandest Thing."

What is the grandest thing of all?
The work that awaits each day,
The work that calls us on every hand
Is the work that for us is truly grand,
And the love of work is our pay.

What is the highest life of all?
'Tis living day by day
True to ourselves and true to the right;
Standing for truth from dawn till night;
And the love of truth is our pay.

What is the grandest thing of all?
Is it winning heaven some day?
No, and a thousand times say no;
'Tis making this old world thrill and glow
With the light of love, till each shall know
Something of heaven here below,
And God's "Well done," for our pay.

CONFERENCES.

The Yearly Meeting sessions were held only in the morning, and the afternoons were all free for conferences and special meetings. No meetings were held in the evening, except a parlor meeting at the home of a Friend.

FIRST-DAY SCHOOL MEETINGS.

On Second-day afternoon the annual meeting of the First-day School Assocation was held. Webster Zavitz and Ella Zavitz were the clerks. There was a report from the Lobo First-day School (held in the meeting-house in which we were meeting.) It is held eight months of the year, including the summer months, with sixty-five members and an average attendance of forty. There are three younger classes using the lessons published in *Scattered Seeds;* and three older classes using Friends' Bible History lessons. At the end of each quarter the school holds a philanthropic session. Howard Zavitz is superintendent.

The only other First-day school within the limits

of the Yearly Meeting is that of Pelham, about fourteen miles from Niagara. Edgar Willson gave an oral report. Ellston E. Willson is the superintendent. This school takes an active part in the activities of the township and county Sunday school organization, as does Lobo. There are two classes, an adult class and an infant class. Cook's International Lesson Leaves are used. There are four teachers, each class having a teacher and a substitute teacher keeping in touch with the work and ready at any time to take the class.

Bloomfield reported having no First-day school at this time. It was said that none of the other meetings have schools. An adult school on the line of the English schools of this kind has been started under the care of the Friends' Association in Toronto, but no report of it was given.

Epistles from Baltimore and from Indiana Associations were read. As a committee to prepare an answer were appointed: Ethel Bycroft, Sara Marsh, Edith Zavitz, Florence Hamacher, Genevieve Zavitz, Ella Zavitz, and Charles Wilson.

The subject of Friends' lesson leaves coming up, it appeared that both the First-day schools of this Yearly Meeting are opposed to the Friends' lesson leaves and in favor of Friendly lessons on the "International" topics. They feel that Friends are making a mistake in devoting themselves to the modern lines of Bible study, to the study of Friends' history and organization and principles, and to social and philanthropic lessons, instead of sending out lessons on the "International" topics as the popular churches are doing. The Pelham Friends are using the Cook lessons, the same as are used widely among the evangelical churches. The Lobo First-day school uses the Friends' Graded Course, but under protest. Edgar Zavitz set forth clearly and with convincing argument the reason for favoring the publication and use of Friendly lessons on the "International" topics. A visiting Friend explained the origin and aims of the Graded Course, and the modern method of Bible study as made available in it as over against the old method of studying minutely isolated scraps from the Bible as is done by those who select the "International" topics. He set forth also the disadvantage of trying to teach Friendly lessons on passages selected by those who believe in an outward and literal interpretation of the Bible. The whole subject of Friendly lesson leaves was gone into with some thoroughness. Webster Zavitz testified to the value of the historical lessons on the Bible as issued by the General Conference. He had gotten light from them that he had never had from the lessons on the "International" texts. The latter might be better in keeping in touch with the neighboring Sunday schools, but he had found the lessons that took up the study of the Bible in the modern way the more helpful.

A minute was made of the presence of visiting Friends, including Rachel Webster of Christiana, Pa., daughter of the late Jesse Webster.

On Fourth-day afternoon there was a second session of the First-day School Association. There were recitations by Esther Bycroft, Helen Zavitz, George Mabley, Norman Hamacher, Lorena Zavitz, and Florence Hamacher. Papers were read by Ethel Shotwell, on "The First-day School Teacher outside the Class;" and by Charlotte Talcott, on "The Inner Light." A class of the Lobo First-day School with their teacher, Sara Marsh, gave a recitation of the Beatitudes. An epistle was adopted to be sent to the First-day school associations of the other Yearly Meetings. The exercises by the younger members of the school were done unusually well and much appreciation was expressed by the visiting Friends. When the younger children had done their part and at the suggestion of some one had gone out into the yard to occupy themselves as might seem best, the older ones remained to discuss matters pertaining to the betterment of the First-day schools. A very interesting and helpful discussion arose on the subject introduced in her paper on "The Inner Light" by Charlotte Talcott. Edgar Zavitz made very clear the underlying principles of the Friendly view of inner light. Samuel Zavitz spoke of the spiritual significance of the possession by men of this inshining into the individual life. Charlotte Talcott, Isaac Wilson, Mary Travilla and others also took part in the discussion.

THE PHILANTHROPIC ACTIVITIES.

On Third-day afternoon the Philanthropic Committee held a meeting to which all in attendance at the Yearly Meeting were invited. Isaac Wilson, chairman of the committee presided. Mabel H. Zavitz was the secretary for the day. Reports of the departments of work were called for and were given orally. Maria Haight gave some account of the significant move at Sparta to establish a temperance guest-house for the village. The place formerly used as a licensed hotel and for years associated with drinking had been purchased and was being maintained as a first class public house. This constructive movement had enabled them to keep out of their town any attempts to introduce the illegitimate sale of liquor, and had supplied in a much better way than formerly the need of a public place of entertainment. A cook-book which had been published by the women of the neighborhood containing recipes tried in their own kitchens had had a large sale and had brought in a good deal of money for the enterprise. It had reached its third edition, and a fourth edition is to

be issued in enlarged and improved form. Samuel Zavitz was asked to give an account of the recent contest for local option in Lobo township by an association of temperance citizens of which he was the president. They had obtained a good working majority at the election, and their proposition was defeated only because a three-fifths majority of the votes cast is now necessary to carry local option in the province. It is believed that the government will soon have to do away with this unfair law requiring more than a majority to get local option. Speaking of the work in the Sparta neighborhood, he said that it had done a good work in bringing together all the temperance people of the different churches. It had brought about a strong move for temperance in the neighboring townships, and now the whole region about there had local option. Isaac Wilson told of the situation in the more eastern parts of the province. Others that spoke on this subject were Michael Muma and Samuel Brown.

For the department for work against the tobacco habit, Isaac Wilson made a report. He spoke of the use of tobacco as a stepping stone to drink; it was, he said hardly second to this evil; it was rather a twin sister. He believed it was a growing evil; perhaps in some sections the use of it was growing even among members of our Society. He gave some important statistics as to this growth, told of the degeneracy that it leads to, and made an earnest appeal against its use.

Charlotte C. Talcott introduced the subject of Purity and demoralizing publications, she being superintendent of that department. She said there had been no marked activity in this work during the year. A letter had been written to the Toronto *Globe* commending that paper's treatment of a certain conspicuous murder trial, and this letter had been published as coming from Friends. Other letters of similar import had been written to and published in local papers. Mary Travilla spoke of the difference of attitude now and formerly among Friends in regard to this subject; and of the opportunity of teachers in regard to it. She also gave some account of literature that might be had on the subject.

Samuel Zavitz introduced the subject of Peace. He spoke of the growing military spirit and its furtherance throughout the country, and among the public schools. He said that situated as they are in Canada they do not need soldiers or military display. This thought we ought to be doing all we can to spread abroad. The efforts of the Daughters of the Empire in encouraging the growth of the spirit of patriotism was mentioned and that there was a tendency to lay great stress on militarism in this connection. Samuel Zavitz and two or more Friends whom he might select were deputized to call on the officers of this organization in the town of London (ten miles from Coldstream), to present to them the Friendly thought on this matter. Alzina Zavitz laid stress on the important work for us to do toward the education of public opinion up to other than military forms of loyalty to country. George H. Phillips suggested that the celebration of peace day be taken up in earnest.

The department of work for the colored people of the South, reported that work in this line was confined to Friends in western New York who had sent two barrels and $28 to the Schofield School and one barrel and $22 to the Laing School.

It was suggested that hereafter arrangements be made for two sessions of the Philanthropic Committee Conference instead of one.

R. Barclay Spicer.

DUTY OF FRIENDS IN REGARD TO SOCIAL PROBLEMS. IV.

[From *Friends' Quarterly Examiner* for Fourth month 1907.]

The answer to the above question might be divided into three divisions. In the first place the Society must be brought more fully to recognize that there is a "Social Problem," both requiring solution, and pressing for immediate attention. The personal duty for service in social and municipal work might be oftener spoken to in meetings for worship whilst in Monthly, Quarterly, or Yearly Meetings the committee on Social Service should have its recognized place just as the "Peace," "Anti-opium" or other similar committees have theirs. It is probably true that at the present time in no Church do a larger percentage of members take an active interest in these questions, but still it will be recognized that much remains to be done to arouse many Friends, not only to the personal aspect of this question, but to the importance of alleviating much of the poverty and wretchedness to be found amongst our poorer fellow-citizens, if it is desired that Christianity should retain any hold upon the democracies of our great cities.

The extreme perplexities of the problem as presented and the ease with which well-meant zeal may do more harm than good will at once suggest the second point to be "the need for study." The number of books at present being published on various aspects of these social questions, the lectures at Summer Schools and elsewhere are all helps in the right direction, if only advantage is taken of them; but the danger of book learning without practical experience is one that must be guarded against. One so often meets those in life who desire that everything should be worked on beautiful theories, which seem sound when propounded in the calm of a comfortable study, but

sadly fail when applied to the complex problems of human life. It is, therefore, important that theoretical study should go hand in hand with practical experience. It is needless here to suggest how this may be obtained, but nothing can better bridge the gulf that is already too wide between rich and poor than the formation of personal friendships between those belonging by birth and upbringing to different classes of the population; it widens the outlook in life of both and tends to arouse a keener sympathy and a better understanding of these problems, especially in those whose lives may from a financial standpoint have been cast in easier paths.

But these first two answers have dealt more with the personal aspects of the matter; if these are recognized to any large extent, as they are increasingly being, it will become all the more imperative for the Society as a body to do its share, and to take up its burden and responsibility. The lines upon which it would seem that it might move would be somewhat as follows:—

Firstly, the Yearly Meeting should have a committee, to which it would look for the organization of its social work, and to which it could refer special subjects connected with social questions. Whether the committee occupied some such position as the Friends' Foreign Mission Association or was directly appointed by the Yearly Meeting is not of great moment, so long as it received recognition from the Yearly Meeting. The Quarterly Meetings might also be encouraged to appoint such committees as is already done by some of them. Secondly, the social work carried on in connection with Meeting Houses and Adult schools will require secretaries—men and women who will have to be set free to devote all their time to organization and management. The very rapid growth of Adult Schools in certain parts of the country, and of the social clubs so often connected with them, will shortly force this question forward, as a social club, unless well managed, can so easily drift into an unsatisfactory condition. It will be essential to be ready to supply men to help on these lines, as well as to assist in the other religious and social branches of work; already young Friends are beginning to hear the call to devote their lives to this service—a call which is as real as that which leads men and women to India or China.

Thirdly, far more might be done in helping Friends' work in the great cities, by the starting of "Settlements" and "Sisterhoods." The continuous drift of Friends from the centre to the suburbs is making it increasingly hard to carry on the work already in existence. On the other hand, these districts are often the most difficult and therefore most needing plenty of workers; the Society still has a great and special message for the toilers of these cities; few Churches, if any, would be better received, its past history with its record of service for the downtrodden and the oppressed making it especially welcome; if it only dared to launch out on some such lines it might do a great work. Lastly, as has been pointed out recently, the responsibility for the municipal government of this country is one that should be increasingly brought before Friends. It is a great advantage when from suggesting remedies a person passes into a position where he has to administer an Act or carry out a new measure of reform; the difference will be found to be very marked. There is no reason why this service should alone be left to those whose business or financial position allows them to undertake it; some of those devoting their lives as secretaries to Adult Schools and clubs might well spend part of their time in this work, and their help would no doubt be as beneficial as the labours of the secretaries to the large trade unions have in the past been found to be on the London County Council. Such are some of the lines upon which the Society might possibly proceed. Christianity to-day is standing at the bar—increasingly being judged by the practical results of its teaching as manifested in this world—it will depend upon the attitude of the Churches, and amongst them of the Society of Friends, as to whether it is to be rejected by the democracy of England as it has, to some extent already been rejected on the Continent of Europe, and whether men are to turn from it for social reform to a Socialism that, dwelling only on the present, has lost the matchless inspiration of the belief in a life hereafter, and the even greater knowledge of a Divine Companion here.

GEORGE M. GILLETT.

CHRISTIAN GREETINGS.

[From the address of J. J. Sommerbell of the Christian Connection, at the recent annual meeting of the Unitarians, in Boston.]

I come to you to-day bringing the fraternal greetings of a people who believe that the Roman Catholic author of "Jerusalem, my Happy Home," and the Unitarian author of "Nearer, my God, to Thee," will hereafter reside in abodes in the same "Father's house," possibly very near to us and on the same street, and that it is advisable for us to get accustomed to each other's society while here below.

I bring you to-day the greetings, the fraternal greetings, of a brotherhood, many of whose ministers have read with plastic minds the words of your Channing, Bellows, Dewey, Norton, and others; and we desire to fraternize and federate

with such men, and with such men as Thomas a Kempis, William Penn, and George Fox.

I bring you to-day the fraternal greetings of a loving brotherhood who wish for themselves only to be called what your own giant, Martineau, called himself; that is, simply Christian.

"INTERNATIONAL" TEXT STUDY.

1907. Lesson No. 28. Seventh month 21st.

THE TEN COMMANDMENTS—DUTIES TOWARD MEN.

GOLDEN TEXT.—Thou shalt love thy neighbor as thyself.—Lev. 19:18.

THE SCRIPTURE of the Lesson is Exodus 20: 12-17.

Just as the first four commandments are all included in the one general command to love God, so the remaining six are summed up in our golden text, if we use the word neighbor in its broadest possible sense, to include all whose lives come in touch with our own, either directly or indirectly.

The human beings who stand in the closest possible relation to us and to whom we owe the most are our parents. During our long years of dependence they care for us and make sacrifices for us, and it is therefore right that we should honor them, and care for them when they are no longer able to care for themselves. There is a reason for the promise which is attached to this commandment. The children who honor and obey their parents will try to do right after they have grown to manhood and womanhood, and living in obedience to the laws that God writes upon the heart helps to prolong the life.

It is worthy of note that "this law turns sharply against the practice of ancient and pagan peoples, where the father is lord of the manchild, and the mother is his slave and drudge." The father and the mother are here placed on an equality and the command is to honor them both. From this as a beginning the Jews, and afterwards the Christians, gave more and more honor to women, until in the Society of Friends men and women have equal rights in all that pertains to the work of the meeting.

"Thou shalt not kill" is the basis of the testimony of Friends against war and capital punishment. If it is wrong for one man to kill another who has wronged him, the Friend insists that it is equally wrong for the citizens of a nation to band themselves together to kill the citizens of another nation because of some real or imaginary wrong. To what extent a man is justified in warding off the attack of another who assaults him, or those who are dear to him, will have to be left largely to the conscience of the man himself. And many who do not believe in war feel that the people of a nation are justified in driving out people of another nation, who invade their territory and destroy life and proprety. But what Friends ask is that if one nation has a grievance against another nation, each shall be willing to let some other nation that is not interested in the matter decide how this grievance shall be settled, instead of going to war about it. The outcome of the present Conference at The Hague will probably make it easier for nations to obey the sixth commandment.

While there may be some plausible arguments in favor of war, there is absolutely no excuse for capital punishment. The history of punishment shows clearly that putting men to death for any particular crime does not lessen that crime. In the states where they have done away with capital punishment there has been no increase of murder and homicide. No matter how great a crime a man may have committed, putting him to death does not undo the crime or its consequences. In very many cases men have been found guilty and put to death without positive evidence, and afterwards it has been proven that they were innocent. Every criminal ought to be put in a safe place and kept there until his character has undergone such a change that it is safe to give him his liberty. If he is in the right kind of a prison, under the right kind of influence, and that time never comes, then for the welfare of society he should remain a prisoner for life.

The command, "Thou shalt not steal," has a very broad application to-day, for there are so many forms of stealing. Business may be carried on according to law, and yet in such a way as to defraud hundreds or thousands. Many who would not think of robbing a friend or even a stranger will take money from the government. The commandments are so closely related that breaking one leads to the breaking of others. The first step toward stealing is often covetousness. A person covets something that another has, or that many others have, and when he finds that he can not get it honestly he will make efforts to get it dishonestly. Frequently he will tell what is not true, bear false witness against others, in order to get what he wants.

The man who loves his neighbor will be saved from all this. He may and should desire the comforts of life, and even the luxuries, but he will not want these at the expense of some one else. He will not want his neighbor to work long hours for small pay in order that he may live at ease. He will think of his neighbor along with himself, and they will work together for the common good of all.

TOPICS FOR ADULT CLASSES.—Arbitration. Disarmament. Capital Punishment.

QUESTIONS FOR INTERMEDIATE CLASSES.—Repeat the last six commandments. Give illustrations of what is meant by bearing false witness. In what ways may children honor their parents?

FRIENDS' INTELLIGENCER.

EDITORS: R. BARCLAY SPICER,
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News items for insertion the same week, must reach us not later than Third-day morning; longer articles as much earlier than that as possible.

Address all correspondence to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

PHILADELPHIA, SEVENTH MONTH 6, 1907.

THE NEXT CONFERENCE.

The Central Committee of Friends' General Conference met at the Park View Hotel, Asbury Park, N. J., on Seventh-day the 29th.

Several sessions of the committee were held as well as meetings of the sections on Philanthropic Labor, First-day Schools, and Education, and the Committee for the Advance of Friends' Principles.

The place of holding the general conference next year was taken up. The places considered were: Winona Lake, Ind., Asbury Park or Ocean Grove, N. J., Swarthmore, Cambridge, Mass., Chautauqua, N. Y. After a full and free discussion the final decision was to meet at Winona Lake, Ind. It was felt that the next conference ought to be held in the middle West, and Winona Lake is a place admirably suited for holding such a conference as ours, both as to auditoriums and the accommodation of all who attend.

The following committees were appointed to arrange for the conference:

On Local Arrangements: Albert Wood, Reuben Roberts, Aaron B. Chandler, Harry A. Hawkins, Mary H. Whitson, Sarah T. Miller, Edgar M. Zavitz, Horace B. Clark, Clarence Mills, Laura A. Boram.

On Program: O. Edward Janney, William W. Birdsall, Anna M. Jackson, Anna B. Sheppard, Edward C. Wilson, Laura A. Boram, Benjamin Rogers, R. Barclay Spicer, Luella M. Burdsall, Isaiah Lightner, Anna B. Walker, Edgar Masten, Eleanor Robinson, Edith M. Winder, William G. Brown.

On Publication: J. Eugene Baker, Henry W. Wilbur, Elizabeth Lloyd.

On Transportation: John William Hutchinson, Joseph J. Janney, James H. Atkinson.

Social Committee: Margaret Breckinridge, Dora C. Gallagher, Zephaniah Underwood, Benjamin Rogers, Frances Robinson, Elizabeth Darlington, Walter Swain, Allen Boram, Anna Morris Jackson, William C. Coles, Rebecca T. Miller, Charlotte C. Talcott, Helen Lease, Martha Wilson. This committee has power to add to its membership.

The three sections and the Advancement Committee made reports of their work during the past year. These reports will be published in full in the *Intelligencer* next week.

The Central Committee adjourned to meet at Fishertown, Pa., Eighth month 31st—Ninth month 2nd, 1907. As a commtitee to co-operate with Friends of Fishertown in arranging the program for conferences to be held in connection with the Fishertown meetings of the committee were appointed: Margaretta Blackburn, Henry W. Wilbur, Joel Borton, O. Edward Janney, and R. Barclay Spicer.

The Indian Rights Association was organized in 1882, in Philadelphia, as a result of a visit of Henry S. Pancoast and Herbert Welsh to the Sioux Indians. It has a representative stationed in Washington, S. M. Brosius, who is ever ready to co-operate with the Indian Office, or to bring to the Commissioner's attention matters requiring adjustment.

The chief work of the association has been to aid various tribes of Indians in redressing their past wrongs and maintaining their legal rights.

In 1906 the Osage Indians were helped to make but one county of their tract in the new state of Oklahoma so that their valuable oil, gas and mineral deposits might be better controlled. A protest was made against the transfer of the reindeer industry in Alaska from the Bureau of Education to the governor of the territory. The herd has increased in thirteen years from 1,280 to 13,000 and is of great value to the natives because it furnishes transportation, food, and clothing. In several instances where surplus land has been sold the association has assisted the Indians to obtain a fair value for it.

The association depends upon voluntary contributions. Annual dues are two dollars. Additional information will be gladly furnished by Herbert Welsh, secretary, 709 Provident Building, Philadelphia.

And lo, the lamb of God that takes away the sin of the world! that is, behold him, whom God hath given to enlighten people, and for salvation to as many as receive him, and his light and grace in their hearts, and take up their daily cross and follow him.

From "No Cross, No Crown." —*William Penn.*

The path of duty is still the predestined path
We belong to peace; we belong to love; we belong to all that is covered by the sacred name of Good.
—*W. M. Salter.*

FISHING CREEK HALF YEAR'S MEETING.

The three days of consecutive sessions on the 19th, 20th, and 21st of Sixth month, embracing the Half Year's Meeting, were occasions of interest and instruction. The Millville Monthly Meeting on Fourth-day was attended by a goodly company of Friends. We had with us John and Hannah Ann Heritage from Woodbury Monthly Meeting, N. J. William U. John appeared in the ministry followed by Hannah Ann Heritage whose gentle, touching ministrations, whose words of cheer and encouragement, doubtless met a response in every receptive mind. On Fifth-day, at the session of Fishing Creek Half Year's Meeting, she also engaged in ministerial labor. Isaac and Ruth Wilson came this day to assist in the work of the meeting. Isaac brought out several important truths, impressing the audience with their value. John J. Kester also spoke briefly.

On Sixth-day at the Youth's Meeting, Isaac in his service was led to view his subject from a practical standpoint beginning with the passage of Scripture, "He that is slow to anger is better than the mighty, and he that ruleth his spirit than he that taketh a city." He showed very clearly that, in our individual experience, the great work is to acquire self-control, and by accomplishing this, we are brought into harmonious relations with the Divine. Anger, if held in check, becomes a useful servant, appearing as firmness, a necessary element in stability of character. Discoursing in this manner, he continued with explanations and application, saying many things pertinent to our condition, profitable for us all to consider. Chamless Buzby, of New Jersey, also came to be with us. We felt very thankful for the presence of our visiting Friends, and we were strengthened together under the canopy of love and good will.

Harriet W. Eck, a worthy member of our Society, long a patient sufferer under the affliction of disease, was called to the higher life, since the last semi-annual gathering.

After recording the proceedings of the recent gathering, as heretofore, we are inclined to look about us, and frequently to cast a backward glance across the interval separating from a preceding Half Year's Meeting, though conscious that the period is too short, and our knowledge of all that is taking place too imperfect, to measure with any degree of accuracy the advancement that has been made, we are sensible that valuable work has been done along many lines. Among religious denominations, we know that ground has been gained. Narrowing our view to the different bodies bearing the name of Friends, we have evidence of the fact that all are feeling in a greater or less degree, the impulse to move forward. Everything human grows old and worn with wear and tear, and changes are necessary to be made; and so constitutions, rules of procedure, questions of discipline, affecting institutions and organizations, secular or religious, are at times proper subjects for revision or amendment, but all movements in this direction are accelerated or hindered, according as these bodies are influenced by individuals whose temperaments incline them either to hold to what is time honored, or through love of change to regard nothing but what is new. The extremes of two types are here presented, representing tendencies which affect all human action or thought. Either of these extremes operating singly, without limitations, would be fatal to progress. The one going too fast would allow nothing to become established on a substantial basis. The other by being too slow, or ceasing to move at all, would result in universal stagnation. These tendencies, acting in a legitimate way, removed from either extreme, become salutary and most efficient agents in aiding progress, but they need to be kept in place by the regulating power and guidance of the Spirit of Truth, operating in the higher faculties of the soul.

The subject of doing away with reading the queries, or retaining them unchanged, has been under consideration in different localities and we see that opinion in regard to either of these courses divides along these lines. Doubtless some modification, addition, or different distribution of them for reading might be of advantage but to do away with them without putting anything as good or better in their place would be beginning a work of destruction in our organization. In this connection the advice, keep to the middle of the road, has force and significance. G. J.

Elysburg, Pa.

Nothing brings you so near to Divine belief as the extremity of distress. For the goodness of God hath no other name or nature but helper of all that wants to be helped; and nothing can possibly hinder your finding this goodness of God, and every other gift and grace that you stand in need of; nothing can hinder or delay it but your turning from the only fountain of life and living water to some cracked cistern of your own making,—to this or that method, opinion, division or sub-division amongst Christians, carnally expecting some mighty things either from Samaria or Jerusalem, Paul or Apollos, which are only and solely to be had by worshipping the Father in spirit and in truth, which is then only done when your whole heart and soul and spirit trusts wholely and solely to the operation of that God within you in whom we live and move and have our being. —*William Law.*

SUMMER SCHOOL AT BRYN MAWR.

The Friends' Summer School of Religious History held at Bryn Mawr College, Pa., from the 14th to the 22nd of this month, was one of unusual interest and value. Friends of all ages, from nearly all branches of the Society, and from widely separated parts of the country, even from England, took possession of Pembroke Hall and the beautiful grounds, listened to the lectures, and chatted under the trees as if they were undergraduates just entered from their preparatory schools. William Littleboy and wife of England set the excellent example of never sitting at the same table two successive meals so that sociability and acquaintanceship might be more widely extended. Thus Friends of New England, North Carolina, Philadelphia, Ohio, Indiana, and Kansas Yearly Meetings mingled in a fellowship that was profitable to all and will long remain a precious memory. Members of our branch felt as much at home and a part of the school as if the exercises had been held in our own college at Swarthmore.

The lectures were along the most modern lines of Biblical and religious thought and were marked by a broad culture and an intense earnestness that sent the truths straight home to the hearts of the listeners. Among the lecturers were: President Sharpless and Rufus Jones of Haverford, George A. Barton of Bryn Mawr, Joseph S. Walton of George School, Professors Bewer, Knox, and McGiffert of Union Theological Seminary, Elbert Russell of Earlham College, Augustus T. Murray of Leland Stanford, and Jane Addams of Hull House, Chicago.

The Bible hour from nine to ten was a precious one to many. So deep was the feeling aroused at times that, as one student expressed it, "I refrained from looking at another listener for fear I might surprise and abash some sacred emotion." Prof. Murray presented the character and message of Paul, his teaching of justification by faith and the meaning of the sacrifice of the cross in a light quite acceptable to many of his hearers who had always felt that, as he said, the doctrine of salvation by an unreasoning faith in the sacrifice of an innocent one as a propitiation to an angry God was contrary to Scripture and to an intelligent conception of an omniscient, omnipotent God. It is greatly to be regretted that all who heard these soul-stirring talks will not be able to carry the thoughts to others with the depth of meaning and the spiritual fervor with which they were presented.

In speaking of the Synoptic Gospels, Elbert Russell said that they laid stress upon just those things that the Apostles' Creed omitted, that the latter affirmed things about which differing theologians had contended. He summed up the teaching of the Gospels under three heads: first, God is ever-present, absolute good and love, from whom only ignorance can bar his people; second, life is spirit in essence, social in expression, and salvation means to be brought into right relationship to God; third, Jesus was a revelation of the fullest possible exposition in human life of the divine character and purposes of God, an illustration of the saving love of God and the saved life of humanity.

In speaking of Paul's message, Professor Russell emphasized the fact that Paul was a Jew, with sympathy for Jewish traditions and lines of thought and expression. The Jews believed literally in the records of Genesis, implying the fall of man and his consequent guilt and death. The future to them was a kingdom in which the Messiah should reign. Their great desire was that they might be justified before the Messiah and be permitted to enter into the kingdom. This justification was to be obtained by conformity to the *law*, their intricate code for conduct and ceremonials. After his conversion, Paul, while still holding to most of his traditional beliefs saw that justification, righteousness, must come through obedience to the law of the spirit, which obedience he perhaps unfortunately called *faith*. Hence his expression, "justification by faith."

The subject of Mysticism was made attractive by Rufus Jones and Professor Geer of the Hartford Theological Seminary. It was explained as that type of religion that puts emphasis on the personal, immediate experience of the nearness of God. It is the religion of the personal vision and may be found in all denominations, ages, and countries. Early Friends differed from other Mystics in that with them Mysticism was shown in the group, the body of the people, as well as in indviduals. The power of a silent body of people dwelling in the spirit has been demonstrated on rebellious souls in times past. Are our meetings now the living force they might be? Unless we have experienced at first-hand this nearness of God to our souls, a birthright or the enrollment of our names does not make us real Friends.

No part of the week was more delightful and suggestive than the afternoon informal conferences in the cloister garden at five o'clock and at seven. The cloister garden is the green square around which the library is built and it is surrounded on three sides by a heavy stone-pillared porch, the entrance into which through one of the small doors from the library hall makes the visitor feel that he has suddenly been transported through time and space and is indeed in a medieval cloister. All that is needed is the glimpse of a frocked and cowled monk pacing meditatively with bowed head and clasped hands, down one of the silent cor-

ridors. But a glance at the picturesque group of men and women sitting on very modern chairs, placed at pleasure on the sod or the brick pavement of the cloister, dispels the illusion, and when the play of the fountain in the centre has given place to the earnest discussion of vital, present-day problems, the beholder realizes that he is gazing at a twentieth century picture in a medieval frame. These conferences covered such questions as, How can we turn our study of Quakerism into practical results? Is Quakerism a stationary or a developing form of religion? Would it be an advantage to the Society for Friends to become more active politically? What should be our Quaker ideals? Can we produce an evangelism on Quaker lines? Who are the successors of the primitive Friends? How can the Ministry in Friends' Meetings be made more efficient? Are the pastoral needs of our meetings met? What is the social mission of Friends? How shall we teach children the Bible? the stories of the older books? concerning God and prayer? the views of Friends?

It was felt that a study of our past history, an understanding of the distinctive message of Quakerism, an acquaintance with the thought and methods of the early Friends should inspire us to seek for that nearness to God which they appear to have felt, to show in our lives as they did a devotion to duty as made manifest by the indwelling light, to strive vigorously to carry to others our message, in short, to know and to show that religion is a *life* not a *creed.*

The successors of the primitive Friends were thought to be those who realize that the life of the spirit is the main thing, who give close heed to the in-speaking voice and plan their daily actions in accordance with its promptings, who feel the divine inner *must* guiding their lives, bidding them not only to wait in the silence for the voice of the spirit but also to go forth into the world to tell others of the value and power and sufficiency of the spiritual life and to urge them to lay aside the follies of life and the dead forms of religion, which only consume time, deceive the mind, and hamper the spirit. Such people are the successors of the primitive Friends, whether their name is on this roll of membership or on that, or on none at all.

There was no dissent from the opinion that Friends should be active in affairs of government, that it would be to the advantage of the state, of the individuals thus active, and through them to the Society.

In the Society of Friends, the ministry must come from the rank and file. We must not only respond to the call when compelled to do so, but we must listen for it and be ready to obey. No faithful servant goes before his master calls, but he is alert to hear and to go. Too many enter our meetings without the remotest thought that they have any responsibility in the meeting. We need a higher level of spiritual life. We need to be full to overflowing, then the question of the ministry will solve itself. But we must think deeply as well as feel warmly, there must be a union of mind and heart; then shall we have messages that fit our times and minister to the needs of the people.

The general feeling was expressed that both members and the meeting lose greatly when the pastoral work is delegated to one person, also that above all else the liberty of the individual must be preserved in our religious meetings. Explanation was made of how in many Yearly Meetings the ministers, elders, and overseers form a pastorate committee, which meets frequently to consider the needs of the membership. Elbert Russell defended the pastoral system by the explanation that whereas in former times members were usually masters of their time and could attend to meeting business, now they are less free and it is necessary to employ some one to do what would otherwise be neglected.

Friends were urged to teach the Bible to their children from the modern point of view that they may be saved the shock of re-adjustment later.

The week has been one of rare pleasure and profit. It must remain to those who were privileged to be there not only a happy memory but also an inspiration for the future.

Among the three hundred persons who registered for part or all of the time, a Friend counted forty-six of our branch. Among these were Edward A. Pennock and wife, Joseph Walton and wife, Joel Borton, Henry W. Wilbur, George A. Walton and wife, Annie Cooper Lippincott and Helen Lippincott, Hannah Edna Sleeper, Mary W. Pyle, R. Barclay Spicer, Elizabeth Lloyd, Mary H. Whitson, Edith Longstreth and mother, Emily Smyth Cooper, Arthur M. Dewees, Mary A. Gilby, Helen Morley, Belle Vansant, Amelia R. and Cornelia S. Coale, Frank M. Bartram.

MARY H. WHITSON.

The production of sweated goods, from the human point of view is not production at all, but waste. If the employer takes from the workers week by week more than his wages restore to them, he gradually reduces them to the state of industrial parasites. The wages of the sweated worker are either being supplemented by the wages of relatives and the gifts of charitable associations, or else her standard of living is so low that she is continually losing her vitality and tending to become a charge upon the community in a hospital or a poorhouse. —*Jane Addams.*

DUBLIN YEARLY MEETING.

(Concluded.)

In reply to questions by William R. Wigham and John Bewley Beale, Charles Benington (head master of Brookfield Friends' School) said that not many of the children take up handicraft trades, probably not 10 per cent.; a good many go into offices; not many become farmers, unless they happen to be the sons of such. He thought gardening should be taught in the school, along with carpentry and blacksmiths' work, as is generally the case in the best schools, for every boy should know something of all three, whether he took one of them up as a trade or not. During the last year six former pupils had joined the army, most of them not Friends. In some cases the boy joined after being disappointed in what he had first taken up. In no case did the boy go straight from the school into the army. The principles of the Society of Friends are properly taught, though of course no attempt is made to force a belief in Friends' principles on the pupils.

Extracts from the printed reports of Mountmellick, Lisburn, and Newtown Schools were read, the Meeting being much interested, though they did not contain much calling for special comment. Joseph C. Marsh pointed out that the total number of Friends at the four schools in Ireland was: Lisburn, 27, Waterford, 23, Mountmellick, 8, Brookfield boarding school, 17, day school, 19, total 94. This number he considered satisfactory. The total number of pupils at Lisburn was now 100. It was pleasant to hear of the high moral tone of the pupils, and that, according to the testimony of English and Irish visitors, they are peculiarly responsive to appeals of a religious and moral nature. Charles E. Jacob noticed the large deficit of £488 in Newtown finances. He had been glad to see the great improvement in Newtown School. He understood they were taking girls there now. He would rather see it filled with boys, and hoped they were not going to interfere unduly with Mountmellick.

On Fifth-day afternoon, drafts of letters to Friends in Syria, Madagascar, India, Ceylon, Pemba, China, Australia, New Zealand, and the Yearly Meetings in the United States and Canada with which Dublin corresponds, were brought in. A minute embodying the exercises of the Meeting in discussing the state of the Society was read and approved. The following Friends were appointed representatives to London Yearly Meeting: Henry John Allen, John Orr Green, Edwin and Marion Squire, Mary E. Gilmore, Constance N. Haughton, and Annie Roberts. Charles E. Jacob queried why if we appointed representatives to London that Yearly Meeting should not appoint representatives to Dublin Yearly Meeting? Perhaps our representatives when in London might bring the matter up. The draft of an Epistle to London Yearly Meeting was brought in. This concluded the business of the Yearly Meeting, and after a time of devotion, members separated, thankfully acknowledging the sense of the Divine Presence and guidance which had been with them.

SPECIAL MEETINGS.

The conference of Friends' Foreign Mission Association was held on Monday, the 29th, with a large attendance.

Between fifty and sixty Friends took breakfast together one morning, on the occasion of the annual meeting of the Young Friends' Association. Stephen Richardson was elected president, and took the chair. The secretary, James G. Douglas, pointed out that 15 branches were represented there that morning, and said that the membership had risen in the year from 254 to 334, and there was now a branch in every meeting where one was possible, and correspondents in all but three. He urged correspondents to keep a sharp look-out for all young Friends leaving school, and spoke cordially of the work of Annie Roberts, editor of the magazine. A proposal was presented from Belfast that the subscription should be reduced from 1s. 6d. (inclusive) to 1s. for membership, those subscriptions to be for local use, and 1s. 6d. extra to those who took the magazine. B. Wigham, however, thought this would be a mistake, as the magazine was the connecting link between the branches. Eventually no change was made, but it was understood that the subscription rule was somewhat elastic. Besides the officers named above, Henry Scott Newsom was elected vice-president, and Robert G. Bass travelling secretary.

On Third-day evening two meetings were held, one at the request of Howard and Louisa Nicholson, for parents, and another, open to all, in the large meeting house, addressed by Dr. Clarke, and Arthur and Edna Chilson. Both meetings were well attended.

A conference on Friends' Home Missions was held on Fourth-day evening. Arthur Pim presided.

As the deeper facts of existence are being traced in ways unknown in an earlier day, the man of science now tells us that there is no scientific proof of the impossibility of life after death. The science of to-day does not undertake to prove immortality, but neither does she deny it. With the newer light of recent research before her, she goes thus far at least and says: "Scientifically, the doctrine of immortality is not an impossible delusion."

—*Donald Sage Mackay.*

In North American Review.

IT IS GLORY ENOUGH.

It is glory enough to have shouted the name
Of the living God in the teeth of an army of foes;
To have thrown all prudence and forethought away
And for once to have followed the call of the soul
Out into the danger of darkness, of ruin and death,
To have counseled with right, not success, for once,
Is glory enough for one day.

It is glory enough for one day
To have marched out alone before the seats of the scornful,
Their fingers all pointing your way;
To have felt and wholly forgotten the branding-iron of their eyes;
To have stood up proud and reliant on only your soul
And go calmly on with your duty—
It is glory enough.

It is glorious enough to have taken the perilous risk;
Instead of investing in stocks and paid-up insurance for one,
To have fitted a cruiser for right to adventure a sea full of shoals;
To sail without chart and with only the stars for a guide;
To have dared to lose with all the chances for losing
Is glory enough.

It is glory enough for one day
To have dreamed the bright dream of the reign of right;
To have fastened your faith like a flag to that immaterial staff
And have marched away, forgetting your base of supplies.
And while the wordly wise see nothing but shame and ignoble retreat,
And tho far ahead the heart may faint and the flesh prove weak—
To have dreamed that bold dream is glory enough,
Is glory enough for one day.

—William Herbert Carruth, in American Magazine.

BIRTHS.

BELL.—To William and Ella H. Bell, at Bayside, L. I., on the 29th of Sixth month, 1907, a son, who is named William Lawrence Bell.

GARRETT.—In Philadelphia, on Fifth month 31st, 1907, to Albert N. and Ethel V. Garrett, of Swarthmore, Pa., a son, who is named Frank Varrell Garrett.

KINKEAD.—At Paterson, N. J., Sixth month 20th, 1907, to William Lloyd and Amy Thorn Kinkead, a daughter, who is named Edith Kinkead.

MARRIAGES.

ALLEY—TOWNSEND.—At the home of the bride's parents, Sixth month 19th, 1907, Jesse H. son of Esther A. and the late Henry Alley, of Lagrangeville, N. Y., to Alice J. Townsend, of Glenham, N. Y.

DENSMORE—WALKER.—Under the care of the Philadelphia Monthly Meeting of Friends held at Race Street, at the residence of the bride's parents, 1617 Green Street, Sixth month 11, 1907, Mary Baynes Walker, and Francis William Densmore.

EMLEY—WHITE.—In Fremont, Mich., Fourth-day, Sixth month 19th, 1907, Warren Edwards, son of William S. and Anna A. Emley, of Philadelphia, and Annie Lucile, daughter of Amos O. and Ida A. White of Fremont, Michigan.

OILLE—ZAVITZ,.—At Coldstream, Ontario, on Sixth month 26th, 1907, at the home of the bride's parents and under the care of Lobo Monthly Meeting, Mabel H., daughter of Samuel P. and Ida Haight Zavitz, to Eric Orville Oille, of Sparta.

DEATHS.

SOMERS.—Suddenly, Sixth month 21st, 1907, Warren H. Somers, of Mantua, N. J., in his 65th year. He was a member of Pilesgrove, N. J. Monthly Meeting.

TYSON.—On Sixth month 22d, 1907, Rachel A., wife of Isaac G. Tyson, in her 71st year. Funeral in Fair Hill Meeting House, Germantown Avenue and Cambria Street, Philadelphia. A member of Race Street Monthly Meeting.

PHEBE I. WANZER.

[From a sermon preached by Warren H. Wilson, a Presbyterian minister, at the funeral of Phebe C. Wanzer, at Pawling, N. Y. A sketch of this Friends' life was published in our issue of Sixth month 1st. She had kept to "early plainness as taught her in youth, and was one of the old-time Friends that are fast disappearing."]

"But we exhort you, brethren, that ye study to be quiet, and to do your own business, and to work with your hands; that ye may walk becomingly toward them that are without, and may have need of nothing."—1 Thessalonians iv. 11.

"It is my custom to read, as a tribute to those of especially beautiful and perfect character, some work of Scripture, and this text of St. Paul's which I have read seems to me to be peculiarly appropriate to the life and character of Phebe Irish Wanzer, and I feel that not only in Scripture, but in the writings of the poet, Wordsworth, are found peculiarly apt expressions of her character. She was a woman of rare beauty—beauty in the perfection of her life, in her relation to her own people, in every word that she said. In all she did she was always beautiful and gracious; and, in the years in which I knew her, she was, in person and in face and in demeanor, a very beautiful woman.

Her life was a part of the beauty of this place, which has impressed every one who comes here. In this beautiful place she was one of the most attractive and winsome and lovable beings. Hers was a beauty that expressed itself also in an understanding of life in its broadest aspects. She had a literary culture which consisted in the knowledge and love of the greatest and best books, and of letters for their own sake, and their true values. She was fond, too, of the periodical of the month and week, and even to a day late in her illness, she desired that the daily paper should describe to her the movements of the great world, upon which she always calmly, and with an enlarging enthusiasm, looked forth.

And Mrs. Wanzer had a great and emphatic love of truth. She inherited this as the finest heritage from her people. It was hers because of her entire honesty and the progressive and receptive mind which she inherited, I think, from her honored father.

I am sure that one can say that hers was a very good and exceptional intellect. She was a brilliant woman, trained and regulated in the discipline of the Friends. A true product of the breeding of that society, she received what they gave in the spirit of a strong, capable mind, and interpreted it as such an intellect would. I wish, therefore, to pay, in closing, a brief tribute to the Society of Friends, of which she was so true a representative. A

death such as hers could not be passed slightingly by. It is not one of the occasions when death itself should be the speaker. Let me then say, who am a minister of the orthodox school of Christianity, that the time has now come when we clearly see that both schools of the Society of Friends produced Christian men and women; and it is perhaps fair to say that the Christians of either branch were of as high value as those in the other.

They knew how to mind their own business, as Paul exhorted the Thessalonians "to study to be quiet, and to work with your hands and do your own business." How well the Friends had learned this. How truly they cared for their own friends, with dignified interest in the ways of others, is shown in the life of this best representative of the Quaker culture.

And they loved the truth. Those who have worthily derived their cultivation from the Society of Friends are men and women who love the truth and care for the reality. They look upon the fact as it is. There has been among them a tendency to see facts in a doctrinal light, but this had not its influence upon her. Her inheritance from the truth-telling of the Friends was a clear-eyed and fearless belief in the truth.

They loved, also, the community. They honored its common life. They insisted that the individual man could guide himself by a sense of unity, of oneness with his fellows in a common faith. They had a sense of the solid and united life in which they were bound up with others near them.

And surely a word may be said now that there are remaining so few who wear the Quaker garb and speak the plain speech, a warning to those who have gone over into the common ways of men, that they carry ever with them into the new manners, the old honesty and simplicity. It would be better to remain in the old ways than to go out altogether as strangers and spiritual wanderers in the ways of the world.

Mrs. Wanzer remained in the old fashions of speech and dress, but her mind went forth, guided by the old spirit, into all the new thoughts and ways of men. She was a woman of the great world, while still living her life in the right place. I therefore hope, for all the children of the Friends, that they may be guided by the same spirit of truth and honesty, the love of God, by which she was guided in her life. Therefore, we lay away with gratitude for the beauty and perfection of her life, this beloved dust, in the bosom of these hills and of this nature which she loved, and which she animated with a faith in God. Every flower and field of grass, every tree and hill, were dear to her in ways that she was conscious of, and in a deeper sense of home love than even she could express. She loved nature, and lived in the ways of nature with a profound and mystic sympathy. The poet who seems to me her poet, her interpreter, says:

Dear child of nature, let them rail!
There is a nest in a green dale
A harbor and a hold;
Where thou, a Wife and Friend shall see
Thy own delightful days, and be
A light to young and old.

There, healthy as a shepherd boy,
And treading among flowers of joy,
Which at no season fade,
Thou, while thy babes around thee cling,
Shalt show us how divine a thing
A woman may be made.

Thy thoughts and feelings shall not die,
Nor leave thee, when gray hairs are nigh,
A melancholy slave;
But an old age, serene and bright,
And lovely as a Lapland night,
Shall lead thee to thy grave.

NOTES AND ANNOUNCEMENTS.

The obituary notices of Mary S. Pancoast in last week's issue were wrongly credited. The first was written by E. H. S. and the second by A. P. S.

W. J. MacWatters and Eleanor Wood were visitors at Solebury Meeting, Bucks Co., Pa., on First-day, Sixth month 30th. At the meeting William Mac Watters, message was "A smile and human sunshine is an attribute of Christian life." This subject was enlarged upon by Eleanor Wood. In the First-day school Eleanor Wood gave an interesting account of the Bryn Mawr Conference School. Dr. Marshall supplemented the remarks. Several others took part. The attendance was good.

The Probation Officer whose salary is paid by the two branches of Friends in Philadelphia, Elizabeth A. Pancoast, has secured an office at 52d and Arch streets, which is furnished with the exception of an office desk and chair. If any of our readers have a small desk and chair which they will place at her service free, or sell at a low price, they are asked to write to her at 1502 N. 19th street, or communicate with her by telephone, Poplar 1599 A.

Our Friend, William Overman, of Salem, Ind., sends the following as to Blue River Quarterly Meeting, some account of which we have already given. "This meeting was held at Highland's Creek, near Salem, Ind., Fifth month, 26, 1907. The meeting of Ministers and Elders the day previous at 2 o'clock and the First-day School Conference at night. The conference was well attended and very interesting. Sarah J. Bogue with a minute from Maple Grove Monthly Meeting, (Huntington, Ind.) endorsed by White Water Quarterly Meeting, was very acceptably with us, as also her companion, Margaret Shoemaker. Eli and Eliza Morris of Richmond, and Pierce Cadwalader, of Cincinnati, were also present and heartily welcome. On Seventh-day an earnest supplication was offered by Sarah J. Bogue and the speakers were Elwood Trueblood, Sarah J. Bogue, Eliza Morris, Thomas Poulson, and Pierce J. Cadwalader. The house was filled First-day morning and packed in the afternoon, and more outside than in. On First-day there was a beautiful prayer by Sarah J. Bogue, and those exercised in vocal ministry were Sarah J. Bogue, Margaret Shoemaker, Eliza Morris, Elwood Trueblood, Thomas Poulson and Pierce J. Cadwalader. Notwithstanding the crowded house, all the speakers elicited close attention. The absence of some of our erst-while attendants from Clear Creek, Holder and Hoopeston, Ill., was noted with regret, as they were very much missed. Dinner was served in the grove and there was ample for all. The spiritual wants of the multitudes were equally as well served. We had a real good Quarterly Meeting. The kindly presence and influence of our visitors was a great pleasure and an inspiration which we very much appreciate."

The following from *The Friend* (Philadelphia), refers to the Yearly Meeting of the "smaller body" of conservative Friends within the limits of, but not affiliated with the Yearly Meeting held at Arch St., Philadelphia. The

meeting was held at Bristol, Pa: Being prevented from attending the opening session of our General Meeting last Third-day, a.m., and mistaking the time for the p.m. sitting, I did not reach the Meeting-house until after Friends had been gathered near half an hour. When I stepped inside the door the feeling of solemnity which covered the small gathering was so plainly evident that it was as though the writer had stepped entirely out of sublunary things and had entered almost, may I say, into "heavenly places."

I have been a steady attender of Friends' meetings now for more than fifty years, but I do not remember ever experiencing the "weight of things" so much before. There were one or two short communications in the ministry, very good, but to me, the solemnity of the silence was far more impressive than the vocal word, and the recollection of the occasion seems to give out a sort of fragrance yet. How I wished there might have been more concerned ones to have shared the good of that meeting with me.

I might also add that a visiting Friend attended our meeting for worship on Fourth-day, and was weightily exercised therein, both in testimony and prayer. Our friend Thos. Davidson bade us farewell, and is now in attendance upon Scipio Quarterly Meeting, at Poplar Ridge, New York. From thence he looks towards New England, and so to Canada Y. M., expecting to sail on the "Ottawa," from Montreal, on the 13th proximo, for his native land. Some of us feel that he has been engaged "in a good matter" while amongst us.

Bristol, Penna., Sixth month 7, 1907.

REGISTER NOW FOR THE SCHOOL FOR STUDY.

An effort was made to secure Judge Ben B. Lindsey, of the Juvenile Court, of Denver, Colorado, as one of the instructors at the Friends' School for Religious and Social Study. He was unable to make a positive engagement, but in his letter said: "It is just possible that I may be in the neighborhood of Philadelphia after the 25th of August, in which case I will try and spend a day with you."

The school will aim to fully carry out the promise involved in its name. In short, it will not simply be a school for First-day school teachers. Any person who may feel that he or she would be at all benefitted by attending the school will be gladly enrolled. This applies to all without regard to age or sex. At least twelve periods of the school, and four lectures, will have to do with topics and matters that relate to our philanthropic work. The aim will be not simply to deal with philanthropic theories, but to inspire and equip Friends for practical work along these lines.

The school will begin the evening of Eighth month 31st, and will close the forenoon of Ninth month 13th. The entire expense for the two weeks will be $15. Persons attending one or more lectures or periods, will simply be asked to pay for what they get. The charge will probably be 25 cents for each lecture or forenoon session of the school, with the same price for single meals and lodging.

Students are beginning to register and are urged to continue to do so, thus letting the committee know as soon as possible the probable attendance at the school. Students are already registered from Kennett Square and Langhorne, Pa., and Trenton, New Jersey. Remember that the committee will have no way of reckoning on the good intentions of persons to attend the school, unless they send word to the committee. Write at once to Henry W. Wilbur, 149 N. 15th street, Philadelphia.

COMMITTEE ON ISOLATED MEMBERS.

The Joint Committee of the Seven Yearly Meetings for Works among Isolated Members adjourned last year to meet between the sittings of Illinois Yearly Meeting, Ninth month 14th to 19th inclusive, near McNabb, Ill. As all the yearly meetings have now held their annual sessions, the clerk of each section is requested to send word to the clerk of the general committee, Elizabeth Lloyd, Lansdowne, Pa., what changes, if any, have been made in the membership of the committee.

FELLOWSHIP CONFFRENCE AT CHAPPAQUA.

A Friend's Conference will be held at the old meeting-house, Chappaqua, on Seventh-day, Seventh month 13th, 1907, beginning at 10.30 a.m.

William Littleboy, of England, will speak on Friends' Views of Worship, and the Ministry. Henry W. Wilbur and others will also be among the speakers.

FRIENDS' ASSOCIATIONS.

NORRISTOWN, PA.—The Norristown Friends' Association held its last meeting for the season, Sixth month 19th, 1907. The president, Charles S. Platt, opened the meeting with a scriptural reading. Lillian Zimmerman gave a recitation by Ella Wheeler Wilcox, "The World Grows Better Every Day." Margaret Shoemaker gave the "Current Topics," which were very interesting. Winfield Conard gave an interesting sketch of Valley Friends' Meeting. The question, "What are the duties of Elders in Friends' Meetings?" was answered by Friends generally, owing to the absence of the appointee. The question for discussion "What methods should be used to arouse greater interest and life in the Friends' Association?" was answered in two papers prepared by Anna B. Thomas and Alfred W. Wright, the latter's paper being read by Mary R. Livezey. The meeting decided to send one dollar, as asked for to the Friends' School for Religious and Social Service to be held at George School, during the first two weeks of Ninth month. Also five dollars was contributed toward the fund to send students to Woodbrooke. After a short silence the meeting adjourned to meet in the Ninth month; the time and place of holding the social meeting to be announced later.

BERTHA SLINGLUFF HARRY, *Secy.*

COLDSTREAM, ONT.—The Young Friends' Association held a public meeting on Seventh-day evening before Yearly Meeting. The president opened the meeting with a short period of silence broken by the Scripture lesson read by Lottie Marsh,. As the hour was late the regular business was dispensed with. Most members responded to roll call with sentiments. The subject for the evening was "What our meetings most need." Ella Zavitz presented a paper, dealing with our meetings for worship and discipline. Edgar M. Zavitz gave a short talk on the association meetings, which opened up a lively discussion. The association needs a purpose, wants to know what the purpose is, and carry it out properly. We were much favored in having Isaac Wilson and wife of Bloomfield, Mary Travilla of West Chester, R. Barclay Spicer of *Friends' Intelligencer*, and others with us; whose words of counsel and encouragement were much appreciated by us. Mary Muma recited a beautiful poem entitled "Be Patient." Clara Zavitz gave a reading, followed by one

given by Rena Marsh from *Friends' Intelligencer* entitled "What We Need." Some discussion followed and with a short but impressive silence we adjourned.

C. J. Z., *Cor. Secy.*

LONDON GROVE, PA.—The last meeting for the summer of the London Grove Friends' Association was held at the home of Thomas and Emma Passmore, Sixth month 23d, 1907, with a very large attendance. After the usual silence, the president, Arthur P. Yeatman, opened the meeting by reading the 11th chapter of Ecclesiastics.

The executive committee reported the following names to serve as officers for the ensuing year: President, Arthur P. Yeatman; vice president, Thomas L. Passmore; secretary, Hannah H. Pusey; treasurer, Jesse Cloud; executive committee, Frank M. Bartram and Mary S. Passmore.

A letter from the committee on Woodbrooke Scholarships was read, in regard to raising money toward the expenses of a member at the school and Ellen Pyle and Mary S. Passmore were appointed to receive all contributions for the same.

A communication from George Walton was read, asking financial aid from our association to assist in procuring the best of teachers for the Friends' Summer School at George School.

The executive committee was instructed to have the programs printed and distributed before the meeting next fall.

Edward A. Pennock gave a number of interesting current events, and mentioned attending the Bryn Mawr school, where the feeling of fellowship was very real and strong, all being made welcome without inquiring to which branch they belonged.

"Music," the topic for the day, was then taken up, the first paper was by Anna C. Walton, on "The Value of Music." "In estimating the value of music, we desire to interest those who have some music in their souls, who are moved by the eternal harmonies, and whose ears are so nicely attuned to every gradation of sound that whether melodious and sweet, or harsh and discordant, pain or pleasure is felt in proportion as the auditory sense is strong or weak, cultivated or neglected. When God made man, he bestowed upon him gifts innumerable: a brain of unlimited capacity, a heart teeming with every emotion and a soul (*His* breath), which soars and sings, aims and strives for that which is beyond mere material existence; and of the many gifts that are satisfying to the soul, music holds first place, because it appeals more strongly to the imagination and arouses every emotion. Let us acknowledge we owe to ourselves as well as society the best equipment for life's endeavor. With this in view, upon a musical basis we have before us talent and genius. "To do with ease what others find difficult is a mark of talent. To do what the talented find impossible is a mark of genius." The practical issues of both are recreative, educational and uplifting. Parents should give their children a chance to express themselves musically every day; it should be as natural and spontaneous as to laugh and shout. If there is ability, talent, genius, your child will want more, and more, and still more; and in that case it is a gift from God; hearken to it.

Ellen Pyle then read some extracts from "Little Journeys to the Homes of Great Musicians." "Felix Mendelssohn-Bartholdy, was born at Hamburg in 1809, and died at Leipsic in 1847. His career was a triumphal march; from the first he went straight to the front. All agree that he was the most precious musical genius that ever lived excepting Mozart. In his music we get no sense of Titanic power such as we feel when "Wagner" is played, but in it all you feel the deep measured pulse of a religious conviction that never fails. In life Mendelssohn received every token of approbation that men can pay to other men, for him wealth waited and kings uncovered. In his "Songs without Words," the spirit of the Master is best shown, and if at twilight you should hear his "On the Wings of Song" played by one who understands, perhaps you will feel his spirit near, and divine the purity, kindliness and excellence of Felix Mendelssohn-Bartholdy.

Instrumental selections were given by Mary Clark and Frances Pennock, which were well rendered and much enjoyed by all.

After an impressive silence the meeting adjourned to meet in the fall at the home of Mary S. Bartram.

ARTHUR P. YEATMAN, *Pres.*
ANNA T. CHAMBERS, *Secy. pro. tem.*

CALENDAR OF MEETINGS, ETC.

[In sending in notices for the Calendar they should be put in the usual form, so that they need not be rewritten. They must be in not later than Third-day morning.]

Friends' Meeting at 35th St. and Lancaster Ave., and that at 17th St. and Girard Ave., Phila., will be held at 10.30 a.m. during 6th, 7th, 8th and 9th months.

A meeting for worship will be held at Old Radnor Meeting-house on First-days during the summer at 10.30 a.m. There has been no regular meeting here for a long time and it is earnestly hoped that all who can attend the meeting will do so. Trains leave Broad Street Station at 9.15 and 9.45 a.m. The meeting-house is 1¼ miles from Radnor Station on the left going out. The road going under the railroad at the station and bearing to the right is direct. Trolleys on the Philadelphia & Western R. R. to Radnor Station are about half a mile from the meeting-house; straight road to the left hand side as one comes from the city. Friends who drive should turn to the left from the Lancaster Pike at road leading to Radnor Station and about three fourths of a mile will bring them to the meeting-house.

7th mo. 7th (1st-day.)—Schuylkill Meeting, near Phoenixville, Chester County, Pa., attended by Mary Emily Walker, Charles S. French, Ellis W. Bacon, Helen C. Bacon, Rachel Chandler, Sidney S. Yarnall, of Phila. Quarterly Meeting's Visiting Committee, at 10.30 a.m. From Phila. take train for Phoenixville, at 9 a.m. at Reading Terminal, at 9.08 at Columbia Ave.

7th mo. 7th (1st-day.)—At Malvern, Chester Co., Pa., in Entriken's Hall, near the depot, a Circular Meeting, at 3 p.m. appointed by a committee of Concord Quarterly Meeting. Trains for Malvern, from Broad St., Phila., 1.45 p.m. From West Chester, 12.57

Continued on Page iii.

JOSEPH L. THOMAS,
ATTORNEY-AT-LAW,
106 Market Street, Camden, N. J.

G. HERBERT JENKINS,
ATTORNEY AND COUNSELLOR-AT-LAW,
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PHILADELPHIA

JOHN FABER MILLER,
ATTORNEY-AT-LAW,
325 Swede St., Norristown, Penna.

p.m. Trains are convenient for returning.

7th mo. 7th (1st-day.)—Meeting for Worship at Friends' Home for Children, 4011 Aspen St., West Phila., at 3 p.m.

7th mo. 7th (1st-day.)—Middletown, N. J., Friends' Association.

7th mo. 13th (7th-day.)—New York Monthly Meeting, in New York, at 15th Street and Rutherfurd Place, at 2.30 p.m.

7th mo. 13th (7th-day.)—In Friends' Meeting-house, Christiana, Pa., Mary Travilla, of West Chester, will deliver an address at 7.30 p.m.

7th mo. 14th (1st-day.)—Meeting at Reading, Pa., attended by Anna K. Way and Samuel Jones, of Philadelphia Quarterly Meeting's Visiting Committee.

7th mo. 14th (1st-day.)—Mary Travilla will attend Sadsbury Meeting, Christiana, Pa., at 10 a.m.

7th mo. 14th (1st-day.)—Meeting of Friends, at White Plains, N. Y., at the home of Elizabeth B. and Grace A. Capron, at 11 a.m.

8th mo. 31st (7th-day.)—Central Committee Meeting and Conferences, at Fishertown, Pa., continuing through Seventh, First and Second-day.

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A Religious and Family J...

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PHILADELPHIA, FIFTEENTH AND CHERRY STREETS, SEVENTH MONTH 13, 1907.

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How to spend the "4th of July" in a rational way has been the effort of the management at Buck Hill since its foundation. Fire works are not permitted in the settlement. The day passed with a picnic for the younger children, bowling and tennis for the young people, athletic contests in the afternoon, a parade with Japanese lanterns in the early evening and speaking, recitations, singing afterwards. A large number of guests expressed themselves as having had "the nicest 4th of July in their lives." The absence of noise was greatly appreciated by everybody.

The hack service has started and is already proving a satisfaction to guests who are not able to walk fast or far.

Susan Holton, a young woman who has made a great success entertaining children with stories, has been at Buck Hill for the past two weeks.

Charles Palmer, from Westtown, an enthusiastic student of nature, has charge of the nature work this season. He takes a tramp each day with those interested in the insect, bird and flower life, and is arranging a series of talks on these and kindred subjects.

Jennie Cornell, of Bound Brook, N. J., is in charge of the children's play ground, which has had some extra care bestowed on it this year. She is also arranging to gather the children together each evening for a "Twilight Story."

The two young women from Washington, Louise Dennington and Maud May, arrived with 11 horses and have begun the outdoor riding lessons.

The tennis courts and bowling alleys are always well patronized and when the base ball field and golf links and the bathing houses at the Lake are completed, there should be no dearth of healthful and harmless occupation and amusement for young and old.

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We Advertised

in this paper, on Sixth month 8th, a number of Friends' and other books. We have sold many, but have a number still on hand.

Refer to that issue for names and prices. John Russell Hayes' books are among them—dainty volumes at small cost.

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***TELEPHONE, SPRUCE 33-55.

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Those having charge of Friends' Schools, wishing assistance in school matters, are invited to communicate with him. All Friends who are teaching, or qualified to teach are requested to register. Office hours, Seventh-days, 9 a. m. to 12, Room 11, Young Friends' Building, 140 North Fifteenth Street, Philadelphia.

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Ferris & Leach, Printers

School and Hotel Booklets

Now is a very good time to prepare the copy and arrange the changes in next year's booklets. It seems early, but we know of many disappointments that could be avoided by beginning early. We have some handsome samples of both kinds of work.

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FRIENDS' INTELLIGENCER

Established 1844. The Journal 1873. Young Friends' Review 1886.

PHILADELPHIA, SEVENTH MONTH 13, 1907.

Volume LXIV. Number 28.

GOOD WORDS.—XXIV.

To be efficient is more difficult than to be good.

WILLIAM H. ALLEN.

In "Efficient Democracy."

"GRAVE THESE LESSONS."

There are three lessons I would write—
Three words, as with a burning pen,
In tracings of eternal light,
Upon the hearts of men.

Have Hope! Though clouds environ round,
And gladness hides her face in scorn,
Put thou the shadow from thy brow—
No night but hath its morn.

Have Faith! Where'er thy barque is driven—
The calm's disport, the tempest's mirth—
Know this: God rules the hosts of heaven,
The inhabitants of earth.

Have Love! Not love alone for one;
But man, as man, thy brothers call;
And scatter like the circling sun,
Thy charities on all.

Thus grave these lessons on thy soul—
Hope, Faith and Love—and thou shalt find
Strength when life's surges rudest roll,
Light when thou else wert blind.

—*Schiller.*

THE CENTRAL COMMITTEE AT ASBURY PARK.

The Central Committee, which is the executive body of Friends' General Conference, is made up of one hundred members. Of these thirty-seven are appointed by committees of Philadelphia Yearly Meeting, fourteen by New York Yearly Meeting, fourteen by Baltimore Yearly Meeting, nine by Illinois Yearly Meeting, four by Genesee Yearly Meeting, four by Ohio Yearly Meeting, and ten by the General Conference of Friends' Associations. This committee of one hundred divides itself into three sections of equal size—one on Philanthropic Labor, one on First-day Schools, and one on Education. It also has a standing Committee for the Advancement of Friends' Principles made up in part but not exclusively from its own membership.

The Central Committee met at Asbury Park, N. J., at the Park View Hotel, on Seventh-day, the 29th, at 2 p.m. Roll-call showed forty-six members of the committee present. There were in all about one hundred and twenty-five Friends in attendance, and all were invited to take a part in the proceedings. Dr. O. Edward Janney, Chairman of the Committee and President of the General Conference was present and presided. The secretary was unable to be present and Mary Whitson was appointed to act for the time. The report of the treasurer was received. The balance in the treasury Eighth month 28th, 1906, had been $948.73; the quotas had been all paid in by the yearly meetings and amounted to $2,500; the amount realized on excursions, etc. at the time of the conference at Mountain Lake Park had been $898.16; interest on deposits had amounted to $7.96 and there had been a donation of $2.00; making in all $4,457.44. The disbursements, which included $629.52 for the publication of the proceedings, $985.34 for the publication of the First-day school lesson leaves, and $362.46 for the use of the Philanthropic section, amounted to $2,593.34. Thus there remained in the treasury a balance of $1,864.10.

The committee appointed at Mountain Lake to receive invitations and investigate places for holding the General Conference of 1908, also to select a place for holding the meeting of the Central Committee, and to consider and report on the proposition to hold the General Conference in Sixth month reported: that they did not consider it advisable to hold the Conference in Sixth month because of the inconvenience it would be to Friends engaged in farming; as to the meeting of the Central Committee, invitations had been received from Illinois Yearly Meeting and from Friends of Fishertown, Pa., and after careful consideration it had been decided to hold a preliminary business meeting at Asbury Park on Sixth month 29th and to recommend that a meeting and conference be held at Fishertown about the end of Eighth month; invitations for holding the General Conference had been received from Winona Lake, Ind., Chautauqua, N. Y., Swarthmore, Pa., Asbury Park and Atlantic City, N. J., and Mountain Lake Park, Md. This report was accepted and the place of meeting of the conference in 1908 was taken up. During the discussion two other places came into consideration; these were Detroit, Mich., and Cambridge, Mass. The remainder of the session and also the evening session were devoted to a consideration of this subject. The final decision was, as reported in the *Intelligencer* last week, in favor of Winona Lake, Ind. The names of Friends appointed to serve on the committees to arrange the program and make the necessary arrangements for the conference were also announced in last week's issue.

At the session on First-day afternoon it was reported that a telegram had been received from Winona Lake that it would be impossible for them to entertain the conference earlier in Eighth month than the 28th. It was accordingly decided that the working out of the details be left with the Transportation Committee and the Committee on Business and Finance and a report be made at the meeting of the Central Committee at Fishertown in Eighth month next.

A committee was appointed to co-operate with Friends of Fishertown in arranging a program for the conference to be held in connection with the meetings of the Central Committee there as announced in last week's *Intelligencer*.

A request from the Program Committee of the School for Religious and Social Study to be held at George School the first part of Ninth month next for a contribution of $100 towards its expenses was referred to the Business and Finance Committee with power to act. Later that Committee authorized the payment of the sum stated.

The Central Committee adjourned to meet at Fishertown, Eighth month 31st to Ninth month 2nd, inclusive.

During the interval between the sessions and during the early hours of First-day morning the sections on First-day schools, Philanthropic Labor, and Education and the Committee for the Advancement of Friends' Principles held sessions and at the afternoon sessions on First-day presented the following reports of their respective activities for the past year:

ADVANCEMENT OF FRIENDS' PRINCIPLES.

To the Central Committee:

Following the committee's appointment at Mountain Lake Park in 1906, it organized by choosing R. Barclay Spicer, chairman, Henry W. Wilbur, secretary, and Susan W. Janney, treasurer. An executive committee was appointed as follows: R. Barclay Spicer, Susan W. Janney, Jesse H. Holmes, Frank M. Bartram and Henry W. Wilbur.

Since the Mountain Lake Park Conference, the executive committee, with such members of the general committee as could attend, has held monthly meetings at which plans of work were considered, and direction given to the labors of the General Secretary.

In Tenth and Eleventh months the secretary spent several weeks in the Middle West. During this trip the two Friendly neighborhoods in Nebraska, and all of the meetings and neighborhoods in Iowa were visited. Some time was spent in Lincoln, Nebraska, in an effort for better organized and more continuous service on the part of Friends there. The meeting for worship in Lincoln had been discontinued for some time, the only Friendly gathering being the quarterly assembling of the executive meeting for the transaction of its meagre business, and the Half-Yearly Meeting which gathers in Lincoln once a year. A Friends' Association was organized, which has since held meetings monthly. While we hope the present outlook in Lincoln may improve, still the conclusion is inevitable that if the assistance attempted last fall had been given five years ago, a growing Friendly center would to-day exist in Nebraska's capital city.

During the western trip a helpful Week-End Conference was attended at Pendleton, Indiana, which was followed by good results in the local meeting. Some encouragement was also given to the establishment of a First-day school in connection with the meeting in Chicago. This school has been continued with interest since its commencement. Besides the other work on the trip, brief visits were made to isolated Friends in Nebraska and Iowa. About 3,500 miles were traveled during the trip.

Since the General Conference last year Week-End Conferences have been held at Christiana and York, Penna.; Trenton, Moorestown and Woodstown, New Jersey, and Sandy Spring, Md. The committee has given more or less assistance, either direct or indirect, to all of these gatherings. We believe that it is the united opinion that all of the conferences helped advance Friends' principles, and increased interest and willingness to serve in the local meetings where they were held.

The work of the Whittier Reading Circles has gone modestly forward. New circles have been formed at Christiana and Chester, Pa., Washington, D. C., Waynesville, Ohio, and Pendleton, Ind. Some of the old circles are taking the second year's course. In every case where the course has been faithfully followed, a lively and lasting interest has been developed in our Friendly history, principles and literature. It is probable, however, that the indirect results of the movement have been more marked than the direct. These results have appeared in independent and individual reading of Friendly history and literature, inspired by the Reading Circle education, and reported from different parts of the country. Interest in the Reading Circle movement and inquiries about it, seem to be continuous.

On the 9th of Twelfth month a meeting was held in Coatesville, Pa., under the care of this committee, and visited by four of its members. It should be said that Coatesville has never had a Friends' meeting in its midst, of a regular kind. The attendance was encouraging, and the interest marked. On the 13th of the same month the General Secretary organized a Friends' Association in

Coatesville. Since that time a meeting has been held every First-day. Visitors have been in attendance on certain occasions, but the meeting has often been held by the Friends of Coatesville, no outsiders being present. A meeting for worship gathers at eleven o'clock, and when no visitors are present, is followed by a meeting of the association. The interest is well sustained, and the prospect for a continuous Friends' meeting in that little manufacturing city seems good.

Friends at London Grove, in co-operation with members of this committee, have revived the meeting for worship at Unionville, about four miles from Kennett Square, Pa. This meeting had been discontinued for some time.

The committee has continued its care over the meeting at York, Pa., the Baltimore Yearly Meeting's Visiting Committee assisting in valuable ways. A visitor attends York meeting once each month. The interest there seems to be growing, and the attendance of the meetings held on First-day has been increasing.

During the winter a manifest call for the establishment of a regular meeting for worship and discipline at Pasadena, California, came to this committee. The Friends living in that vicinity on the Pacific coast, are now members of various meetings located in different parts of the country, principally in the East. They have been organized as a Friends' Association for about three years. This committee gave all possible attention to the Pasadena situation, and much correspondence developed. The Friends there were united in the desire to become a constituent part of Philadelphia Yearly Meeting, and this committee gave needful assistance to this concern, in ways to make it practical and effective. It seemed best to organize the Pasadena meeting under the care of Swarthmore Monthly Meeting, and a committee of that meeting now has the matter in hand. Your committee has also co-operated with Friends in Pasadena in arranging for a Week-End Conference there the 6th and 7th of Seventh month.

In the study of the Friendly field which this committee has been able to make during the past two years, in which time nearly 85 per cent. of all the Friendly neighborhoods of the seven Yearly Meetings have been visited by representatives of the committee, certain needs seem not only important but imperative. One of them is a better equipment for service on the part of our members upon whom rests the labor of maintaining our First-day schools, Friends' Associations, and the work of our philanthropic committees. Laborers for our whitened fields are not lacking, but equipment for effectiveness is now desired and demanded. This committee has deveolped a concern to meet this need. Forceful Friends, not members of this committee, have gladly co-operated, and after much consideration of the subject, the plans have been perfected for holding a Friends' School for Religious and Social Study. The school will be in session two weeks, and through the kindness and generosity of the George School Managers, will meet at that institution Eighth month 31st. The intention is to make the school a permanency, and not a mere experiment, so that we may have a constant and continuous supply of the demand for equipment.

A number of our most devoted young people have for some time had a concern to make a religious pilgrimage to certain of our Friendly neighborhoods, in the hope of doing good along many lines. Such sympathy and co-operation as seemed possible has been given by the committee, through the General Secretary, to this concern. The pilgrimage will be inaugurated early in Eighth month, and will include some of the meetings in Maryland, and all of those in Virginia.

In Second month the General Secretary was appointed by the United States Census Bureau to collect the religious statistics of our Society, and he has given some time and much over-time, to that task. While the labor has far exceeded his expectations, the appointment has enabled him to collect much valuable information, and to get in touch with Friendly interests, which must be of great value to the future work of the committee.

The General Conference, through the Central Committee, conferred upon this committee the task of selecting delegates to the International Congress of Religious Liberals to meet in Boston in Ninth month, and to perfect such other arrangements as may be necessary to co-operate in that gathering. The committee is giving continuous attention to the duties of this charge, and reports progress in the same.

The headquarters of the committee at 140 North 15th Street, Philadelphia, is being more and more known as a place where all sorts of assistance may be sought, and in so far as our limited means and ability go, supplied. A large part of the work at headquarters is of such a semi-personal nature that it cannot be wisely or rightly incorporated in a general report. Philanthropic committees and associations desiring help in the way of assistance at public meetings, or information touching any of our activities or concerns, will always receive every possible help and encouragement from the committee.

The financial support of the committee has been entirely secured from voluntary contributions. To facilitate this plan, and as widely as possible distribute the financial support of the committee's work, a collection book has been placed in the hands of some Friend in each of our monthly

meetings. Some of these collectors have been energetic, and by their labors have made it possible for the committee to carry on its work. A considerable number of Monthly Meetings, however, have made no contribution. It seems to your committee, that in a modest way the value of the work has been now demonstrated. New opportunities for effort and demands for assistance are constantly arising, and many opportunities cannot be met because of the lack of the necessary funds. The committee contracts no debts, and feeling that the work is really the work of the whole Society, it hopes for increased support to meet the increased demands.

For the past five months our concerned and efficient treasurer has been on the Pacific coast, and we have been deprived of her well-directed efforts and helpful co-operation, although her sympathy and assistance have come to us across the continent. We hope for her return early in the fall.

During the more than two years in which this committee has been working under the present arrangement, there has been no time when we more fully recognized the value of the task in hand, or have felt more certain of the spiritual moving and meaning which characterized its inception, than we do to-day. Influenced by that feeling, we make this partial report of our labors in the recent past, and with reverence, thankfulness and hope enter upon our future way.

On behalf of the committee,

R. Barclay Spicer.
Henry W. Wilbur.

Asbury Park, New Jersey,
Sixth Mo. 29th, 1907.

(Reports of the Sections on Philanthropic Labor, Education, and First-day Schools will be given next week.)

SLAVES OF THE NEEDLE.

In the busy season of millinery and dressmaking nobody knows how many girls are obliged to toil until midnight and after, often until two o'clock in the morning, that fashionable women may have their finery on the moment. Talk about sweatshops! Some of the dressmaking establishments in the Fifth Avenue district are so much worse than the average sweatshop, in their heartless and cynical attitude towards their slaves of the needle, that comparisons are unfair. It is a common thing for girls to be kept at work for eighteen hours, with three-quarters of an hour off for the noon meal and a cup of tea and bread and butter handed around for supper. Few, if any, dressmakers pay their girls for overtime. The girls work far into the night to finish rush orders, and are laid off for a day or two to recover. They are not paid anything for the days when they do not work, of course. How could they expect it?

—*Rhetta Childe Dorr, in Harper's Weekly.*

THE SECOND HAGUE CONFERENCE. I.

The following is the first of a series of articles on the peace conference now in session at The Hague. The writer is our friend, Dr. William I. Hull, Professor of History in Swarthmore College, who with his family is at The Hague and will remain there throughout the time the conference is in session.

ORIGIN OF THE CONFERENCE.

In September, 1904, while the Russo-Japanese War was running its course, the Interparliamentary Union was holding its sessions in St. Louis. This union is composed of members of the various national congresses of America and of all the parliaments of Europe,—with two exceptions. At its St. Louis meeting, Richard Bartholdt, M. C. from Missouri, proposed a resolution, which was adopted unanimously, requesting all the governments in the world to send representatives to a second international conference, for the purpose: 1st, of deliberating upon those questions for which the conference at The Hague deemed another conference desirable; 2nd, deciding upon arbitration treaties between nations; 3rd, considering the desirability of an international congress, assembling at fixed periods for the discussion of international questions. The Union then decided to send a delegation of 200 of its members to Washington to request President Roosevelt to invoke the proposed conference. The President received the delegation most cordially, and promised to comply with their request.

After one year's diplomatic correspondence, and after the Russo-Japanese War had come to an end, the Russian ambassador in Washington expressed to President Roosevelt the Czar's desire to convoke a second conference at The Hague, and the President declared himself delighted to coincide with the Czar's desire. Accordingly, in April, 1906, the Russian government issued its invitation to the nations and its proposed program of discussions. All the governments soon accepted the invitation, but the meeting of the conference was postponed until 1907, so that it should not interfere with the Pan-American Conference to be held at Rio de Janeiro. In May of this year it was finally decided that the conference should begin on the 15th of June. By reason of the way in which this Second Conference was originated, and of its meeting-place being the capital of the Netherlands, the Czar of Russia, the President of the United States, and the young Queen of the Netherlands, are called here "The Patrons of the Conference," and their portraits have appeared together as such in the newspapers.

ITS MEMBERSHIP.

In the first conference, in 1899, twenty-six nations were represented; but it was decided to extend the invitation this time to the nineteen re-

publics of Mexico, Central and South America. Thus, the membership of the second conference comprises representatives from all the sovereign and independent governments of the world, excepting Abyssinia, Morocco, and Liberia. Especial interest attaches here to the delegates of Central and South America, coming, as they do, for the first time to "the international capital of the world." Canning's famous boast is recalled: "I have summoned a new world into existence," he said, when England recognized the independence of the South American republics,—"in order to preserve the balance of power in the old!" And, although it is not believed that the Latin republics of the new world can or should fulfil such a high task, it is recognized that their delegates bring to the conference the desires, the aspirations, and the ideals of a great continent which has never before of its own accord participated in the deliberations of international conferences.

Of the forty-five nations represented, only nine are regarded as "great powers;" but since representation is based on sovereignty and independence alone, the delegates of all the powers, great and small, are on a footing of equality, both in the joint meetings of the conference and in its committees. This fact is hailed as a triumph of international democracy, and as a good omen for the furtherance of international arbitration and disarmament, in both of which the small powers are supremely interested.

The number of delegates is about 225, one-half of these having plenary power, the other half being military, naval, and "scientific" or "technical" advisors, and secretaries. Among such a distinguished body of men from all nations there are, naturally, some very interesting personages; and I shall be glad later, to write some particulars concerning them for the *Intelligencer* readers.

ITS FIRST MEETING.

The delegates have been arriving in The Hague for the past two weeks, and have taxed the city's best accommodations to the utmost. The first conference met in the far-famed House in the Woods, a royal villa standing in the midst of The Hague's superb remnant of the forest primeval. This second conference has too many members to be accommodated in this building, and it has been installed in the heart of the city, in the Hall of the Knights, a historic old castle, already hoary with two and a half centuries of age when America was discovered. The Palace of Peace, presented by Andrew Carnegie to "the federation of the world," has not yet been commenced; and even a site for it is still under discussion. The 14th day of this month was devoted to the registration of the delegates, and on the afternoon of the 15th, the first meeting was held. The gathering in the Hall was marked by the simplicity befitting truly great assemblies. The neighboring squares, called the Binnenhof and the Buitenhof, were thronged by curious crowds; but a few mounted patrols and policemen on foot sufficed to preserve order. Europeans, accustomed as they are to the trumpet-blasts and fanfares, the gorgeous uniforms of horse, foot, and dragoons, which accompany most national and international occasions, commented upon the absence of all these things, and there are many who lament that Peace, habited in black, knows not the art of making herself popular, as does gaily-clad and vociferous War. But to the Quaker mind at least, it seems entirely fitting that Peace should be accompanied by Simplicity and sweet Silence.

The small gallery of the Hall was filled with about 200 spectators, including chiefly Netherland's officials and the wives of the delegates; and at the 239 desks on the floor sat the delegates themselves, arranged in three rows down the center of the Hall, and in three rows on each side. The Dutch Minister of Foreign Affairs called the assembly to order, made a short speech of welcome, proposed that a telegraphic greeting be sent to the Czar, and nominated the Czar's chief representative at the conference, M. de Nelidow, as the permanent president. Both of these propositions were agreed to, *viva voce*, President Nelidow delivered his opening address, appointed the secretaries of the conference, and then declared the meeting adjourned until the 19th instant. Both the addresses were in French, the universal language of diplomacy, the first slowly, the second very fast, and the entire session lasted only from 3.10 to 3.35 o'clock.

The Dutch Minister of Foreign Affairs, in opening the meeting, referred to the initiative of the Czar and the hospitality of the Queen, and then said: "I think that I should not omit at this time to offer the tribute of our gratitude to the eminent statesman who presides over the destinies of the United States of America. President Roosevelt has contributed greatly to the growth of the seed sown by the august initiator of the solemn international assemblies convoked for the discussion and more precise definition of the rules of international law." In referring to the Hall in which the conference met, the Minister said: "It will acquire a new title to historic celebrity which will pass beyond the bounds of national history, now that within its walls shall deliberate the assembly, the most completely representative of the states of the world which has ever been convoked."

M. de Nelidow, in commencing his presidential address, proposed that the Dutch Minister of Foreign Affairs and the first Dutch delegate to the conference, Messrs. de Tets and de Beaufort, be

elected Honorary President and Vice President, respectively. This proposition was accepted, and a telegram of thanks to the Queen of the Netherlands, proposed by the President, was also voted. M. Nelidow then referred to the "part played in the convocation of the conference by the eminent head of the great North American Confederation, whose generous impulses are always inspired by the noblest sentiments of justice and humanity." In speaking of the first Peace Conference and its results—the 33 treaties of arbitration concluded between the nations and the four disputes settled by The Hague Tribunal since 1899,—M. de Nelidow said: "All the friends of civilization follow with a sympathetic interest the progress of international institutions consequent upon the First Peace Conference, and a generous citizen of the United States has given a fortune for the erection here of a sumptuous palace where they may have their permanent seats. It is for us to make them worthy of this munificent act and make them a means of manifesting to Mr. Carnegie our appreciation."

In concluding his address, M. Nelidow gave eloquent expression to the two views in regard to the conference's work which have been dominant in the unofficial discussions regarding it. These two views may be summed up, respectively, in the words Conservatism and Progress, Practical Statesmanship and the Realization of Ideals. Thus, in conversations I have had with delegates from Holland, Greece, and China,—the last an American citizen,—the desire has been expressed emphatically by each of the three that the conference should not attempt the impossible. And, on the other hand, in conversation with a delegate from America, he said to me: "Your old professor at Johns Hopkins was right in his adage that 'one should not get *too* far ahead of the procession, lest he get shot;' but one should at least be a little in advance of the firing line." M. de Nelidow, in striking these two key-notes said: "Nevertheless, let us not be too ambitious. Let us not forget that our means of action are limited, that nations are living beings just like the individuals who compose them; that they have the same passions, the same aspirations, the same defects, the same illusions. But let not that discourage us from picturing the ideal of a universal peace and of a fraternity of the nations, which are after all only the natural and higher aspirations of the human soul. Is not the essential condition of all progress the pursuit of an ideal towards which one always strives, without being able ever to reach it? *Excelsior* is the motto of progress. Let us then bravely take up the work before us, having as the light of our path the luminous star of peace and justice, to which we shall never attain, but which will guide us always for the welfare of humanity." To an American these words vividly recall the noble exhortation attributed by Gouverneur Morris to Washington on the eve of the meeting of our Constitutional Convention of 1787. May they have an equally beneficent response!

SOME NOTES AND INCIDENTS.

It is reported that a delegation of leading clergymen, comprising the Archbishop of Canterbury and a number of English and American bishops and other ministers, will soon arrive at The Hague to lend to the conference the moral support which they represent.

On the 14th instant, an internatioanl delegation of women, representing the Women's International Council, arrived at The Hague and requested, through the General Secretary of the conference, the favor of an audience. The leader of the delegation is Mrs. Ogilvie Gordon, the Council's president, Lady Aberdeen, being prevented by illness from attendance; and its members include well known women from the United States, Canada, England, and nine European countries.

On the day of the inauguration of the First Conference, a Te Deum mass was celebrated in the Russian church at The Hague. This gave rise to considerable criticism, and the present conference was opened without any formal religious inauguration. As one of its leaders remarked: "From the religious point of view, the conference has chosen for its motto: *Laborare est orare.*"

WM. I. HULL.

The Hague, Sixth Month 18th.

CHILDREN IN THE SOUTHERN MILLS.

I tarry longest in the large spinning-rooms. In the long narrow alleys, lined high with whirling spindles, are childish figures moving slowly up and down, stopping every moment or two to tie a broken thread. Little boys doff the wooden spindles with a celerity that is itself machine-like and bring others in small wooden carts. A few of the children are rosy and healthy looking; most are pale and dull eyed. Their unkempt hair and little cheap calico gowns are covered with lint. The lips of some are almost bloodless, and there is a brown line along them which tells its own story. "Why do you use snuff? It is very bad for you," I say to a girl of twelve whose face is colorless except for the blue circles under her eyes and the dark stains on her white lips. She looks more fit for a hospital than for a spinning-room. "I reckon hit's good for me," she replies; "it sorter

seems to keep this lint fum gittin' in my throat, an' I've got a bad cough."

I ask the same question of another child, a tough, wiry-looking little creature with alert movements and an indomitable spirit of fun in her black eyes. "I know I oughtn't to dip," she says, her eyes twinkling; "but I jes' caint he'p it. Hit keeps me fum bein' so lonesome." "How long have you been at this lonesome work?" "Fo' year." (She is not yet fourteen). "Can you read and write?" "No'm, I caint." Look and voice deprecate the fact, but turn it bravely into a joke. "There's a real good school here; free, too," she adds for the honor of her employers; "but I'm jes' one o' them that don't never git to go to it."

—*Mary A. Bacon, in the Atlantic.*

"INTERNATIONAL" TEXT STUDY.

1907. Lesson No. 29. Seventh month 28th.

THE GOLDEN CALF.

GOLDEN TEXT.—Little children, keep yourselves from idols.—1 John 5:21.

THE SCRIPTURE of the Lesson is Exodus 32: 1-8, 30-35.

The Ten Commandments are the expression of general principles on which particular laws are based. The chapters following our last lesson contain many particular laws that were in force among the Israelites. If we read them thoughtfully we shall find that as a whole they show quite a high conception of right and justice. Indeed, much of our common law at the present time does not differ materially from the common law that was accepted by the children of Israel.

We find that the Jewish law recognized slavery and that an offense committed against a slave was less serious than the same offense committed against a freeman. If a slave received bodily injury, the one who inflicted the injury paid damages to the master. The owner was to a certain extent responsible for injury done by his animals. If an ox that was in the habit of goring people was allowed to run at large, it was decreed that the owner should be put to death if it killed any one. We have outgrown the Jewish law of "eye for eye, tooth for tooth," but in nearly all Christian countries the law still exacts "life for life."

Moses was bidden to go again into the presence of Jehovah, taking with him Aaron, Nadab and Abihu, and seventy of the elders of Israel, but only Moses was to come near Jehovah, the others were to worship him afar off. "Jehovah said unto Moses that he would give him tables of stone for the commandments. The glory of Jehovah abode upon Mount Sinai, and the cloud covered it six days: and the seventh day he called unto Moses out of the midst of the cloud."

The narrative tells us that Moses was in the mount forty days and that during this time he received directions concerning the making of the ark and the building of the tabernacle, the altar of burnt offering, the ephod and the breastplate, the priests' garments, sacrifices, incense and many other matters pertaining to the forms of worship among the Jews.

And then Jehovah gave to Moses the tables of stone containing the commandments, as we learned in our last lesson.

During the forty days that Moses was away from them the people became discontented. Aaron had much less influence over them than his brother, and when they demanded a visible god he made for them a golden calf, as our lesson tells us. It is not strange that Moses was indignant when he found what the people had done in his absence, and we can easily forgive him for breaking the tables of stone in his anger. Afterward the innate nobility of the great leader asserted itself, and we find him willing to suffer for the sins of his people, asking that his name might be blotted out of Jehovah's book, if they could be forgiven on no other condition.

History is full of illustrations of the power of a great leader over the masses. Just as soon as Moses reappeared and spoke to the people himself, telling them how they had sinned, the multitude were not only ready to follow him, but were even eager to put to death the ones who had clamored most loudly for idols. It is probable that the 3,000 who were killed (Ex. 32:28) belonged to this class.

Whenever this lesson is presented the teacher is moved to compare the money worship of to-day with the incense offered to the golden calf by the Israelites. In some respects our modern idolatry is far worse. When the people of old bowed down to idols, they did not receive the blessing that the true God alone can give, but others did not suffer greatly because of their form of worship. But too often the money worshiper of to-day obtains his money through the toil and suffering of others. The men and women in our sweat shops, the little children toiling in our mills, the hundreds in our great cities living in filthy tenements, are some of the sacrifices that are laid before the altar of the golden calf of the twentieth century. What Jehovah said unto Moses will apply to idol worshipers of every country and of every age: "Whosoever hath sinned against me, him will I blot out of my book."

TOPICS FOR ADULT CLASSES.—The Jewish Law. Money Worship.

QUESTIONS FOR INTERMEDIATE CLASSES.—Let each pupil quote a passage of the Jewish law from Exodus 21:26-22:15, and tell what he thinks it means. Describe the ark here spoken of. What was the tabernacle? What was an ephod?

FRIENDS' INTELLIGENCER.

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News items for insertion the same week, must reach us not later than Third-day morning; longer articles as much earlier than that as possible.

Address all correspondence to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

PHILADELPHIA, SEVENTH MONTH 13, 1907.

RELIGIOUS EDUCATION.

We are moving toward the conception of education as a complete development of the powers of man which cannot properly be described by any limiting adjective, but we have not yet fully assimilated the idea. Certain nations in the past have placed the stress in education upon the physical side in order to make strong men able to fight their enemies. Others have developed the intellectual side of education by acquiring the intricacies of Greek and Latin verse and mastering the subtleties of logic. Religious education has, until very recent time, been esteemed to be a thing entirely separate from and independent of other forms of development, and has been considered to consist of an intimate knowledge of creeds, catechisms, and Hebrew history. To such an extreme have we carried this differentiation, that many boards of education have legislated against religious instruction in schools.

Considering how crude the popular conception of religious education has been, perhaps the rules against it are not so bad as they seem. And they have produced one important result, viz.: that the thought of earnest Christian people has been roused by the idea of excluding religious teaching from the atmosphere in which their children spend most of the formative years. As a result of this awakening the Religious Education Association has been formed, which is not only combating the exclusion of religious teaching, but is helping to substitute for the old and narrow conception of what this is, broader and more inclusive ideals. We cannot escape all at once from the thraldom of our traditions, but we are recognizing with increasing clearness that religious teaching is not a thing apart from life, but the essential thing in it. Perfect physical development is admirable, but partial. Large intellectual attainment is desirable, but incomplete. A knowledge of creeds and ancient history and the theologic views of schoolmen, being only a form of intellectual attainment, does not supply the missing element of completeness in life. The thing that makes physical perfection worth striving after is, that we are the temple of God and can serve our purpose most satisfactorily by being strong of muscle and trained in bodily control. The only reason why intellectual attainments are worth striving for, is because we feel that we are not worms of the dust, but creatures full of Divine possibilities, which it is our business to develop. Of course most people who train in gymnasiums and on the athletic field, as well as those who seek diplomas and honors at schools and colleges, do so without a primary thought of *why* it is worth while. It is what others do, and pleasure and satisfaction are to be found in the doing. But fundamentally, it is the aspiration in man toward higher things, the spirit that God has implanted in us to draw us toward him and his kingdom, that makes us want to improve and develop our powers. The special mission of religious education is to make us conscious of this inborn spirit, and desirous to be led by it in the everyday things of life. We find help in accomplishing this purpose by familiarity with the lives of people whose acts were controlled by a sense of Divine presence and protection. The study of the history of the Jews becomes religious only when we see in the unfolding pages of the nation's life, a growing appreciation of God's relation to their own lives. The confessions of Augustine and the letters of Luther convey more religious instruction than the metaphysical creed of Athanasius, because they speak from the inmost experience of human life and find response in other hearts with kindred needs.

Secular and First-day school teachers need to bear in mind that religious instruction is not bounded by formulas and possible only at set times and with special material, but that it is in fact the fundamental principle which makes any instruction valuable. It cannot be legislated out of schools, nor into them. It is in every school where the highest good of the pupils is the first concern of the teachers, since our ideal of greatest individual helpfulness is always religious whether we so recognize it or not. We turn always back to the Great Teacher for methods of religious instruction, since the things which he taught men have abided with us through the centuries. He did not gather classes and teach them, nor write down his instruction, nor hold regular services and preach sermons. He went about among men helping them physically if they were sick, sharing their joys and sorrows, engaging in conversation with men and women accidentally met with, talking to the multitude as they gathered about him, using the most common illustrations and telling

them stories to impress a lesson. The entire life of Jesus shows few conscious efforts to formally instruct anybody. He did so because the truths with which he impressed men were a part of himself. When he met the woman of Samaria at the well and spoke those words which have been accepted and treasured by us as essential truth, he only chanced to be passing that way and spoke to her according to her needs. By word and deed he helped to release the men of his day from the bondage to tradition to which they were heirs. He set at naught the pride of learning of the scribes and told men that the whole of a religious life was to love God completely and their brother men as themselves.

His method of religious education commends itself to us to-day. Without being professed preachers or teachers and setting aside our daily business, we may all become promoters of religious education, if we have within ourselves the animating principle which dictates such teaching. If we have not, an appointment and a lesson leaf will not make us valuable promoters of the essential foundation of all education.

SIXTY THOUSAND ARGUMENTS FOR WOMAN SUFFRAGE.

Jane Addams, at the National Woman Suffrage convention in Chicago, reviewed the objections that had been made to putting a woman suffrage clause into Chicago's new city charter. She said among other things: "We were told that in a great metropolitan city like Chicago, if the ballot were placed in the hands of women, the women of the under-world could vote. Personally, I have never been so angry as when these women have been brought into court and fined, and blackmailed by the police, and sent to prison. I think nothing would purify the police force at the point where it needs it the most so much as equal suffrage. We cannot afford to have helpless people anywhere. If women are not to be protected all along the line, like children, they should be given the right to protect themselves." At the recent suffrage hearing in Albany, much stress was laid by the anti-suffragists upon the fact that there are 60,000 fallen women in New York city, who might vote. "Sixty thousand fallen women in New York city alone!" said one old gentleman, for many years an acute observer of life. "Rightly viewed, they are 60,000 arguments for woman suffrage!"

—*The Woman's Column.*

Spiritual consciousness is not the involuntary emotion produced by music or ritual. It is the fruit of a voluntary effort of the soul, and no evasion of spiritual exercise can give us spiritual life.

—*John Wilhelm Rowntree.*

AN ASPECT OF THE TOBACCO QUESTION.

The following is the whole of the extract, part of which was quoted by Dr. O. Edward Janney at the conference on Third-day evening of Philadelphia Yearly Meeting week. It is from an article on "Certain Aspects of the Tobacco Question," by Matthew Woods, M. D., in the *Monthly Cyclopaedia of Practical Medicine* for Third Month, 1907.

There are other injuries, inflicted upon the victim of the tobacco habit, especially during adolescence, that have not been sufficiently emphasized by medical and educational writers; and yet these work greater harm to the race than those that have to do with mere physical well-being. We have reference to the debauched state of mind, alterations of standards of rectitude and chastity, the effect that the use of tobacco has upon the morals of growing boys and young men, and evidently also upon those engaged in the business as manufacturers; as is indicated by the fact that tobacco is the only traffic that almost universally uses vulgar pictures as a means of furthering the sales of its wares. The salacious and suggestive picture is a part of its stock in trade, almost everywhere and in every land.

This moral obtuseness or indifference is one of the peculiar effects that tobacco seems to have upon people and that is not sufficiently emphasized by medical books and by educators; but, indeed, some educators themselves, in these days, are so vitiated by excessive indulgence in the drug,—so continuously in a condition of tobacco narcosis,—that they have even been known to invite young men to come and put themselves under the influence of nicotine in their own malodorous rooms, and under their own professional auspices. The pity of it!

Is there a faculty presiding over continence in the untarnished brain of youth, and does this particular drug paralyze or impair it? I have been appalled by the revelations made to me in this direction.

Who does not know of some once pure-minded and carefully guarded boy, now anaemic and shattered, the willing slave of tobacco, whose first impure thought came to him in a picture contained in a package of cigarettes, and sent by these traffickers unsolicited?

Reverence, respect for authority, or social purity seem to a great extent to be banished from the minds of boys addicted to the tobacco vice, and the world is but slowly awakening to the fact that they are kindred vices, for some physiological reason inseparably united.

Recently listening to the hymn "Onward, Christain Soldiers," the writer was repelled by its belligerent tone. It is worse than any of Kipling's war hymns. —*Christian Register.*

TORONTO FRIENDS.

The regular Monthly Meeting was held at Williams' Cafe on the evening of Sixth month 10th. Supper was served at 6.30. The treasurer, F. Clement Brown, back from a three months trip in the Canadian Northwest, gave his report. Ernest Firth was welcomed as a new member and gave a very interesting account of our Adult School work; he referred very appreciatively to Friends' Association, its value to him, and the wholesome influence it was calculated to exert.

Philander Wilson reported progress made by the Peace Branch Committee in arranging for a series of public meetings under our auspices, to be addressed by representative men familiar with the various sides of Capital and Labor and Industrial Warfare. It is our aim in this to make the public better informed in respect to present conditions as a preparation to the study of a solution.

We were desirous of a greater knowledge in respect to prison methods, the treatment of criminals, what was being done for their reformation, and what further work can be done to advantage in their behalf. We invited F. Spencer, who is an agent of The Prisoner's Aid and teacher in the Central Prison, to give an address, which proved very instructive. We are of the opinion that in spite of the noble efforts made by societies and individuals to correct the lives of the unfortunates in prison, the work is handicapped by prison regulations and classification on a wrong basis, which does not sufficiently recognize the idea of reformation in the infliction of punishment. "All those in prison are not criminals, and all criminals are not in prison," is a trite remark, and not too well realized in dealing with those in prisons. The large proportion of men and boys returned to prison indicates the failure under existing conditions to reinstate men on the plane of manhood. One of the leading Methodist ministers has been recently appointed governor of the jail. The position was sought, no doubt, for the purpose of improving the general situation. Comment, however, is freely made of a pessimistic nature. Mrs. Dr. Stowe Gullen referred to punishment in some of the prisons of the United States and Canada, which she has visited, as torture and brutish. Society, which is largely responsible for criminality, owes to the criminal something which he does not get. Mr. Spencer gave very interesting and startling statistics relative to the religion, education, and intemperance of prisoners. There are forty-three helping Mr. Spencer in his Central Prison work. To a number of us, the Adult School method came to mind as a good way of more effectually reaching those in prison. In fact, we are disposed to believe an Adult School in the prison, conducted largely by the men themselves who compose it, would do more than anything else to produce thinking and expression, which would be half the battle. We would have this in affiliation with our regular Adult School; and those who come out of prison would be made at home and helped in the outside school. Phillips Thompson thought all philanthropic effort was of little account as compared with the enormity of evil; that while not inclined to discourage the noble efforts of men and women, the result would be meagre until the whole fabric of government, society and ownership, became broken down and reconstructed.

Ferdinand Wilson emphasized the power of love, and its ability to reach at some point the hardened criminal, and aptly cited some experiences as a teacher.

Among the visitors were Rev. Mr. Marshall of Berlin, Dr. Herbert Adams, Mrs. Dr. Kennedy. Reference was made to the marriage between two members of the association, the first which has occurred, Sherman Cooper and Augusta Schooley. At the meeting held First-day afternoon, W. R. Tucker gave an account of his eighteen years among refugee Indians of the Sioux branch in Southern British Columbia and Alberta. These are now the most highly developed and Christianized Indians of Western Canada. They were at one time the worst.

Strange to say, upon his coming to Toronto to educate his children, he found his way to Friends' Association, where he stated it was the first Christian fellowship he had enjoyed for eighteen years; and that it was the first white people's meeting he had ever addressed. He was born in Ontario and married a school teacher. He left a beautiful farm home to work among the Indians. Alone he has worked out many theological problems and some of his conclusions are peculiar and many of them very acceptable to the most of us. He is a sincere, honest seeker after truth, and speaking out of the depths of experience and such an experience, we are strengthened as by one of the very "Ancients."

Last First-day we were favored by a visit and some very helpful remarks from Edgar Masten, President of Friends' Association, Bloomfield. We bade good-bye to Cuthbert and Mrs. Wigham, two of our very esteemed members, who are also members of Carleton St. Friends' Church, who will spend two months in England. Stephen K. Brown, father of Wm. G. Brown, is Deputy Reeve of East Toronto and, as a member of York County Council, opposed the yearly military grant with considerable vigor and made a strong peace address. His amendment that the grant be made to the Canadian Peace and Arbitration Society, was lost: but the amount of grant was reduced and sufficient interest created that the question will grow in importance till the grant will probably cease. W.G.B.

SPRING STREET BOYS AND GIRLS AT ABINGTON.

The picnic of Spring Street Mission was taken on the 22nd to Abington Friends' Meeting-house Grounds. One hundred and twenty colored boys and girls and twelve teachers and workers made up the party. Two special trolley cars, the use of which had been donated by the Traction Company, conveyed the party from the house on Spring Street to Jenkintown in the morning and back again late in the afternoon.

The weather was clear and warm and the country beautiful after recent showers. Luncheon was served to all the pupils while seated at tables on the lawn under the green oak trees in front of the meeting-house. The teachers had a busy day and the children enjoyed the occasion. These colored boys and girls are inclined to obey more promptly and are more easily managed than the same grade of white children, among whom some of our teachers have been accustomed to work. The occasion was all that could be desired, with the exception that one of a group of older boys, who had sought the quiet under some distant shade trees by the public road, was arrested by a mounted policeman.

The party had engaged in a game of "crap" (a form of gambling) and the policeman, probably seeking a little glory for himself, marched his colored prisoner rather roughly off to Jenkintown, hand-cuffed. The officers of the mission, however soon secured his release, and made the incident a lesson to the pupils as to the care we should exercise over our conduct.

The policeman was reminded that a man of his size ought to be able to arrest a boy of fourteen years without the aid of handcuffs and that harsh treatment of prisoners was not calculated to win respect for authority.

No flowers were molested in the neighborhood and, as far as is known, the grounds were left in good condition after our older boys had returned the tables and benches to the places from which they had been borrowed and had cleared up the place for the caretaker, preparatory to our departure.

This is the first picnic of Spring Street Mission and the workers feel that the memory and influence of the day will serve as a strength in our work in the future for the betterment of the colored people.

ELLWOOD HEACOCK.



Boys and Girls of Spring Street at Abington Meeting House.

John K. Landis, a buttermaker, of Franconia township, wanted to be excused from jury service at civil court to-day because his religion forbade him entering into litigation or serving on a jury. "What would we do if all were like you?" asked Judge Swartz. "If all were like me," responded the man who had been drawn for jury service, "there would be no necessity for either courts or juries." Landis was garbed as a Mennonite. He was excused.

—*Public Ledger.*

IMPRESSIONS OF WOODBROOKE.

[By a Friend identified with the Western Friends' Church Movement. In the *American Friend.*]

In the afternoon, Fourth month 24th, we arrived at Woodbrooke, a suburb of Birmingham, Eng. We were so cordially greeted by the wardens, Isaac Braithwaite and wife, that we felt at home at once. On taking a turn in the garden an hour after our arrival, we met a plain, unassuming man, of medium height, kindly grey eyes, and finely chiseled features. He was Rendel Harris, president of the Free Church Council in England, headmaster of Woodbrooke, and a Biblical scholar and critic well known on two continents.

To an American, the Woodbrooke gardens are a dream of delight. Beautiful, white, sub-drained, frequently rolled gravel walks wind in and out among great tulip beds, clumps of shrubbery and forest trees. Skirting the garden slope, lies the "pond," where the early riser inhales the "breath of the morning," as he plunges in for his daily elixir. At the East end of the gardens are the tennis courts, which sorely tempt a "has-been" as he looks at the well-fenced and neatly-kept playground.

But greater and better than these things are the teaching and spirit of Woodbrooke. The reader must recall that this note deals with impressions. If he should come to have different ones, he need expect no apology.

The instructors are young or comparatively young men of scholarly attainments. They have won "their spurs," so to speak, in the English universities, and are working hard at their present engagements. One can find much to admire in their high order of ability, and their devotion to their work, but a devoted American finds difficulty in appreciating the fact that these same men would, so far as accurate geographical knowledge of our country is concerned, fix our western boundary at the Alleghenies. But we shall not hold this against them. They are full of the spirit of a fearless and progressive age in search of truth, and are transcendently hopeful of the future. They have broken with the traditions of the past, and seek to state anew the premises of a valid religion, and a just civil polity. Should one think these men are men of theory and speculation, he needs only to follow them in their ministrations to their neighbors, and the wretched poor of the suburbs of this mighty center of the world's iron industry—Birmingham—to be certain of their knowledge of the saving grace of the Redeemer.

Dr. Rendel Harris is not considered in this group, it being the purpose of the writer to speak of him and his work later.

ALBERT J. BROWN.

BOOKS AND READING.

A copy of H. W. Fry's recent compilation on the "Inward Light" having come into the hands of a minister of another denomination, he testifies that in reading it he has been uplifted in a new discovery of Gospel Truth and that henceforward his ministry shall be conducted on a higher plane and under fresh openings of Truth. A pastor of the United Evangelical Church, we know not whether he is the same as just mentioned or not, was "so enthusiastic over the matter that he spent an entire evening with" our informant and purchased ten dollars' worth of the pamphlets to distribute among the minsters of his Conference. A carpenter who had read a copy wished to keep it longer in order to study it.

—*The Friend (Phila.)*

Wm. Stearns Davis began writing historical romances while still a Harvard undergraduate. He has continued his writing since leaving college; and his newest book is "A Victor of Salamis" (Macmillan). While a careful scholar in all his back-ground of Greek history, he presents a lively and very readable story of Greek society and Greek public life at the great crises in the national history of Hellas.

Harper's "Outdoor Book for Boys" is a capital guide for boys who intend to go camping, boating, and fishing, and it describes clearly how to construct many kinds of things for outdoor pleasures.

For stories of the creatures of the forest and the ocean, told with vigor and picturesque liveliness, we may commend "The Haunters of the Silence," by Prof. Chas. G. D. Roberts (Boston: Page and Co.) Prof. Roberts knows the wildwood inhabitants through personal and sympathetic study, from boyhood up, in the Canadian forests. He believes, as do also most of the hunters, trappers and game-keepers,—that animals exercise reasoning processes and do not depend wholly upon instinct. The stories in this collection deal with incidents in the lives of the bear, salmon, moose, shark, narwhal, shrew, eagle, wolf, mink, lynx, colt, deer, whale, trout, squirrel, and other birds, animals, and fish. To read the stories is to find one's self in closer sympathy with the wood and water-folk. The author has been called "the most literary, as well as the most imaginative and vivid of all the nature writers;" and President Roosevelt has recently commended his nature stories.

The Arab who builds a cabin with the marbles from the temples of Palmyra is more of a philosopher than all the guardians of the museums of London, of Paris, of Munich.

—*Anatole France,*

THEN AND NOW.

"There was a time, when, jocund as the day,
The toiler hoed his row, and sung his lay,
Found something gleeful in the very air,
And solace for his toiling everywhere.
Now all is changed, within the rude stockade,
A bondsman whom the greed of man has made
Almost too brutish to deplore his plight
Toils hopeless on from joyless morn till night.
For him no more the cabin's quiet rest,
The homely joys that gave his labor zest,
No more for him the merry banjo's sound,
Nor trip of lightsome dances footing round.
For him no more the lamp shall glow at eve,
Nor chubby children pluck him by the sleeve:
No more for him the master's eye be bright—
He has no freedom's, nor a slave's delight."

—*Paul Laurence Dunbar.*

BIRTHS.

BIDDLE.—To Edward T. and Anna M. Biddle, at Philadelphia, Pa., on Seventh month 1st, 1907, a daughter, who is named Mary Taggart Biddle.

HARLAN.—To J. Paul and Annie Broomell Harlan, Lincoln University, Chester Co., Pa., on Seventh month 5th, 1907, a daughter, who is named Florence Harlan.

TAYLOR.—At Atlantic City, N. J., Sixth month 30th, 1907, to Franklin S. and Hannah Borton Taylor, a daughter, who is named Frances.

MARRIAGES.

DINSMORE—WALKER.—Under the care of the Philadelphia Monthly Meeting of Friends held at Race street, at the residence of the bride's parents, 1617 Green street, Sixth month 11, 1907, Mary Baynes Walker and Francis Williams Dinsmore.

HARDT—WILLIAMS.—On June 26, 1907, at Riverton, N. J., Elizabeth Ann Williams, daughter of the late Henry B. and Elizabeth P. Williams, to Walter Kellar Hardt, son of William M. and Mary Ida Hardt, all of Philadelphia.

SLUTES—HOPKINS.—In Cincinnati, O., Seventh-day, Sixth month 29, 1907, Edna, daughter of Charles F. and Georgiana Dymond Hopkins, to Merrill Clark Slutes.

ZAVITZ—OILLE.

[From the *Age*, Strathroy, Ontario, Can.]

On Wednesday afternoon, June 26 at the residence of Samuel P. Zavitz, near Coldstream, father of the bride, Eric O. Oille of Sparta, was united in marriage to Mabel Haight Zavitz in the presence of a number of the relatives of the contracting parties. The bride was attended by her sister, Edith E. Zavitz, and the duties of the best man were performed by Herbert S. Wegg of St. Thomas, the ceremony being one of mutual consent and covenant in the true Friendly or Quaker form. The bride carried white roses and the bower was of orange blossoms.

After lunch felicitous expressions of an informal nature were made by Granville Haight, uncle to the bride, Samuel Zavitz and Fernando Oille, the fathers of the contracting parties, and others. The couple then left for London and their home in Yarmouth amid cheers and the warmest good wishes.

The bride is a bright young lady of the highest qualities and her departure leaves a distinct vacancy in the religious and social life of Lobo; while the groom is a young man in every way worthy of his good fortune.

The feature of the wedding was the preponderance of gray hairs and honorable years. Mrs. Susan Zavitz, Lobo, and Mrs. Elizabeth Haight of Yarmouth, grandparents of the bride, and Isaac U. Chase, Yarmouth, and Norman Gerrard, Stoughton, Wis., uncles to the groom's mother, are all octogenarians. To the three last the occasion recalled a like event in which they participated 60 years ago, the grandmother of the present bride being one of the principals.

The guests also included Mrs. C. A. Zavitz, Guelph; Mrs. Ethel Oille Bailey, Pueblo, Col., sister of the groom, Mrs. Dr. V. J. Oille, Detroit; Mrs. Granville Haight, Miss Haight, and Mr. and Mrs. W. B. Cole, Sparta; and Howard and Mrs. Zavitz, Coldstream, brother and sister to the bride; and Mrs. Fernando Oille, mother of the groom.

Mr. and Mrs. Oille will welcome their friends at their home on the Lake road, Sparta, after Sept. 1.

DEATHS.

CHILDS.—At Ellenville, Ulster Co., N. Y., Sixth month 20th, 1907, Nancy Smith Childs, widow of George Childs, and daughter of Samuel N. and Sally Smith, of Eureka, Sullivan Co., N.Y ., aged 58 years. Sweetness of character, combined with unusual ability, made her most serviceable to her family (a daughter and son and three grandchildren) and a great support and comfort to her aged parents.

The funeral was from her late residence, Ellenville, on the 23rd ultimo, and the interment in the Grahamville Cemetery, Sullivan Co., N. Y.

PRICE.—Entered into rest Seventh month 8th, 1907, at the residence of her daughter in Cynwyd, Pa., Lydia H., widow of Isaiah Price, and daughter of Jacob and Sarah Wilson Heald.

SHINN.—On Sixth month 9th, 1907, Henry W. Shinn, son of Howard G. and Henrietta B. Shinn, in his twenty-first year.

Henry W. Shinn was a young man of such promise that great faith and trust are required to reconcile relatives and friends to his early removal from earthly scenes. After graduating from Friends' Central School, he completed in two years, by hard study at home, aided only by the Scranton Correspondence School, a course in electrical engineering, and had begun successfully the practice of his chosen profession. Apparently strong, and developed physically and mentally beyond his years, he had already attracted attention in the business world, in social gatherings, and in First-day school and meeting affairs, as one from whom much might be expected.

But it is in the home, where he was always a dutiful son and a loving brother, and where the parents and sister had followed his growing manhood with loving eyes and hopeful hearts, that he will be most missed. Only the faith that believes he has been spared many earthly trials and will develop more rapidly in the sphere beyond, can hallow their grief until it passes from resignation to holy trust and lead them to think not of what he might have been here but of what he is there.

SMITH.—At Eureka, Sullivan Co., N. Y., Sixth month 30, 1907, Sally Smith, daughter of Leonard and Avis Porter and wife of Samuel N. Smith, in her 88th year. Sixty years of marriage passed First month last, after a happy life, amid the strenuous activities of early settlers. She was the mother of two children, a son and daughter. The decease of this daughter, Nancy Childs, after a brief ill-

ness, Sixth month 20th, in the enfeebled condition of the mother was the probable cause of paralysis and lapse into a comatose state until this dear friend's departure and awakening into immortality and eternal life.

The sweet dignified bearing of Sally Smith has portrayal in Isaiah 26:3: "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee."

The funeral on Seventh month 3rd was largely attended by relatives and friends, with feelings of deep sympathy for her beloved husband and family. S. B. H.

SPENCER.—At his home in Huntington, Indiana, Sixth month 25, 1907, after a short and severe illness, Maurice L. Spencer, aged 64 years; a birth-right member among Friends, and since the establishment in 1854 of Maple Grove Monthly Meeting, in Huntington county, Indiana, a member of that meeting. His Quaker ancestry dates far back, his great-grandparents on both sides, having been of the party of William Penn. His parents, William L., and Hannah (Lancaster) Spencer, natives of Harford county, Maryland, were among the pioneer Friends who settled in the early forties of last century in the thickly wooded country in which was later located Maple Grove Monthly Meeting, undergoing many privations in making a home for themselves and their children, of whom there were nine, Maurice being the fourth. He was teacher and county superintendent of public schools for several years, giving satisfaction in both positions; afterwards successfully practicing law until his death. He was an upright, honorable, highminded man in every relation of life, endeavoring to conform his conduct on all occasions to his earnest convictions of right, being a thorough Friend in principle. A widow, three children, three grandchildren and two brothers survive him. His daughter, Edith, attended Swarthmore College for two years. His cheery and wholesome presence will be much missed in his large circle of friends. One who has known him all his life feels that this little tribute is due to the memory of his worth. E. H. C.

SWAYNE.—Seventh month 5th, 1907, in his 65th year at the Pennsylvania University Hospital, Philadelphia, Charles Swayne, U. S. Judge of the Northern District of Florida. Altough not a member, his inheritance, his associations and his affections were with Friends. Interment at West Laurel Hill Cemetery.

TYSON.—On Seventh-day, Sixth month 22, 1907, Rachel A., wife of Isaac G. Tyson, in her 71st year. A faithful wife and devoted mother has gone to her rest.

WOLF.—On the 15th of Fourth month, 1907, Elizabeth (Foulke) Wolf, of Scranton, Pa.; a member of Richland Monthly Meeting of Friends, Quakertown, Pa.

WRIGHT.—On Sixth month 13, 1907, Thomas Wright of Wilkes-Barre, Pa. Interment in Friends' grave yard Quakertown Pa.

NOTES AND ANNOUNCEMENTS.

Edna Hopkins, of Cincinnati, Superintendent of the Department of Peace and Arbitration of Friends' General Conference, was married on the 29th of Sixth month to Merrill Clark Slutes of the Cincinnati Bar.

London Meeting for Sufferings, which met soon after the Yearly Meeting, appointed a committee to nominate delegates to the Five Years' Meeting. The appointments, therefore, will not be made until the next Meeting for Sufferings in the Seventh month. There was a difference of opinion as to the number of delegates, one Friend suggesting five, another two.

—*American Friend.*

Earlham College has recently been "accredited" by the State Board of Education, Indiana, as an institution qualified to prepare teachers for the public schools of the State, in accordance with recent legislation. This makes the college a part of the State organization for training teachers. The Earlham summer term has a largely increased enrollment over previous years. —*American Friend.*

Joseph Elkinton has been visiting his various friends, and incidentally their meetings, in New England lately. On Sixth month 26th, in West Falmouth, Mass., he appeared most opportunely at the marriage of the daughter of the editor of *The Friend.*

The Friend, (Phila.)

Any readers of *Friends' Intelligencer,* who were formerly residents of Buffalo, N. Y., are requested to send their addresses to the Old Home Week Committee in order to receive souvenir invitations to Old Home Week in Buffalo, which will be from Ninth month 1st to the 7th inclusive.

JAMES W. GREENE, *Chairman Publicity Committe.*
207-215 White Bldg., Buffalo, N. Y.

Isaac Wilson's address until the end of Seventh month will be Orthodox and Adams ave., Frankford, Philadelphia, Pa.

An isolated Friend writes: "I was visiting in Peoria and while at the station an eastern train came in. From it a Friend alighted, whose beautiful Friendly garb attracted me to her and I felt I must speak to her, as I had not seen such for twelve years or more. I approached and extended my hand and addressed her in plain language. She was on her way West and would wait there one hour. I felt glad to miss my train and be delayed for half a day to spend that hour with her, which seemed a great comfort."

[At the Meeting for Sufferings immediately following London Yearly Meeting] a committee was appointed to nominate representatives to attend the Five Years Meeting in America this autumn. Some considerable difference of view was expressed respecting the number of "fraternal delegates" we should send, one Friend speaking of "five or more," whilst another reminded the Meeting that the expense of the deputation would be criticised in the country, and suggested one, or two Friends, moderate in views, and so representative of the average thought of the Society. W. A. Albright hoped that we should find Friends full of love, ready to bear a message that would unite all hearts. —*The Friend (London.)*

THE INTERNATIONAL CONGRESS OF RELIGIOUS LIBERALS.

PROVISIONAL PROGRAM.

The headquarters of the Congress will be at the American Unitarian Association Building, 25 Beacon street. Delegates are requested to report and enroll themselves, leave their credentials and addresses, secure membership, excursion, banquet, and other necessary cards, and obtain information as to homes, hotels, meetings, etc. The headquarters will be open from 8 a.m. to 10 p.m. during the days of the Congress. Committees will be present to welcome guests from out of the city and extend them any courtesies in their power.

First-day, Ninth month 22d.—a.m.—Services in different city and suburban churches. 4 p.m. Organ Concert at the First Church (1630.) Excursions and drives in and about Boston will probably be arranged for, with visits to

some of the places of historical interest. 8 p.m. Opening of the International Congress at Symphony Hall. Addresses by prominent delegates on "The Greeting and Message of the Congress of Religious Liberals." 1. Glory to God in the Highest! 2. Peace on Earth! 3. Good will to Men.

Second-day.—9 a.m. Morning prayer in King's Chapel (1686). 10 a.m., 2 p.m., Tremont Temple. Session of the National Conference of Unitarian and Other Christian Churches. It is the custom of this conference to hold every second year a convention extending over several days. On this occasion, however, it will occupy but one day, devoting the remaining time to the International Congress of Religious Liberals. 2-6 p.m. Excursion of the International delegates to Concord, Mass. (home and burial place of Ralph Waldo Emerson, Nathaniel Hawthorne, Bronson Alcott, Thoreau, and other liberal thinkers). 8 p.m. Reception tendered the International Congress and National Conference delegates by their Boston hosts at the Hotel Somerset. Brief introductions of delegates and addresses. Music. Refreshments. Admission by membership card.

Third-day.—9 a.m. Morning prayer in King's Chapel. 10 a.m.-12.30 p.m. Tremont Temple. First session of the International Congress. President's address. Secretary's report. Reports from delegates. 2-4.30 p.m Tremont Temple. Session of the Congress. 3.30-5 p.m. Department meetings. 8 p.m. Arlington Street Church (1730). Religious service. Sermon by John Hunter, pastor of Trinity Congregational Church of Glasgow, Scotland.

Fourth-day.—9 a. m. Morning prayer in King's Chapel. 10 a.m.-12.30 p.m. Tremont Temple. Session of the Congress. 2.30 p.m. Reception of the International Congress at the Massachusetts State House, Boston, by the Governor of Massachusetts. 3.30-5 p.m. Department meetings. 8 p.m. Old South (Third) Church (1669) and Second Church (1649). Session of the Congress.

Fifth-day.—Cambridge Day.—9 a.m. Morning prayer in King's Chapel. 10 a.m.-12.30 p.m. Sanders Theatre, Harvard University. Final session of the Congress. Welcome by President Charles W. Eliot and Prof. F. G. Peabody. 1 p.m. Lunch at the Harvard Union and First Church Parish House. Admission by membership card. 2-5 p.m. Personally conducted visits to the University grounds, buildings, museums, etc. To Mount Auburn Cemetery, Channing's, Longfellow's, and Phillips Brooks's graves. 8 p.m. Banquet at Somerset Hotel. Music. Addresses. Admission by special ticket. Close of the Congress.

Sixth-day.—Delegates and guests are invited to an excursion to *Fairhaven.* A special train is placed at their disposal. Luncheon will be served at the Parish House of the Memorial Church followed by brief addresses.

Seventh-day.—Excursion to Plymouth. Addresses at the First Church and visits to places associated with Pilgrim history. On the return a stop will probably be made at Hingham to visit the oldest church building now in use in the United States.

Fees for membership in the Congress at $1 are payable to the secretary, C. W. Wendte, 25 Beacon street, Boston. Subscriptions for the hospitality fund and for the expenses of the Congress can be sent to the treasurer of the executive committee, George Wigglesworth, 53 State street, Boston.

The Department meetings announced in the provisional program will give opportunity for members of the Congress interested in special topics to meet for conference and debate. These meetings will be held in churches and halls close to headquarters on Third-day and Fourth-day afternoons. The departments will include the following: Church Extension Work, Pastors and Churches, Religious Press and Periodicals, Religious Art and Music, History and Memorials, Education of the Young, Women's Work, Public and Social Service, and the Training of Liberal Ministers. The Department of History will hold its session at Plymouth, the Department of Religious Art and Music at Fairhaven, in connection with the excursions to those places.

Excursions planned by the committee will permit of visits to Cambridge, Concord, Plymouth, and Fairhaven, and of drives or walks to the places of historic interest or of beautiful outlook in and about Boston. No excursions to more distant parts of the country will be arranged, but it is understood that a number of delegates propose to visit New York, Philadelphia, and Washington during the week after the Congress.

THE CONFERENCE AT CHAPPAQUA.

The Conference of Friends of both branches to be held in "The Old Meeting-House," on Seventh-day, the 13th, will have two sessions at 10.30 a.m. and 2.30 p.m.

At 12.30 Friends will have a basket lunch under the trees.

At the morning session William Littleboy, recently Warden of Woodbrooke, will speak on "Roots of Quakerism in the Old Testament." President Isaac Sharpless of Haverford College will make an address. James Wood of Mt. Kisco, clerk of New York Yearly Meeting (held at 20th St.) will preside at this session.

At the afternoon session James Haviland of New Rochelle, formerly of Purchase will preside. The addresses will be by William Littleboy on "The Vocal Ministry in our Meetings for Worship," and by Henry W. Wilbur.

Carriages will meet trains leaving Grand Central Station, New York, at 8.55 a.m. and 1.09 p.m.; also trains from the north arriving at Chappaqua at 9.20 a.m. and 1.17 p.m.

SPEAKERS AT FRIENDS' SCHOOL FOR STUDY.

Dr. William Byron Forbush, of Detroit, who has been referred to as the "boy specialist," will be at the Friends' School for Religious and Social Study, Third and Fourth-day, Ninth month 3d and 4th. He will lecture both evenings, and will take part in the class-room work during the day periods. He will, aside from treating the boy problem, probably have some work in New Testament and religious history. His definite topics have not yet been selected.

Third-day evening, Ninth month 10th, Dr. Stephen S. Wise, of the Free Synagogue, New York, will deliver an address on "Developing the Sense of Brotherhood." Dr. Wise will also have one of the periods the morning of the 11th, and will present some phase of Old Testament literature or religion from the standpoint of a "teacher of the house of Israel."

First-day schools, Friends' Associations and Philanthropic committees are still urged to provide for official representation at the school; that is, send a worker who might not otherwise be able to attend. This in no way interferes with the largest possible registration of individual students. The books are open for all who may wish to attend, and they may be registered for the entire two weeks or for such part of the time as they may feel able to be present.

We trust that Friends will not put off registering until the last few days before the opening of the school. We

shall be glad to hear from those who are at present simply considering the matter of attendance and have not yet fully determined their purpose. Remember $15 pays the entire expense for two weeks, including tuition, board, lodging and all of the lectures. Those who attend one or more days or periods will simply pay proportionately for what they get.

Send your name as a probable or actual student, or any inquiry, to Henry W. Wilbur, 140 North 15th street, Philadelphia, Pa.

The school will begin the evening of Eighth month 31st, and close the morning of Ninth month 13th.

FRIENDS' ASSOCIATIONS.

MICKLETON, N. J.—The regular meeting of the Young Friends' Association held Seventh month 7th, was opened by the president reading from the *Intelligencer* "True Patriotism," by Elizabeth Coale. "How a Day May be Lost," from "Glimpses Thro' Life's Windows," was read by Mary J. Heritage.

The treasurer was authorized to forward a contribution toward the fund being raised to promote the School for Religious and Social Service to be held at George School the first two weeks of September.

After duly attending to all business matters we called on Elmer Bradshaw to read "The Two Young Offenders" from the Life of Isaac T. Hopper. J. Omar Heritage gave very interesting current events. The Quotation Contest proved to be as interesting as novel. Adjourned to meet Eighth month 4th. Number present 36.

ANNA PANCOAST, *Secy.*

NEWTOWN, PA.—The Junior Friends' Association held its regular meeting on the evening of Seventh month 3d, 1907, at the home of Mary Cooper with a large attendance of members and visitors.

The association for several months past has been studying the Negro Problem with much care. The program for the 3rd ended the work on the colored race. The Indian condition will next be taken up.

Mary G. Wilson discussed "Negro Crime," speaking of its increase in the last fifty years, giving the crowding into cities as one cause. She stated that theft and assault were the main crimes committed by negroes. Watson Atkinson discussed the Negro Church, showing its tendency to show and demonstration.

Alice Buckman read two selections from Paul Laurence Dunbar. Other characteristic poems from the same author were well rendered by M. Wilson.

The meeting for Eighth month will be in the form of a supper on a farm in picnic style.

MAUD ESTHER RICE, *Secy.*

MANSFIELD, N. J.—Mansfield Young Friends' Association met at the home of William Rogers, Sixth month 22nd, 1907. Twenty members responded to roll call. The meeting was opened by the reading of the twenty-third Psalm. A suggestion was made by Mabelle E. Harvey that the association take up a little work in connection with the Guild.

Bessie E. Bunting gave a very good biography of Poe. This was followed by a reading by Anna C. Scott, "The Tyranny of Literature." Mabelle E. Harvey read a poem entitled, "An Answer." Edith S. Gibbs favored those present by reading "The Requirement," a beautiful selection. The executive committee submitted the following report for next meeting. Poet for evening study: Cowper; biography, Mary R. Moore; readings, Laura Black and Sara Lippincott; recitations, Edith Gibbs and Mabel Taylor; current topics, Eliza Deacon; reading from conference, Joanna Shreve.; original paper, Martha Gibbs.

The meeting adjourned to meet at the home of Lewis Taylor, Seventh month 20th, 1907.

MABELLE E. HARVEY, *Secy. pro tem.*

CALENDAR OF MEETINGS, ETC.

[In sending in notices for the Calendar they should be put in the usual form, so that they need not be rewritten. They must be in not later than Third-day morning.]

Friends' Meeting at 35th St. and Lancaster Ave., and that at 17th St. and Girard Ave., Phila., will be held at 10.30 a.m. during 6th, 7th, 8th and 9th months.

A meeting for worship will be held at Old Radnor Meeting-house on First-days during the summer at 10.30 a.m. There has been no regular meeting here for a long time and it is earnestly hoped that all who can attend the meeting will do so. Trains leave Broad Street Station at 9.15 and 9.45 a.m. The meeting-house is 1¼ miles from Radnor Station on the left going out. The road going under the railroad at the station and bearing to the right is direct. Trolleys on the Philadelphia & Western R. R. to Radnor Station are about half a mile from the meeting-house; straight road to the left hand side as one comes from the city. Friends who drive should turn to the left from the Lancaster Pike at road leading to Radnor Station and about three fourths of a mile will bring them to the meeting-house.

7th mo. 13th (7th-day.)—New York Monthly Meeting, in New York, at 15th Street and Rutherfurd Place, at 2.30 p.m.

7th mo. 13th (7th-day.)—In Friends' Meeting-house, Christiana, Pa., Mary Travilla, of West Chester, will deliver an address at 7.30 p.m.

7th mo. 13th (7th-day.)—Conference of Friends of both branches, in "The Old Meeting House" at Chappaqua, N. Y., at 10.30 a.m. and 2.30 p.m. Addresses by William Littleboy, President Sharpless and Henry W. Wilbur.

7th mo. 14th (1st-day.)—Meeting at Reading, Pa., attended by Anna K. Way and Samuel Jones, of Philadelphia Quarterly Meeting's Visiting Committee.

7th mo. 14th (1st-day.)—Mary Travilla will attend Sadsbury Meeting Christiana, Pa., at 10 a.m.

7th mo. 14th (1st-day.)—Meeting of Friends, at White Plains, N. Y., at the home of Elizabeth B. and Grace A. Capron, at 11 a.m.

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7th mo. 14th (1st-day.)—Circular Meeting at Homeville, Chester Co., Pa., at 3 p.m., under care of a committee of Western Quarterly Meeting.

7th mo. 14th (1st-day.)—The Visiting Committee of Salem Quarterly Meeting will attend the meeting at Mickleton, N. J., at 10 a.m.

7th mo. 17th (4th-day.)—Monthly Meeting of Friends of Philadelphia, at Race St., at 7.30 p.m.

7th mo. 18th (5th-day.)—Monthly Meeting of Friends, at Green St., Phila., at 7.30 p.m.

7th mo. 21st (1st-day.)—Conference at Centre Meeting House, Delaware, at 2.30 p.m., under care of Philanthropic Committee of Western Quarter. Subject, ''Temperance.'' Address by Henry W. Wilbur.

7th mo. 21st (1st-day.)—Conference under care of Concord Quarterly Meeting's Committee on Philanthropic Labor in the Meeting-house at Providence (Media) Pa., at 2.30 p.m. Joel Borton will give an address on ''The Duty of a Citizen.''

7th mo. 21st (1st-day.) — Philanthropic Meeting at Willistown, Pa., in the afternoon.

7th mo. 23rd (3rd-day.)—Western Qnarterly Meeting, at London Grove, Pa., at 10 a.m.; Ministers and Elders, day before, at 11 a.m.

7th mo. 25th (5th-day.)—Caln Quarterly Meeting, at East Caln, at 11 a.m.; Ministers and Elders, same day, at 10 a.m.

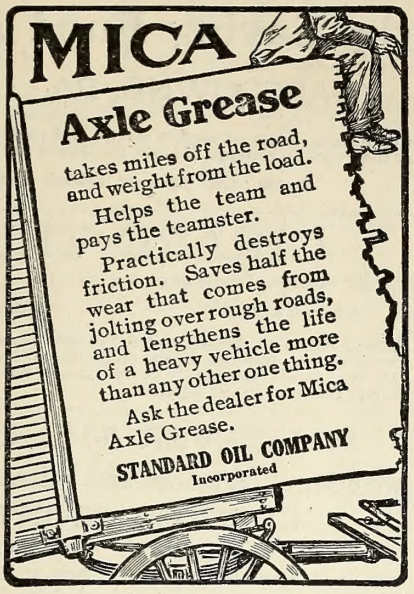
7th mo. 27th (7th-day.)—Westbury Quarterly Meeting, at Westbury, Long Island, N. Y., at 10.30 a.m.; Ministers and Elders, day before, at 2.30 p.m. By special arrangement the train leaving E. 34th St., New York, at 8.20 a.m. and Flatbush Avenue, Brooklyn, at 8.20 will stop at Westbury on the 27th.

7th mo. 28th (1st-day.)—The Visiting Committee of Salem Quarterly Meeting will attend the meeting at Alloways' Creek (Hancock's Bridge,) N. J., at 10 a.m.

7th mo. 28th (1st-day.)—Merion Meeting, at 10.30 a.m. attended by Mary M. Kabe, Stewart S. Graves, Mary A. Gilby, Mary Walton and others of Phila. Quarterly Meeting's Visiting Committee. Take train from Broad St. at 9.45 a.m. to Narberth.

7th mo. 30th (3rd-day.)—Concord Quarterly Meeting, at Concord, Delaware Co., Pa., 10 a.m.; Ministers and Elders, day before at 1.30 p.m.

7th mo. 31st (4th-day.)—Purchase Quarterly Meeting, at Purchase, at 10 a.m.; Ministers and Elders, day before at 2.30 p.m.



Young Friends' Association

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This month's *Review of Reviews* has an informing article by William M. Ivins on ''Rubber as a World Product,'' and a discussion of tariff re-adjustment by William R. Corwine.

7th mo. 31st (4th-day.)—Purchase Quarterly Meeting, at Purchase, N. Y., at 11 a.m. Friends' Association in afternoon after Quarterly Meeting (4th-day,) Subject—''What the Home owes to Society—(a)—to Politics—(b)—to Business.'' Ministers and Elders, day before, at 2 p.m. Conveyances both days at White Plains, 8.54 a.m. train from Grand Central Station, also train from North arriving at 9.30 a.m.

8th mo. 3rd (7th-day.)—Philadelphia Quarterly Meeting, at Race St., Phila., at 1 p.m.; Ministers and Elders, day before, at 3 p.m.

8th mo. 31st (7th-day.)—Friends' School for Religious and Social Study, at George School, Pa., continuing two weeks.

8th mo. 31st (7th-day.)—Central Committee Meeting and Conferences, at Fishertown, Pa., continuing through Seventh, First and Second-day.

The editor of the St. Nicholas League, in this month's *St. Nicholas* has some helpful hints for young artists interested in comic and caricature work. He says that he has seen readers, young and old, turn the pages of a ''Colored Supplement'' from the first page to the last, noting with attention each feature of the paper, yet failing to find a laugh or even a smile in the entire ''comic'' collection. They were intelligent, fun-loving readers, too, but the impossible situations and the distorted faces and bodies of the drawings did not produce mirth, unless the situations themselves were genuinely humorous, and these would have been quite as effective had the illustrations been of less extravagant sort.

In this month's *Atlantic* President H. S. Pritchett of the Institute of Technology has a vigorous and penetrating article on ''The Power that makes for Peace,'' in which he advances some views that will be questioned by many peace workers. Samuel P. Orth, in an essay on ''Government by Impulse,'' exposes American campaign tendencies. The traveler who sees things will enjoy Lida F. Baldwin's ''Car Window Botany,'' and Isabel Morris ''In Unknown Portugal.''

In *Mc Clure's* for Seventh month, Walter Wellman describes his gigantic airship ''America,'' in which he soon hopes to make a trip to the North Pole. He claims that a dozen ingenious inventions are embodied in this vessel which have never before been used by aerial navigators.

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FRIENDS' INTELLIGENCER

A Religious and Family Journal

PHILADELPHIA, FIFTEENTH AND CHERRY STREETS, SEVENTH MONTH 20, 1907.

INDIANA YEARLY MEETING

Indiana Yearly Meeting will convene at Waynesville, Ohio, Eighth month 19th, 1907. Meeting for Ministers and Elders on Seventh-day preceding (17th) at 2 p. m.

Those coming on what is known as the Little Miami Railroad, by Xenia, arrive at Corwin 9.02 a. m. and 5.46 p. m.; by Cincinnati 9.54 a. m. and 2.46 p. m.

Those wishing to come by Dayton to Lytle, three and one half miles from Waynesville, can ascertain when trains leave Dayton for Lytle by inquiring at Ticket Offices: D. & H. T. 23 Ludlow Street, Arcade Building; C. H. & D. Union Depot. Arrangements will be made for these to get to Waynesville.

We hope Friends of other Yearly Meetings will feel drawn to meet with us, and any expecting to do so will confer a favor by informing the committee on arrangements.

ELIZABETH B. MOORE *Chairman.*

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THE FALLS IN THE BUCK HILL STREAM

The late Samuel E. Griscom had an affection for the Buck Hill creek, which shared in him his regard for the Society of Friends. From a memorandum of his, safely filed away and but recently brought to light in turning over some old papers, we find the following, showing how the two subjects were joined. Walking down the stream from the usual entrance, the various Falls were named by him as follows:

Fall No.	1.	Thomas Loe.	3 ft.
"	2.	George Fox.	9 ft. 6 in.
"	3.	Robert Barclay.	8 ft.
"	4.	(Rapids.)	3 ft.
"	5.	Gulielma Penn.	41 ft. 6 in.
"	6.	———	15 ft.
"	7.	William Penn.	34 ft.

In his lifetime Samuel had reasons as to why these different falls suggested to him the names of the early Quaker fathers. Something in the form and volume and character of each brought to his mind the person for whom it was named.

The Rhododendron is coming into bloom and when this reaches *Intelligencer* readers it should be out in its beauty. Like the apple crop it has an "on" and an "off" year, but still there are blossoms enough to make a brave showing, and we feel safe in saying that no one who makes the trip especially to see the blooms will be disappointed. The season is about three weeks later than usual.

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GOOD WORDS.—XXV.

God has need of humble messengers, who are willing to carry the simplest message.

In a Friends' Meeting. WILLIAM LITTLEBOY.

"THY WORK IN ALL MANKIND."

Oh for that charity
That in humanity
Sees God in every face
Though bare of any grace.
Oh for that gentleness
Which still in tenderness
Knows that though sometimes wrong
All souls to God belong.
Give me an humble mind;
Help me, O Lord, to find
Thy work in all mankind,
Loving and true
Give me that gentleness
Which still in tenderness
Seeks for the loveliness
Hidden from view.

—*Alice G. Cobb.*

"CONSIDER THE LILIES."

When Jesus taught among men there was doubtless the same lack as now of appreciation of values. He saw the gentiles struggling for the things of the physical life—what they should eat and drink, and what their garments should be. He saw that they were placing first in their lives that which the Godward thought made second in importance. When the multitudes pressed about him for the new point of view which his inspiration opened to them, he found close at hand an object lesson to make clear their personal relation to "Our Father," and to free them from the anxious care that so easily clouds and burdens our human life. He bade them "consider the lilies"—to find in them an emblem of the loving care that is over the children of men. Just for today the lilies are arrayed in glory beyond the glory of Solomon,—for those who see what the heavenly kingdom is, and open their souls to its light, and its imperishable riches, there is again a glory beyond that of Solomon. Their lives are clothed upon with the beauty of holiness outshining the purple and fine linen that are the goal of life to the gentiles.

Let us "consider the lilies"—they are truly a way of life to us—one of the tenderest messages of our Heavenly Father, in the world of his handiwork with its great waters and towering mountains and its impalpable forces. Let us teach our little children to "consider the lilies" whose use is their beauty. It is plain to see that the spiritual life of the Great Teacher himself was ministered to by the beauty of the flowers of the field. Let our little children consider the wonderful process by which the tiny seed or the shapely bulb hidden away in the darkness of the earth is transformed into beauty of form and color and it may be, endowed with fragrance beside. They are quick to perceive that great as are the mechanical achievements of man, the simplest blade of grass is beyond his power to make. Little children are lovers of beauty; and it may be that in the flowers they will find a message directly for them from a beauty-loving God. Let them be saturated with the spirit that emanates from the flowers. Let them stand worshipful before the daffodil with its glowing gold, the pansy with its wondrous texture, the clover and daisy so beautiful, and the rose with its surpassing beauty and pervasive fragrance. Such worshipful attitude of the soul may open the way for them as nothing else could, from the seen to the Unseen.

"Were I, O God, in churchless land remaining,
Far from all voice of teacher or divines,
My soul should find in flowers of thy ordaining,
Priests, sermons, shrines!"

ELIZABETH POWELL BOND.

CHURCH LIFE IN AMERICA AND ENGLAND.

How does church life in America compare with that in England? This question was recently put by an interviewer to Mr. Thomas Law, Secretary of the National Council of the Evangelical Free Churches, on his return from the States. His reply was that there is more fellowship and less criticism among American ministers than English; that there is more social life among churchgoers and less snobbish exclusiveness; that the churches are absolutely free from connection with the drink traffic; and that in Bible study, and the training of the young, some American churches are far ahead of us. On the other hand, Mr. Law had to "tell his audiences that they would never save America by saying their prayers and leaving the devil to make their laws and administer their cities." He thinks a federation of the Churches is one of the first requisites for a healthier public opinion on this matter. —*British Friend.*

THE SECOND HAGUE CONFERENCE. II.

MEETINGS.

Now that the Conference has been divided into commissions and sub-commissions, the meetings are of three kinds. The sub-commissions have frequent "meetings;" the commissions have less frequent "reunions," and the conference has still less frequent "plenary sessions." In my last letter to the *Intelligencer*, I gave some account of the first plenary session, held on the 15th instant. The next three days were consumed by interviews between President Nelidow and the heads of the various delegations, when organization, procedure, &c. were discussed. On the 19th instant the second plenary session was held, commencing at 3.15 p.m. and lasting forty-five minutes. Two telegrams of thanks and good wishes were read from Queen Wilhelmina and Czar Nicholas; the rules of procedure for the conference were adopted; it was announced that all the states represented at the second conference, who were not represented at the first, had given in their adhesion to the acts of the first one; and the honorary presidents, the presidents and the vice-presidents of the various commissions, nominated by the president of the conference, were approved.

On the following day the delegates inscribed their names upon the lists of members of the various commissions; and during the past week each of the four chief commissions has met for organization, while several of the sub-commissions have entered upon their specific tasks.

The seats of the delegates in the plenary sessions are arranged by countries in alphabetical order according to the French name for each country. At the end of the hall are seventeen seats in a semicircle, facing the conference, with President Nelidow in the central one, the honorary president, (the Dutch Minister of Foreign Affairs) on his right, the vice-president (the head of the Dutch delegation) on his left, and fourteen secretaries completing the semicircle. In front of these are desks for a dozen clerks; and in front of these are five rows of desks for the delegates, arranged in pairs, and with aisles between the various groups. Commencing with the row on the president's right, the first eight seats are occupied by the delegates from Germany (Allemagne) and the next eleven seats by those from the United States (Amerique.) The French name for our country is Etats-Unis de l' Amerique, and the strict alphabetical order would have placed our delegates at the head of the second row of seats. This order was not followed, however, in the first conference, either because we were then the only American state (except Mexico) represented, or because it would have placed our delegates together with those from Spain (Espagne), with whom we were not then on friendly terms; and the precedent of the first conference has been followed in this one, although the four Spanish delegates are now brought by it just across the aisle from our own in the next row of seats. The Argentine Republic comes just behind our own; the French and the British are together at the head of the second and third rows; the Japanese are in the middle of the fourth row, with the Mexicans just in front of them, and the Russians just across the aisle in the fifth row. The alphabetical order has brought the most powerful nations, with the exception of Japan, to the front of the hall, while it has been widely commented upon that the first place in this Conference of Peace is held by Germany which possesses the strongest army in the world and which is accredited with the chief resistance to the discussion of the limitation of armaments.

THE COMMISSIONS.

The first conference comprised three commissions,—for armaments, for the rules of warfare and for arbitration; and each of the first two was divided into two sub-commissions. The second conference comprises four commissions, as follows: the first popularly called the Commission on Arbitration; the second, on Warfare on Land; the third, on Warfare upon the Sea; and the fourth, on Maritime Law. In addition to these, a commission on Petitions has been appointed, and a Committee on Editing will be appointed later; but, to the bitter disappointment of many people among all nations, it has been decided to have no commission on either the Limitation of Armaments or the Drago Doctrine. In the second plenary session on the 19th instant, however, a delegate from the United States gave notice that the head of our delegation reserved the right of presenting to the first or other commissions the question of the collection of public debts by force ("the Drago Doctrine"); and a delegate from Great Britain reserved the same right in regard to "new propositions," among which, it is widely believed, is the question of the limitation of armaments. The president admitted the right, on condition that any such proposition as is not included within the Program for the Conference proposed by Russia and accepted by the other states, shall be presented first in writing to the president and then printed and distributed among all the delegates before being introduced in the commissions.

The conference gives to each delegate the right of becoming a member of any or all of the four commissions; but each delegation decided to which commissions its members should belong and each of the four has about 100 members. Each commission also was given the right of dividing

itself into sub-commissions. The first commission has formed two sub-commissions; one on the question of arbitration in general and on commissions of inquiry, the other on an international high court of appeal. The second commission has formed two sub-commissions: one on the laws and customs of war (especially on warfare "in the air," —by means of balloons), the other on the rights and duties of neutrals. The third is divided into two sub-commissions: one on the bombardment of seaports and the location of torpedoes, the other on the conduct of belligerents in neutral ports and on the adaptation to naval warfare of the principles of the Geneva Convention of 1864 as revised in 1906. The Fourth Commission has not yet subdivided itself for active work, but will do so at its next meeting.

The four presidents of the commissions are Bourgeois, of France; Beernaert, of Belgium; Tornielli, of Italy; and Martens, of Russia. The honorary presidents of the commissions number 12, among them being Joseph H. Choate and General Horace Porter; the United States is the only country that has received more than one of these posts of honor,—in compliment, it is believed, to President Roosevelt's work in convening the conference.

As to the work of the commissions in the four meetings which they have held thus far, the following items may be noted. In the commission on arbitration, M. Bourgeois made an eloquent address, asserting his conviction that the time has arrived for giving a more compulsory character to the voluntary treaties for recourse to arbitration. The first delegate from Germany, the Baron Marshal von Bieberstein, and the first delegate from Great Britain, Sir Edward Fry, repeated the proposition, by which they had electrified the conference at its second plenary session, to constitute an international high court for the adjudication of maritime captures.

In the commission on maritime warfare, Mr. Choate presented a resolution that private property, except contraband of war, should be exempt from capture in time of war; and General Porter presented one for the restriction of the bombardment of unfortified and undefended towns and cities. By this last resolution, Friends are reminded of the Golden Age in Colonial Pennsylvania when the unarmed Quaker was left at peace in time of warfare by his Indian neighbors.

In the commission on maritime law, M. de Martens in the course of his opening address said that "all the world has been laboring [since the first conference in 1899] in the common cause of peace with a genuine spirit of sacrifice." He pictured the scene at the Athenian altar to which St. Paul saw the Athenian men and women bringing sacrifices for relief from their burdens, and, "in the same way," he said, "the representatives of all the nations have brought to the Hall of the Knights, as they brought to the House in the Woods, their personal views, their alliances, their prejudices, their suspicions, to sacrifice them, not to the unknown God, but to the God of Law, of Justice, and of Peace."

NOTES AND INCIDENTS.

As has been the case with all great assemblies in the world's history, the second Peace Conference has also met with cries of protest. For example, both the day before and the day after the first plenary session, there were held in The Hague two open air meetings in which were voiced the "anti-militarists" protests against the conference. At one of these, 3,000 persons, representing 100 societies, were present, and speakers from Holland, Belgium, France, Switzerland and Germany, harangued the crowd. The key-note of all the speeches was a protest against the conference as a "comedy," and against its having been called on the initiative of "the man who poses as the greatest apostle of peace, but who in reality is a great destroyer of peace, and who, on the very day of the opening of the conference, dissolved the Douma." Apparent, too, were the beliefs that "the powers," intent only upon warfare, cannot be trusted to inaugurate a world of peace and that this can come only from the domination of the laboring class, whose interests are truly international; an anarchistic element was also present, and attempted to force* through a resolution of sympathy for the Spanish anarchist who attempted to assassinate the King and Queen; and an element of strong hostility to "the church," as the promoter of warfare, also made itself heard. But, doubtless, the prime cause of the existence of such meetings is the military burden laid upon the shoulders of the laborers of the Old World.

Again, the troubles among the wine-growers of Southern France have overshadowed in the minds of many people the importance and success of the conference, and have provided one more argument in favor of large armies. The militant press of Germany, too, is making its strident voice heard, one journal arguing that "God, who has permitted iron to exist, has also willed that it be made into sabres, quite as much as into plow-shares;" another one defiantly exclaiming, *a propos* of the apparently isolated position of Germany at the conference: "We have in this world only one friend,—our sword: that at least will protect us; it has more virtue for us than twenty alliances."

As an offset to such shadows is the brilliant sunshine of hope and encouragement which beams upon the conference from various sources, and

*It is significant that this attempt did not succeed, and that these Socialist "anti-militarists" were in no mood to have their demonstration turned into approval of an anarchist assassin's deed.—*Editor.*

both officially and unofficially is expressed the determination that the "Parliament of Humanity" shall be indeed a "Parliament of Peace." To this "International Capital" there have come delegations of many kinds, none of whom have been given access to the conference itself, but some have had interviews with its president, while all have made their influence felt informally. The delegation from the International Council of Women had two interviews with the president and brought with them a very significant address, representing "four or five millions of women belonging to the federated societies of the International Council," and citizens of "twenty countries united in a common effort to exalt humanity." "It is you, gentlemen," says their address, "who are to labor for the higher welfare of humanity; but it is the women who await with the greatest anxiety the result of your labors, for it is they who who will derive the greatest benefits from them. Indeed, it is not by any means only as mothers and wives that women become the first victims of warfare; but it is ever upon them, the weakest, that the burdens imposed by a military budget press most heavily. You are doubtless convinced, gentlemen, that for the realization of the ideals which you represent, it is necessary to arouse everywhere a vast current of popular sympathy in favor of peace. In this work of propagandism, what better or more active co-laborers could you wish to have than the women, whose activity is organized throughout the world, and who realize the change which will be wrought in human society by a new and higher conception of international right and duty. With all our hearts we invoke upon your labors the divine benediction, to the end that you may find in your deliberations the means of drawing the nations together in a feeling of universal brotherhood; and all of our efforts shall be directed to the education of the peoples to the understanding that the prosperity, the welfare of each nation depends upon a mutual appreciation of international welfare." In the course of his very sympathetic reply to the delegation, M. de Nelidow said, "We all of us wish, no doubt, to abolish war; but as that is unfortunately impossible, our task is to do our utmost to prevent it and to reduce as much as possible the sufferings which it entails, especially upon women. It is not possible to do everything, but everything that is possible shall be done."

In a future letter I hope to give some account of the delegation from the British and American churches, and of the activities of two societies, unofficial as far as the conference is concerned, but of very great interest and importance,—the Association of Journalists and the International Circle. WM. I. HULL.

The Hague, Sixth Month 27th.

DUTY OF FRIENDS IN REGARD TO SOCIAL PROBLEMS. V.

[From *Friends' Quarterly Examiner* for Fourth month 1907.]

Great is the responsibility of all religious bodies towards social problems and social service—peculiarly great, it seems to me, that of the Society of Friends on account of our inheritance and the unique position we should hold among other religious organizations. With our freedom from creed and dogma, our willingness to receive more light, and our recognition that revelation is not limited to any book, place, or time, we surely, of all people, are those who are called to face sympathetically and to solve the social problem.

I think our first responsibility—an intellectual one—is to understand what the problem is. We ought to see that the social problem is one. The evils we deplore—sweating, unemployment, slums, gambling, intemperance, prostitution, &c.—are either symptoms of the one great social disease or are moral evils intensely aggravated by it.

A corrupt tree cannot bring forth good fruit. It seems foolish to spend our leisure time and energy in lopping off one diseased branch of "unemployed," whilst our very industrial system of production for profit is creating another branch of "unemployed." What use is it to clear away a slum area and build sanitary houses thereon whilst landlordism necessarily creates more slums in another place? Again, why look upon intemperance as an isolated social problem? Doubtless it would be a great gain if drunkeness and all sensuality were banished for ever. But whilst capitalism remains we should still have sweating; men, however sober, would still be out of work and overworked. In a word, we should still have *the* social problem.

What then is the social problem?

Is it not the abolition of poverty with its results—disease and crime? The problem that confronts us is to give to every one born into this world—that is to every one of Our Father's children—an opportunity to live the fullest life possible.

This is hardly the place, even if space allowed to give at any length my diagnosis of what is wrong with the present social system and to prescribe the remedy. But inasmuch as a second responsibility of the Society of Friends—the responsibility of action—seems to be therewith involved, I may briefly state that, speaking in economic terms, what appears to me to be wrong in our system of commerce and industry, is private control of capital (with the motive power of production for profit) based on private ownership of land. Now this seems to me to be contrary to Divine Law and to the teaching of Jesus. "The earth is the Lord's and the fulness thereof," "God is no respecter of persons," "Lend hoping for nothing again."

I consider, therefore, the Society of Friends should, in its collective capacity, issue with no uncertain sound a testimony against the present iniquitous system of society. I do not say that the Society of Friends, as a religious body, can be rightly accused of supporting the present system—but I do say that if it remains silent on the point, it is, along with other religious organizations, open to the accusation of the worship of Mammon. "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing." I am well aware that under the present complex social system, we cannot literally separate ourselves from it. I do not advocate such a course, nor that Friends should shirk positions of responsibility and service in the State, municipality, or parish. But I should rejoice if our Society saw its way clear to condemn the system. We did not in times past hesitate to condemn the system of chattel slavery and advise individual Friends to release their slaves. Are we not equally called upon to condemn landlordism, whereby a few, by owning the means of material existence, can as surely enslave their fellows as by owning their bodies? Should we not also condemn the system of wage slavery?

The Society might also encourage each member to make his *whole* life a sacred protest against the present unrighteous, unbrotherly, unchristian system of industry, and, so far as the present system will permit, to dedicate the *whole* of his energies to helping to build up a New Society, based on the principles of Justice, Brotherhood, and Love—the Kingdom of Heaven upon earth.

"To labour for a perfect redemption from this spirit of oppression," said John Woolman, "is the great business of the whole family of Christ Jesus in this world."

Some may say that this is Socialism, and that the Society of Friends, being a religious body, should have nothing to do with what may seem to be a political question. But when rightly understood, Socialism will surely be found to be a means of translating into action our highest aspirations and our deepest religious convictions.

If I read the signs of the times aright, Socialism in some form or other is coming. Herein, to my mind, lies our opportunity and our greatest responsibility—our spiritual responsibility. Shall the Socialism of the future, which is only a means to an end, be inspired and brought about by the spirit of selfishness? Or shall it be ushered in by Spiritual Power, and by the spirit of self-sacrifice, as taught and lived by Jesus? If the latter, there is nothing to fear from the changes that are coming.

When the majority of our brothers and sisters shall no longer be forced to spend the best part of their energies in labouring for the meat which perisheth, they will be able to realise that man does not live by bread alone. Then will be given that opportunity for each one to live the fullest life possible, and for the Spirit to manifest Himself fully through every creature. Thus shall we have solved not only the Social Problem, as we understand it to-day, but also that other problem why men apparently pay more heed to the sustaining of their lower than to the development of their higher selves. "Take ye away the stone." "Loose him and let him go."

J. Theodore Harris.

THE LIBERAL PROTESTANTS IN FRANCE.

Our coreligionists, the liberal Christian element in the French Reformed Church, have just held their first National Synod at Mazamet. It was fully attended, the public session attaining an audience of 1,500 and was harmonious and earnest in spirit. Prof. Jean Reville, Revs. Charles Wagner, J. E. Roberty, A. Reyss, E. Atger, M. Bourgeois, Trial, Baron F. de Schickler and the venerable Dean P. Jalabert took an active part in the proceedings. The *Delegation Liberale*, which for thirty-four years has guided the destinies of the liberal party in the Huguenot Church, surrendered its powers to the new Synod, which is known as the National Union of the *Eglises Reformees Unies*. Its statutes, while Presbyterian in form provide for complete congregational freedom and autonomy. No creedal subscription of any kind is required of either pastors or laity. Women are allowed a vote, but not to hold office. The latter privilege failed to carry by a vote of 21 to 19. Evidently it will soon be accorded. Strong resolutions were adopted against alcoholism, gambling and indecent literature. Five regional conferences have been organized under this synod, which comprises about one-third of the French Reformed Churches.

The moderately liberal, or centre, party in this Huguenot church has called at the Oratory in Paris a second or adjourned "Assembly of Jarnac." It has been joined by 134 churches. Evidently another sect is impending. It is much to be regretted that the ancient Huguenot Church cannot at the present juncture reunite all its members into one body. The liberals of all shades earnestly desire this, and are willing to make extraordinary concessions to this end. But all endeavors are shipwrecked by the obstinate, intolerant attitude of the orthodox or Calvinist minority, who unfortunately hold the denominational machinery and much of its wealth. The attempt to call a national assembly of all the Reformed Churches, to discuss and decide on the future course of the descendants

of the Huguenots in France, has thus far been prevented by the orthodox, who insist that such an assembly shall not be composed of delegates of all the churches, but only of the groups or parties. In such case the majority in each group is to decide on its entire representation. By this shrewd device they would assure the return of 80 conservatives in a body of 120 delegates, whereas two-thirds of the members of the Reformed Church of France are, as is well known, liberal in their sympathies. It seems inevitable, therefore, that there shall be three Reformed Churches in France whose total membership is only 600,000. What a lesson on the evil effects of intolerance!

In the Christian Register. C. W. WENDTE.

MAKING CHARITY HIT THE MARK.

Of what avail to care for a few hundred infants at the seashore if we are to send them back to an unclean milk supply that causes the death of thousands during the summer months. One bequest recently received by a hospital that is known to have a large surplus income might have established a fund for loans on personal credit or wages, or the after treatment of hospital patients, or financed the national crusade against tuberculosis or child labor or child neglect for one whole year. To correct the evils of ignorance, bad business judgment, and disregard of the rights of tenants to healthful and decent surroundings, the facts learned by one efficient tenement house inspector, properly used, would accomplish more than a block of model tenements. One thousand dollars spent in proving the need for official attention to the physical welfare of school children will pay larger dividends than $1,000,000 spent in a child's hospital. From $350 to $500 per school-child is spent during the years from seven to fourteen because we believe in universal education; from the years fourteen to seventy universal education is left to chance, sensationalism, and methods antagonistic to or incompatible with true education and efficient citizenship.

—*William Allen, in the Atlantic.*

AN ANTIDOTE FOR NEWSPAPERS.

Bird S. Coler, President of the Borough of Brooklyn, is issuing a weekly newspaper, "Coler's Bulletin and Brooklyn Record," in co-operation with Charles Frederick Adams and John Heffernan, in order to keep the people of Brooklyn informed of the truth regarding their affairs. He posts copies on official bulletin boards conspicuously in different parts of the city where crowds can read them. This he has been forced to do because the daily papers of Brooklyn persistently misrepresent facts regarding the city government—something, by the way, that has become common with daily papers everywhere. If they are with the city government, they misrepresent to its advantage; if against it, they malign. Time was when daily papers fought their political or other battles in their editorial columns. Partisan as they might be in editorials, they tried at any rate to be truthful in their news columns. But now the news columns of the daily press are most dangerously devoted to the suppression of important facts and even to shameless falsifications. It is most dangerous because readers make allowance for partisan editorials but not for false reporting. They are deceived by false reporting, for they are still under the spell of the suggestion that however partisan a paper may be editorially, its news columns will give the news truly. Mr. Coler may have hit upon a remedy for the crying evil of false reporting. We hope that the result will prove he has. Certain it is, at all events, that something must be done to cope with the most critical condition that can confront popular government—a condition in which honest public opinion is vitiated by systematic falsification of facts through the accredited channels of public information.

—*The Public (Chicago.)*

THE "NEW THEOLOGY" IN CATHOLIC ITALY.

One of the latest accessions to the Index Expurgatorius is the organ of the non-Catholic movement called *Il Rinnovamento*, published at Milan. The reason for the prohibition of this Catholic paper, as given by the Philadelphia *Catholic Standard and Times*, is that it seeks to maintain its standing within the church by adopting a "favorite device of rebellious Catholics," which consists in insisting upon the difference between official and non-official Catholicism, and while "making war on the former, expressing respect for the latter." It is "because such a distinction is sought to be established by such writers as Signor Fogazzaro, the Rev. George Tyrrell, the Abbe Murri, and some others," says *The Standard and Times*, that the organ of the cult has been placed on the Index. It declares further: "It is part of the plan of campaign begun by such writers to avoid an open rupture with the church, if they can, by an apparent submission when rebuked; and this is why we have Signor Fogazzaro and the Rev. George Tyrrell and their friends at such pains to deny that they are outside the pale of the church. They find it better strategy to keep up the fight within the lines. In notifying Cardinal Ferrari, Archbishop of Milan, of the inhibition of the *Rinnovamento*, Cardinal Steinhuber, prefect of the

Sacred Congregation, pointed out that not all the issues of that publication were condemned, but only those which contained the articles that have been condemned. Some of the propositions quoted from the *Rinnovamento* differ so very little from the theories of religion and divinity propounded by the Rev. Mr. Campbell that they might be almost taken as paraphrases of the writings of that bold rehasher of old heresies."—*Literary Digest.*

The Church is guilty of preaching submission, contentment and cheerfulness to the laboring man under conditions which make it virtually impossible for him to be submissive, contented and cheerful. It has been too often the champion of the *status quo.* The Church has said to the laboring man, "Be content with your wages.' It should have said, "Insist on higher wages!"

DR. CHARLES P. FAGNANI.
Union Theological Seminary.

"INTERNATIONAL" TEXT STUDY.

1907. Lesson No. 30. Eighth month 4th.

THE TABERNACLE.

GOLDEN TEXT.—Then the cloud covered the tent of the meeting, and the glory of Jehovah filled the tabernacle.—Ex. 40:54.

THE SCRIPTURE of the Lesson is Exodus 40: 1-13, 34-38.

During the forty days that Moses was on the mount, the plan of the tabernacle and the details of its services were shaped in his mind. For about eight months before the time of this lesson the people had been preparing the materials for the building, which was all ready to be set up on "the first day of the first month." This was the month of Ahib or Nisan, corresponding to the later part of March or the beginning of April.

The tabernacle, according to a Bible commentary, comprised three main parts, the tabernacle, strictly so called, its tent, and its covering. "The tabernacle itself was to consist of curtains of fine linen woven with colored figures of cherubim, and a structure of boards which was to contain the holy place and the most holy place; the tent was to be a true tent of goats' hair cloth, to contain and shelter the tabernacle; the covering was to be of red rams' skins and sealskins, and was spread over the goats' hair tent as an additional protection against the weather."

The ark was an oblong chest overlaid with gold both within and without. Two cherubim were over the lid, which was called "the mercy seat." The table was for the show-bread. The candlestick (or lampstand) had seven branches and was made of pure gold. Upon the golden altar incense was burned, as a symbol of prayer and thanksgiving. Animals were sacrificed upon the altar of burnt offering, as an atonement for sin.

In the earlier days the Jews set up an altar as a place of worship where the worshiper could meet God. As the forms of worship became more complicated, a tabernacle was felt to be necessary, which contained many things besides an altar. This tabernacle was built a little more than a year after the Exodus.

The ark of the covenant or testimony was put in a part of the tabernacle separated from the rest, called the Holy of Holies. The table was placed on the north side of the tabernacle. Besides the show-bread there were on it dishes and spoons for the frankincense, and flagons and bowls for the wine. The holy place was in front of the Holy of Holies; on the south side of the holy place was the lampstand, each branch of which held a lamp filled with pure olive oil. The golden altar was just before the veil in the holy place. The altar of burnt offering was in the centre of the open court in front of the tabernacle.

The laver was a vessel of brass, filled with water which the priests used for cleansing themselves, ready for their work in the tabernacle. The water was also used for washing parts of the animals used in the sacrifices. The tabernacle proper was surrounded by a court, which was separated from the outside place by hangings.

It is a little difficult to understand the closing passage of our lesson. We are told that Moses was not able to enter the tent because a cloud abode thereon. Then we are told that this cloud remained over the tabernacle whenever they were not journeying. As the people could not go inside the tabernacle to worship except when it was stationary, it follows that either the cloud must have lifted at times, or that they went in while the cloud was upon it.

We can easily imagine that when the tabernacle was completed there came over the people a feeling of awe, a sense that it was filled with the glory of Jehovah, and that for a little time even Moses did not feel himself worthy to enter. Afterward it would have been in accordance with the custom of the times that the platform on which the signal fire was kept burning should have been always in front of the tabernacle when they were in camp, making a cloud of smoke by day and a fire by night. When this signal fire began to move it was the sign that all should prepare for moving onward.

TOPICS FOR ADULT CLASSES.—The Cloud over the Tent. Are Meeting-houses Holier than Other Houses?

QUESTIONS FOR INTERMEDIATE CLASSES.—Name the months of the Jewish year. What are cherubim? What is show-bread? Frankincense? Describe a flagon.

FRIENDS' INTELLIGENCER.

EDITORS: R. BARCLAY SPICER,
LYDIA H. HALL, RACHEL W. HILLBORN,
ELIZABETH LLOYD, ELIZABETH POWELL BOND,
BUSINESS MANAGER: CHARLES F. JENKINS.

News items for insertion the same week, must reach us not later than Third-day morning; longer articles as much earlier than that as possible.

Address all correspondence to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

PHILADELPHIA, SEVENTH MONTH 20, 1907.

PEACE AND PUBLIC EDUCATION.

There is nothing more encouraging to those who are working for the promotion of the peace of the world than that an increasing number of our influential educators are advocating such teaching in the schools as will tend to make peace more popular than war. One of the most earnest advocates of such teaching is Nathan C. Schaeffer, Pennsylvania's Superintendent of Public Instruction. Dr. Schaeffer was the president this year of the National Educational Association in session last week in Los Angeles, Cal., and he chose for the theme of his address at the opening session, "What Can the School Do to Aid the Peace Movement?" The leading points of this address have been fairly well set forth by the Associated Press, and have been published in leading newspapers all over the country.

In the opinion of President Schaeffer our text books on history should be re-written so as to glorify the arts of peace rather than the triumphs of war; and prominence should be given to this subject in examinations of pupils and teachers until they are at least as familiar with the names of poets, orators, artists, inventors, educators, jurists, statesmen and philanthropists as they are with the names of victorious generals and admirals.

His next point was that patriotism should never be so taught as to make it the meanest of all virtues. There never was a more dangerous motto than "My country, right or wrong." The true patriot is one whose desire and effort are that his country may always be in the right.

The third point was the growth of public opinion against wars. Already the civilized nations of the world are practically agreed that there should be no more wars waged for indemnity, for booty and plunder, for territorial expansion, or to gratify the personal ambition of rulers. There is still a general feeling that war is justifiable when a great principle is at stake, as in the American Revolution, or in behalf of a down-trodden people, as in the Spanish-American war; but the teacher should point out that even in cases like these there is a better way. American history should never be so taught as to cause the pupils to hate and despise the English. Dr. Schaeffer said:

"In dealing with these two kinds of war it is well to point out both sides of the dispute and to show how war can be avoided by the peaceful method of arbitration. How well posted we all are upon every war that our people have waged; how little we know of the 250 international disputes which have been settled by the peaceful method of arbitration. How few people know the significance of The Hague Court."

The movement to introduce rifle practice into our public schools claimed Dr. Schaeffer's attention. He ridiculed the idea made by the advocates of this step that it is really a peace measure, as he has not yet discovered that constant preparation for war tends to make people peaceful. On the contrary, he has noted that when skill is developed in any direction the possessor of that skill likes to make use of it; therefore, in his opinion, skill in rifle shooting would be very apt to lead to more deadly results in the strife between labor and capital.

While we are working for better text books and more advanced peace sentiment among teachers in general, the annual celebration by the schools of the anniversary of the convening of the first Hague Conference is advocated. If appropriate exercises, to which parents are invited, are given every year in the schools on this day, much may be done to familiarize our people with the practical workings of arbitration and also to help them realize the closeness of the ties that bind together the people of all nations, making it impossible for one to suffer without bringing some measure of hardship upon the others.

If a twenty thousand dollar man—one who really earned that much, and not many do—were to save the entire earnings of his working life, he wouldn't be a millionaire. The fortunes of men are made up of something more than their saved earnings; they are made up mostly of the earnings of other men.—*The Public.*

I try to increase the power God has given me to see the best in everything and every one, and make that Best a part of my life. To what is good I open the doors of my being, and jealously shut them against what is bad.

—*Helen Keller.*

OPPOSES TRIP TO PACIFIC.

[From the Philadelphia *Public Ledger* of Seventh month 10th.]

The Executive Committee of the Universal Peace Union at a meeting in this city yesterday placed itself on record as opposed to sending a fleet of warships to the Pacific Ocean. The committee adopted the following resolution:

"In view of the feeling existing in the international relations between Japan and the government of the United States, we regard the proposition as reported of sending a fleet of battleships to the Pacific border as unwise, inopportune and irritating, especially as the second peace conference is now in session at The Hague, where are assembled over 250 delegates, representing 45 governments, with a large and eminently able delegation from the United States and with representatives from Japan.

"Believing that such action is calculated to impair, if not to destroy, the anticipated results of said conference and lead more to war than to peace, we appeal to President Roosevelt to withhold any such demonstration."

EFFECT OF GOOD HOUSING ON MORALS.

The Negro's opportunity to earn money and his superior average intelligence in Gloucester county, Virginia, have led to the building of good houses. In one of the better districts, in a school of thirty pupils, ten live in houses of six rooms each and only one in a house of one room. The log cabin is rare in Gloucester. These good houses have had apparently a marked influence upon the morals of the colored people. For instance, twenty-five years ago, when three-fourths of the people lived in cabins, bastardy was common. A half-dozen cases among the colored people, and two, by the way, among the whites, in 1903, was regarded as an alarmingly high rate. In 1904, there was but one case among the Negroes within a radius of ten miles from the court-house. There is also but very little miscegenation. In a dozen school-rooms I saw only one child whose father was undoubtedly white. The criminal record for the county also reflects credit upon the homes. For instance, there were thirty arrests for misdemeanors in 1903. Of these sixteen were white and fourteen colored. In 1904, there were fifteen arrests, fourteen white and one colored. The white cases were for stealing oysters. Of felony cases for 1904 there were seven for the county, two white and five colored. This is said to be an unusually large record. Doubtless also the presence of a Negro lawyer to protect the interests of the Negroes prevents many unnecessary arrests, such as occur in places where officers desire to make money by making arrests. *Southern Workman.*

THE CENTRAL COMMITTEE AT ASBURY PARK.

(Concluded from last week.)

EDUCATION.

To the Central Committee:

The committee on Education has held, during the year, four meetings: One at Mountain Lake Park, one in Baltimore at the time of Yearly Meeting, one in Philadelphia at about the time of Quarterly Meeting and one in New York in Yearly Meeting week.

The principal subject for consideration at each of these meetings was the Pedagogical Courses at Swarthmore. At the meeting in New York in 5th month, the treasurer reported that $976 had been collected and turned over to the treasurer of Swarthmore College for the Educational Courses there. This is $24 short of the $1,000 promised. This money has not gone into the general funds of the college, but has been kept separate and drawn upon for the payment of the instructors. The college is, therefore, nothing out because of the shortage ; on the other hand, it received about $90 in fees from teachers who attended the lectures. The committee has undertaken to raise $1,000 for the continuation of the work next year, and the college has made arrangements for practically the same courses. Plans for the extension of the work have been discussed . The need of a Practice School is recognized, but the first step must be the securing of a sufficient fund to establish a Chair of Education, in order that there may be some one to direct the growth of the department and carry out the plans of the committee.

Other subjects have had some attention from the committee, but there are no results to be reported.

EDWARD B. RAWSON, *Chairman.*
MARY W. ALBERTSON, *Secretary.*

PHILANTHROPIC INTERESTS.

[*It being impossible to embody in a brief report a review of all the work that has been carried on under the care of this Section, their report is not presented as it would not give an adequate view of their work. Reports of the Superintendents of the Departments will be published in later issues.*]

FIRST-DAY SCHOOLS.

To the Central Committee:

Since its appointment on Ninth month 4th, 1906, the Committee on First-day Schools has held four meetings—three at Mountain Lake Park and one at Asbury Park. It organized in the usual form by selecting a chairman and secretary and appointing a Publication Committee to which is committed the active work of issuing the various lesson helps. One session of the committee was in the form of a conference with First-day school officers and teachers and others actively interested

in the work, who were at the time gathered together at Mountain Lake Park, at which session the needs of schools, methods, helps, etc., were talked over freely and it is believed to the mutual advantage of all.

The two series of lessons in course of publication at the time of the last report of this committee, were completed with the last quarter of 1906, and the issue of two other series is now in progress, each to be completed in four quarterlies within the present year. One of these is a primary life of Jesus, designed especially for classes 10 to 12 years of age; the other a "Study of the Bible as Literature" for advanced and adult classes. Of both of these a sufficient number is being printed to provide a reserve supply for schools that may, a little later, require such helps.

In addition to these, there was issued about the first of the year, a manual for the teachers of classes studying the Organization and Testimonies of Friends, so arranged that it may be used in the conduct of intermediate, advanced or adult classes. This manual is prepared with a view to suggesting and inspiring such work as will lead to a fuller knowledge and understanding of the essential principles underlying the organization and the testimonies of our Society.

In addition to this a 32-page manual has been issued for the help and guidance of teachers of primary classes. This suggests methods, subject matter, materials, books and other features of possible service to teachers of youngest classes.

There is also in course of preparation at this time a collection of Bible and other stories for use in children's classes, selected from among various primary lessons issued during past years.

By arrangement of the committee a series of comments on International Topics is being published in *Friends' Intelligencer* during the year for such schools as feel especial need thereof.

It is the belief of the committee that the present year is making some valuable additions to the supply of helps now at the command of our First-day school teachers.

By direction of the F. D. S. Committee.

HERBERT P. WORTH, *Chairman.*

LOUISE E. HAVILAND, *Secy. for the day.*

LAING SCHOOL.

[From the *Laing School Visitor*, which is published by the School, at Mt. Pleasant, S. C. Abby D. Munro, Principal of the School, is Editor. The subscription price is twenty-five cents a year.]

The Laing School, for the training of colored children in South Carolina, closed for the year on Fifth month 22. Although there has been an unusual number of interruptions during the year, the school has been prosperous, and the attendance remained good to the last. The common adage is, "It's an ill wind that blows nobody good," and the destruction of the early crop by the late frosts, gave the older pupils an opportunity to remain in school, their services at picking not being needed. Three hundred and forty pupils have been registered during the year ending May, 1907.

The financial statement for the year shows the Endowment Fund to be $5,000. The receipts were: from voluntary contributions, $2,197.25; from interest on endowment fund, $187.00; subscriptions to the *Visitor*, $30; Dorcas room receipts, $650; county funds, $650; in all, $3,714.75.

The disbursements were: teachers' salaries, $2,200; assistants, $200; freight, $190; expenses of the *Visitor*, $60; books, stamps, stationery, printing, etc., $150; repairs after storm, $249; expenses of Children's Home, $800; aged poor, $15; students' aid, $75; Christmas, $25; sewing school, $20; Dorcas room expenses, $65; in all, $4,049.25.

Friends will notice the condition of the treasury. Abby Munro says: "Funds have come in slowly, as usual during the last month; and we cannot help hoping that the time is not far distant when relief will come to us from some source, so we can pay our help regularly. The increase in the cost of living is felt very keenly here, as elsewhere, and it is very difficult to meet expenses with the same salaries as in past years so there is more need that what is due should be promptly paid." Abby Munro's address during the summer will be Bristol, R. I.

THE MIRACLES.

What is called the neurotic explanation of the miracles of the New Testament does not go far by way of accounting for the wonderful works said to have been wrought by Jesus. While it was extremely probable that all who were afflicted with any kind of disease should resort to Jesus, and that, if he allowed himself to attempt their healing, many cures would be reported, it is extremely probable, also, that, if there were a few cases of faith healing of a striking character, those who were not healed would drop out of sight and not be reported. In this way it is possible to give some account of things narrated in the New Testament. But to offer such a theory as a general explanation is a futile performance. Congenital blindness and leprosy are not cured in that way, and certainly the raising of the dead could not result as an act of faith on the part of the deceased person, unless in another world he heard the call and willingly or by compulsion was drawn back into life again. There are some things which must be accepted as true or rejected without apology. Milk-and-water explanations will not suffice. —*Christian Register.*

NEW ENGLAND YEARLY MEETING.

[This is one of the fourteen Yearly Meetings that correspond with London. There was no separation in New England in 1827, and there is in this territory no body of Friends affiliated with our Seven Yearly Meetings. There is another New England Yearly Meeting which met this year at Westerly, R. I., which is in close sympathy with the conservative and "Wilburite" bodies of Friends. The following is from the *American Friend*.]

Friends in New England have met in annual session for at least two hundred and thirty-six years, and if a passage in *John Burnyeat's Journal* is reliable the date of the origin of this yearly meeting goes back ten years farther—to 1661. There are few more dramatic chapters in modern religious history than the story of the planting of Quakerism in New England. It is full of heroic incidents and of noble devotion and sacrifice. Unfortunately, the present generation knows almost nothing of the history of the past, and the splendid inspiration which comes from intimate acquaintance with the deeds and ideals of one's forebears hardly exists at all in the New England Yearly Meeting of to-day. We cherish the hope that some day this splendid inheritance may be the possession of the growing youth, and that they feel the greatness of their pedigree.

The yearly meeting was held this year in the beautiful city of Portland, and, as always happens on odd years, there was a preponderance of Friends from the State of Maine at the gathering. The territory of four of the nine quarterly meetings is entirely in the Pine Tree State, and the members of these four quarterly meetings were well represented.

There were few visiting ministers in attendance, in fact only three with credentials—Ellison R. Purdy, Iowa; Wm. P. Pinkham, Ohio, and Mary Jane Weaver, New York. Augustus T. Murray, Professor of Greek in Stanford University, Cal., a member and recorded minister belonging to New Bedford Monthly Meeting, of New England Yearly Meeting, was in attendance, and made a valuable contribution to the life and service of the sessions. Joseph Elkinton, Philadelphia, and Benjamin Johnson, Indiana, were among the visitors who were appreciated. New England has introduced the plan of putting all the American epistles into one summarized document which gives a bird's eye view of the entire home church.

This document had been prepared in advance by the Permanent Committee on Correspondence, and was read in the opening session and was listened to with much appreciation.

The afternoon of the first day was devoted to education, and it was an inspiring session. New England has two large and influential boarding schools, one at Providence and the other at Vassalboro, Maine, both of which have had a prosperous year, and both gave evidence of beautiful religious and moral influence over the lives of their pupils. The yearly meeting has no work of its own for the education of negroes, but it makes a large contribution toward the support of the institution at High Point, N. C., managed by New York Friends, and to Christiansburg Institute, in Virginia, managed by Philadelphia Friends. A valuable "Peace Meeting" was held in the evening, and, in spite of the fact that Friends, during this first-day, sat in session for nine hours and a half, there was good attention and interest to the very end. The only ripple of disagreement in the great variety of business was over the question of adopting a new system of clerkship. New England still adheres to the ancient Quaker idea that the business of the clerk is to gather up and minute "the sense of the meeting," rather than to be a presiding officer in the parliamentary sense of the word. This matter went to the Permanent Board for a year's consideration.

One of the quarterly meetings called for the abolition of Meetings on Ministry and Oversight. This was referred to a committee, which recommended that the yearly meeting should ask the five year's meeting to draft a plan for taking all the work of Ministry and Oversight into meetings at large. The yearly meeting unanimously made the recommendation with some specific suggestions.

The session on "The State of Society" was a great occasion. The house was filled and there was a keen and vital interest. The consideration was introduced by the reading of the report of the Superintendent of Evangelistic Work, the reports from the quarterly meetings on the state of the church, and the report from the Yearly Meeting on Ministry and Oversight. The superintendent's report was a remarkable document. It was a careful analysis of the situation and the needs in each "particular" meeting throughout the entire yearly meeting. It brought the *field* before the members as has never been done before and gave a clear vision of possibilities, as well as a summary of work done. Instead of spending the session in aimless talk, Friends for once dealt with concrete and definite matters, and we seemed to have taken a real step ahead. The meeting, however, has not yet learned how to give for the prosecution of the work of church extension in any adequate way. The net gain in membership for the year was three. It is, of course, pitiably small, but it was made in spite of the fact that there was a death loss of 75, as against a birth gain of 25.

There was a fine spirit of enthusiasm and power in the sessions on foreign missions. Edward Kelsey and wife, just returned from Ramallah; Rosa Lee, soon to sail for the field, and a young Syrian boy, as a specimen of the work in Palestine, were

all present and made everybody feel in an unusual degree the tremendous importance of the work of the yearly meeting in the land of the Bible. Over $5,000 were pledged in open meeting toward the proposed building of a Boys' Training School at Ramallah, and the whole membership entered as one man into co-operation with the Committee on Foreign Missions,.

The religious messages on First-day were adapted to the needs of the time and occasion. There was a very large attendance throughout the day, and a good degree of earnestness and seriousness prevailed. One was amazed at the capacity of the listeners, for meetings were almost continuous throughout the day and many friends were present at all the exercises. If the capacity for transmission anything like equals the capacity for absorption there will be a great *release of power* in the coming months. We shall speak elsewhere of other matters of detail; we wish here to leave the impression that New England Friends are quite awake and are moving with growing energy toward the tasks which belong to a living church.

R. M. J.

BOOKS AND READING.

In "The Friendly Stars," by Martha E. Martin (*Harpers'*), the reader is taught in an agreeable manner how to study the heavens without a telescope. It is not a mathematical treatise at all, but a popular guide that gives one such an acquaintance with the stars as is possessed by the shepherds and other outdoor folk. It makes us familiar with Nature's kindly reminders of the seasons as they come and go."

President Nicholas Murray Butler of Columbia University discusses present social and political topics in "True and False Democracy" (Macmillan.) He argues for moral education that shall teach each citizen the joy of service and the consequent uplift of the ideals of true democracy. "There is no greater illusion," he believes, "and none more at war with the very spirit of democracy, than that under whose spell public concerns are neglected and despised and one's immediate private and family interests exalted as the sole business of life."

The Common Heritage. A Series of Essays. By M. Catharine Albright. (Headley Brothers.) 2s. 6d. These papers will be found suggestive by some who have not yet discovered the true purpose of life, and who may be drifting aimlessly for lack of a guiding hand. They are clearly written, and breathe of the larger life and direct towards the wider vision. While we do not follow the author in the whole of her argument, particularly in the essay entitled, "The Throes of Earth," we are sure the book will have a useful service. —*The Friend.*

Probably every one who has read "Rebecca of Sunnybrook Farm," closed the book with a desire that more might be told about Rebecca, "the most lovable and the most laughable of Kate Douglas Wiggins' creations." The gifted author has granted these wishes, spoken and unexpressed, and in the "New Chronicles of Rebecca"* the reader gets more extended and intimate glimpses into the life and character of this bright, original, yet natural New England girl.

The old stage driver, Abner Simpson, and his family, "Mr. Aladdin," Emma Jane Perkins and the other village children again appear, with Rebecca in her natural place at their head; for, as one of her friends said when they were organizing the "Daughters of Zion" in the Robinson barn, "Whoever is *elected* president, you *will* be, Rebecca —you're that kind."

In this day of numerous and questionable books, it is a pleasure, almost a duty, to extend a knowledge of one that portrays a character so wholesome as that of Rebecca, whom T. B. Aldrich called "the nicest child in American literature."

R. J. Campbell, who has been preaching on some fresh themes in the City Temple, London, prints his views in "The New Theology" (The Macmillan Co.) In fourteen chapters he deals with the main features of the orthodox theology, viewing it from a revised present-day standpoint. He thinks the enemies of spiritual religion are practical materialism and antiquated dogmatic theology. Through all his sensible discussion of great and vital issues there sounds a note of brave hopefulness.

THE CRY OF THE RUSSIAN CHILDREN.

What cry was that? Methought I heard a cry,
Faint and far off and pitiful and weak.
No, no, it was the sigh
Of the west wind that stirred the opening leaves;
Or did some swallow, late-returned and meek,
Twitter her humble gladness from the new-found leaves?
Again! It *is* a cry! And yet again!
And first it swells, and then it seems to fade—
A cry of infinite weariness
And deep distress;
A cry of little children spent with pain,
A cry to make the boldest heart afraid,
A cry of mothers fighting off with prayer
The black-winged angel of despair,
Or mourning by the grave
Of children whom nor love nor tears availed to save.
Louder than rolling drum,
More piercing than the clamorous bugle's notes
From Russia's stricken wastes the cry has come
Of many thousand tender little throats,
Soon to be dumb
Unless—But we are very, very far,
And we have much to do
Under our brighter and more fortunate star

*Published by Houghton, Miffiin & Company, 4 Park Street, Boston Mass. Price, $1.25.

The whole day through—
Joyance and high delight and festival
For great and small
At home, and our own children claim their share:
We have no gift to spare
For Russia's children, and this cry of fear
Was but a dream-sound buzzing in our ear.
Is this our answer? No, it can not be!
We can not choose but hear. This is no dream
That makes imagined things to seem:
This is God's truth that pleads for charity.
For God, who set the nations far apart,
Estranged by thought and speech,
He bound us each to each,
Heart that can suffer unto suffering heart.
In his high name we can not let the cry
Of little children go unheeded by.
For he was once himself a little child,
Humble and mild,
And loved all children; and I think his face
In that eternal place
Where still he waits and watches us will smile
For love of pity if we stretch our hand
And let our gifts go forth o'er many a mile
Of stormy sea and many leagues of land.
Hark, how the little children make their plea,
Their pitiful plea for help. What shall our answer be?

—*R. C. Lehmann in Punch.*

BIRTHS.

POWELL.—In New York, Tenth month 9th, 1906, to Wilson M. Jr., and Elsie K. Powell, a daughter, who is named Sarah Hopper Powell.

DEATHS.

CHANDLER.—Sarah Jane, daughter of Benjamin and Sidney Fenton Daniel, and widow of David Chandler, died at the Chandler homestead, two and a half miles west of Waynesville, O., Sixth month 5th, 1907, aged 88 years, 10 months. For many years she was an Elder and Overseer of Miami Monthly Meeting, Ohio. Her last illness, pneumonia, of four days duration did not seem alarming until the evening before her death.

LAW.—At Orchard Park, Sixth month 16th, 1907. Elizabeth Thorne, beloved wife of the late William Law, both of whom had been identified for many years with Chicago Executive Meeting. Soon after coming to Orchard Park to visit her sister, Mary T. Freeman, he was stricken with paralysis from which he never recovered. His wife remained with her sister, enjoying seven years of most genial companionship and upon these two lives rested largely the maintenance of the little meeting that was often held in their own room.

Aunt Lizzie, as all had learned to call her, was known as an affectionate wife, a devoted mother, a kind neighbor and a true friend, who through prosperity and adversity alike maintained that poise and steadfastness of character so beautifully characteristic of the Christian life, and when near her 80th birthday passed suddenly and peacefully away without a moment's suffering, a fitting close for one whose life's work was so well done, beautifully completed by her helpful companionship for her dear sister, now so afflicted. I. W.

LEWIS.—On Fifth month 29th, 1907, at his late home in Pendleton, Ind., Joseph B. Lewis, aged seventy-seven years.

He was a grandson of Jonathan Thomas who was sent as a missionary to the Indians by Philadelphia Yearly Meeting in the early part of the last century, and was a member of Fall Creek Meeting of Friends. He being of the second generation of the pioneers of this beautiful land had his share of labor and privation but his special mission was in cultured and intellectual fields. His uplifting influence has widened with the years and his careful education of his children has given to the community and state trained teachers who still carry that influence onward and upward. He kept in touch with the best in life and the great progress of our country was a source of keen delight. His soul was touched with poetic fire but he preferred the society of loved ones, the association of friends and the companionship of books to the plaudits of the multitude. So soothed by the loving care of his children and beloved by all, this sweet spirit has passed the portals into Eternal Day.

POUND.—At his home in South Yarmouth, Ontario, Can., Seventh month 1st, 1907, after a long illness, James Pound, at an advanced age. He was a life long member of the Society of Friends, active in reform movements. Interment at Sparta Friends' Grounds.

The followng is from a local paper:

James Pound, a well known and highly respected citizen of South Yarmouth, died Monday night after a protracted illness of months past. An individual of unusual fortitude of mind, he would not give up the activities of life until compelled to by the debilities of old age; maintaining to the last an intellect yet active, he met the physical pain at the close without complaining.

Mr. Pound was one of the few remaining early settlers of Elgin county, hailing from Bertie in Welland county, Ont., some time in the 40's, and soon after his marriage to Rebecca Zavitz, of the same vicinity, they located some nine miles southeast of St. Thomas, when the land was still under its native timber; but the young couple were hopeful and true; a log dwelling was soon built and sufficient ground cleared for the first year's crop. At the time neighbors were more dependent than they seem to be to-day, so that they always welcomed the newcomer with a helping hand, and the "exchange of works" was a common affair. Conveniences were few, and living "the simple life" was not a matter of choice.

Mr. Pound was a life-long member of the Society of Friends, in which he took a prominent part. He was a Reformer in politics, but in no sense a politician.

Mr. Pound survived his wife some four years Mrs. Pound dying at 81. Their children, all living, are Mrs. M. A. DePeel, of Clearwater Neb.; Asa Pound, on the old homestead; Mrs. Stephen Bailey, Union; Mrs. (Dr.) Way, St. Thomas; Mrs. G. L. McKay, Ames, Iowa, and Mrs. J. G. Hughes, Buffalo.

TRUEBLOOD.—At hishome near Salem, Ind., Seventh month 8th, 1907, Thomas H. Trueblood, son of Nathan and Mary Hollowell Trueblood, who came to Indiana from the eastern border of North Carolina in 1816. He was in his 82nd year, having been born the 29th of Third month, 1826, and was the oldest of a large family, but two of whom, Alfred and Elwood, are now living. A hemorrhage of the heart caused him to fall dead in his yard as he was coming to the house from feeding the poultry nearby.

He was married three times: first, to Clorenda Hobbs in Tenth month, 1850. To them were born seven children, five of whom are living. He was next married to Mary T. Brooks. Sidney Trueblood, the wife who survives him, is a daughter of John Satterthwaite, deceased, formerly of Abington, Pa.

He was a recommended minister of Blue River Monthly Meeting, first appearing in the ministry about 1861 and

continuing faithful to the call of duty to the day of his death. He had traveled through the West holding meetings and helping to establish them wherever there seemed to be any opening.

He took a lively interest in the cause of human freedom and has said that he felt the aid he gave to escaping slaves was one of the sweetest services of his long life. Of the active workers in the Underground Railroad, of this place, he is the last to be called to receive the reward of, "Good and faithful servant, come up higher."

His funeral was held Third-day the 9th. Testimony was given of his faithfulness in the attendance of all our meetings and of the purity and loving kindness of his life.

"Mark the perfect man and behold the upright, for the end of that man is peace." O. B.

TULL.—At the home of her sister, Helen C. Shreve Easton, Md., Sixth month 21st, 1907, Ida Coates Tull, the wife of John Thomas Tull of Stroud, Oklahoma, where she had resided for the past fifteen years. The funeral services were held at Fair Hill, Philadelphia on the 24th. The remains were interred at that place, with those of her parents, the late Edwin H. and Sarah D. Coates. The deceased was a member of Third Haven Monthly Meeting, Easton, Md.

LYDIA H. PRICE

On Seventh month 8th 1907, Lydia H. Price, widow of Isaiah Price, and daughter of Jacob and Sarah Wilson Heald, entered into rest at the home of her daughter, in Cynwyd, Pa.

She was born at Kennett, Chester Co., Pa., Sixth month 26th, 1827. She was a member of the Birmingham Monthly Meeting of Friends at West Chester, Pa. and had been for many years a loved and honored minister in the Society. Her ministry was earnest, loving and faithful to that inner light which was her guide through life. She had visited in loving service all of the yearly meetings in the country, including meetings in Canada.

Her gentle loving spirit had a broad and charitable outlook upon life. Her interest in the growth and progress of her Society and of the world at large, gave to her ministry, force and vital interest; and, while her body was frail her spirit was brave and courageous in the expression of truth as she saw it.

Her loving words of sympathy and belief in immortality have brought hope and consolation to many sorrowing hearts. Her spirit has passed on, but its influence will live in the hearts of those who love her.

NOTES AND ANNOUNCEMENTS.

Indiana Yearly Meeting will be held this year at Waynesville, O., not at Richmond, Ind., as wrongly given in the calendar of the Almanac. It will begin on Second-day, the 19th of Eighth month. The Meeting of Ministers and Elders will be on Seventh-day, the 17th; and most of those expecting to attend will be present for the First-day meetings.

T. Harvey Haines, Director of the Psychological Laboratory in the University of Ohio, sailed on the 19th from Baltimore to Bremen. Among other things, he expects to visit the psychological laboratories of several German universities.

—*The Westonian.*

Mary Travilla and Elizabeth Powell Bond have a prospect of attending Westbury Quarterly Meeting at Westbury on Seventh-day the 27th at 10.30 a.m. and First-day morning meeting at Westbury on the 28th. At 3 o'clock on Seventh-day afternoon the 27th at Westbury Elizabeth Powell Bond will address a public meeting under care of the Quarterly Meeting's Advancement Committee: Subject, "The Study of a Life."

Dr. Thomas Hodgkin has been appointed the first Creighton Lecturer in London University. This lectureship has been instituted as a memorial of the late Bishop of London.

—*The Friend (London.)*

The *Laing School Visitor* for May acknowledged the receipt of nine dollars forwarded on the 21st of May by Ruth Pierce De Cou, collected from Friends at Yearly Meeting. Another check of one hundred and five dollars, sent on the 19th of May from the same source, was in some way either lost or stolen. The payment of that check was stopped on receipt of *Visitor* and a duplicate is now in my hands, making in all one hundred and fourteen dollars ($114.00) collected from Friends at Philadelphia Yearly Meeting and sent by Ruth Pierce De Cou, for which many thanks are extended.

Bristol, R. I. ABBY D. MUNRO.

Lake Mohonk was the scene, the 8th of this month of an impressive celebration, the occasion being the fiftieth anniversary of the marriage of Albert K. Smiley, who is well known as the founder and host of the Lake Mohonk Conferences. The celebration was conducted by a committee of guests named by the entire guest body at Lake Mohonk last year. This committee on behalf of more than 1,200 contributing guests presented to the bride and groom a testimonial gate-house which is to be erected about one and one quarter miles from New Paltz, and on the eastern border of the Mohonk estate. The site is on a rise of ground commanding extensive views in three directions. The gate-house, which will cost $20,000, will be built of stone and is to include a massive tower, four stories or more in height, with accommodations for a family residence. After it is completed, it is Albert K. Smiley's intention to convert the site into an attractive park and to connect it with the hotel by a new private road. In addition to the gate-house many gifts were received as well as hundreds of congratulatory letters and telegrams from friends. They were especially congratulated on the results of their philanthropic work expressed through the Lake Mohonk Conferences and in other forms.

A friend writes: "I am glad that *The Philanthropist* is continued. It gives information that no other journal furnishes."

The Philanthropist.

The *Northwestern Christian Advocate* of Chicago gives strong editorial commendation to the work of the National Vigilance Committee, of which Dr. O. Edward Janney is president. —*The Philanthropist.*

Announcements have been issued for a Purity Congress to convene in Battle Creek, Michigan, October 31st to November 6th, 1907. This Congress will be held under the auspices of the National Purity Federation. A program is being prepared which will cover every phase of the movement, including preventive, educational, rescue, legislative, law enforcement, and sanitary lines of effort the White Slave Traffic, social diseases, and good health topics. A general invitation is extended to all who are interested to attend this Congress.—*The Philanthropist.*

The following is from the *Friend* (London): The Training Institute for Sunday School Workers, under the care of Friends, alluded to in these columns a few months since, has now taken definite shape, and arrangements are complete for commencing at "West Hill," Selly Oak, Birmingham, in September. The primary aim at present is the training of leaders and other workers for the specialised primary and junior departments which are now being organized in a number of Sunday schools. The movement is full of hopefulness for those who are looking for a reform of Sunday school methods. The course of training will embrace both theory and practice, and will include lectures on the Old and New Testaments, by and under the direction of Dr. Rendel Harris; Child Psychology, by G. Hamilton Archibald, who will be director of studies; Religious Pedagogy, by Florence B. Reynolds; and practical demonstrations by Miss Archibald. Like Kingsmead Training Home for Missionaries, the residence is close to Woodbrooke, and the students will thus have the advantage of attending that educational centre. The chairman of the committee is Barrow Cadbury, and the secretary, Frederic Taylor, 15 Devonshire Street, E C. We understand that a considerable proportion of the places for the first term are already booked.

THE OLD STONE MEETING HOUSE.

During the sessions of New York Yearly Meeting in last Fifth month an earnest desire was expressed that arrangements might be made for the holding of at least one appointed meeting during the year in all of our unused meeting-houses. There was full unity with the suggestion and our committee for the Advancement of Friends' Principles was asked to take the matter in charge. Arrangements have been made for holding such a meeting in the "Old Stone Meeting-House" at Clinton Corners, N.Y. (where no regular meetings have been held for several years,) on First-day Eighth month 4th, at 3 p.m. Henry W. Wilbur and others will be present. It is hoped that an extended notice will be given. This house was built in 1777.

FRIENDS' SCHOOL FOR RELIGIOUS AND SOCIAL STUDY.

Dr. A. C. McGiffert, of Union Theological Seminary, New York, will deliver four lectures at the school on "The Development of Early Christian Thought," the subject to be divided into the following sub-topics; "Teaching of Jesus;" "Teaching of Paul;" "The Legal Tendency," and "The Mythical Tendency and Combinations of Irenaeus."

Martha Falconer, superintendent of the Girls' Department of the Philadelphia House of Refuge, will be present at the school for several days, and will assist in the class work especially relating to social service.

During the past week members of the school have been registered from Hockessin, Del., Chester, Chatham and Philadelphia, Pa., and Wilmington, Delaware.

The school will begin at George School the evening of Eighth month 31st, and will close the forenoon of Ninth month 13th. It is important that as many as possible register at once.

The price is very moderate. Only $15 for the entire course, including all the privileges of the school, class-room work, lectures and board and lodging.

There are no restrictions as to age or sex. Any concerned person will be gladly admitted.

Henry W. Wilbur, 140 North 15th Street, Philadelphia, Penna., will register prospective members, and be glad to give such information as may be desired.

FRIENDS' ASSOCIATIONS.

BYBERRY, PA.—A meeting of the Byberry Friends' Association was held on Seventh month 7th, at the meeting-house, with a somewhat smaller attendance than usual, doubtless owing to the warm weather and harvest time.

Mary Tomlinson read the 9th chapter of St. Matthew. An appeal for contributions to the "Conference of First-day School and Philanthropic Workers," to be held at George School, Pa., was read, and after free discussion the sum of three dollars was ordered sent to the treasurer, as our part of the desired $100.00 from the 44 associations. Another appeal for funds for our Woodbrooke students was also read but no action taken at this time. A report from our "Guild Committee" was heard with interest and showed ground for encouragement, $10.00 having been collected and contributions of another character solicited.

A selection entitled "An autumn Festival" was read by Hannah W. Comly, following which Miriam Tomlinson recited Alice Cary's "Secret Writing." "Are we responsible for the wrong we might prevent?" was answered briefly in the affirmative by Sarah Warner Knight. Arabella Carter read a sketch concerning the meeting-house at Saylesville, R. I., built during the first five years of the 18th century, and of the early days of the Society in Rhode Island and their influence on the community as viewed by those outside the organization. The program for Eighth month will include a talk on "Mission Work in Alaska."

A. C.

HORSHAM.—The Horsham Young Friends' Association held its last meeting for this summer Sixth month 30, 1907. The meeting was opened with Scripture reading by John Parks. Rebecca Jarrett recited "The Old Clock on the Stairs." Sallie Watson then read a very good selection from *Friends' Intelligencer*. Anna Penrose, on Current Topics, spoke of the recent commencements and the Peace Conference at The Hague. Prof. Geo. H. Nutt then gave us an excellent address on "Education as a Religious Concern." Among other things he said: "All our troubles come from a *desire*. If it were not for a desire for more than we have, we would be far happier.

Letters were read from the committees on Woodbrooke Scholarships, and Advancement of Friends' Associations asking aid; these were left to the State Executive Committee to act upon. After sentiments and usual silence meeting adjourned till Ninth month 29th, 1907.

LYDIA C. PARRY, *Secretary*.

A CRY IN THE MARKET PLACE.

I cry, O God, for refuge and for rest!
I cannot pray;—there is no time to kneel.
(Can the spoke stop the whizzing of the wheel?
Can the cast coal in the red forge protest?)
I cry, by my dead fathers of the West,
Who, in their dire travail, yet could feel
The wild, clean pulse of Nature in the peal
Of storm upon the lordly mountain-crest.

I cry, by right of my ungotten sons,
For respite, for some slacking of the pace,
Some quiet in this rage of life that stuns
The Soul for slaughter in the Market Place.
I cry, in pity for the little ones,
Whose shriveled shoulders must bear on the Race.

—*Chester Firkins, in the Atlantic.*

IN MEMORY OF THOMAS SCATTERGOOD.

Died Fourth Month, 18th, 1907. aet. 65.
"Ad majorem, Del gloriam."

Beneath the shadow of the olive tree
Thy last long home was found;
From earthly burthens and desires set free,
They laid thee in the ground.

Where Virgil's ashes rest by Naples' Bay,
The land which Paul had trod,
Where saints and martyrs of the olden day
Had found the peace of God;

Where Horace sang his own immortal ode,
Where Belisarius reigned;
On that sad shore where Caesar found abode,
By guilt and license stained.

Where Capri's waters rest the weary eye
Thy spirit took its flight,
And thro' the dimness of an earthly sky
Sprang upward to the light.

Oh, brother, as we view thy record clear,
A life so full and pure,
The time and distance only bring thee near
And make our love secure.

Thy ear was open to the widow's cry,
To hear the wanderer's moan;
Thy heart responded to the orphan's sigh
And made its wants thine own.

Within thy soul there seemed to be no room
For an ignoble guest;
An inward grace revealed a heavenly bloom
Through windows in thy breast.

Across the broad expanse of Southern wave
Our spirits seem to tread;
We long to stand beside thy quiet grave
With bowed and reverent head.

God of our lives! Thy hand the garden made
Wherein this plant has grown;
Thy loving care provided sun and shade,
For that thy hand had sown.

Make us, thy children, bud and blossom yield,
Pluck all the tares away,
And only fruit remain upon the field,
Until the harvest day.

—*Samuel R. Shipley, in the Philadelphia Ledger.*

CALENDAR OF MEETINGS, ETC.

[In sending in notices for the Calendar they should be put in the usual form, so that they need not be rewritten. They must be in not later than Third-day morning.]

Friends' Meeting at 35th St. and Lancaster Ave., and that at 17th St. and Girard Ave., Phila., will be held at 10.30 a.m. during 6th, 7th, 8th and 9th months.

7th mo. 21st (1st-day.)—Conference at Centre Meeting House, Delaware, at 2.30 p.m., under care of Philanthropic Committee of Western Quarter. Subject, "Temperance." Address by Henry W. Wilbur.

7th mo. 21st (1st-day.)—Conference under care of Concord Quarterly Meeting's Committee on Philanthropic Labor in the Meeting-house at Providence (Media) Pa., at 2.30 p.m. Joel Borton will give an address on "The Duty of a Citizen."

7th mo. 21st (1st-day.)—Mansfield, N. J., Friends' Association, at home of Lewis Taylor.

7th mo. 23rd (3rd-day.)—Western Qnarterly Meeting, at London Grove, Pa., at 10 a.m.; Ministers and Elders, day before, at 11 a.m.

7th mo. 25th (5th-day.)—Caln Quarterly Meeting, at East Caln, at 11 a.m.; Ministers and Elders, same day, at 10 a.m.

7th mo. 27th (7th-day.)—Westbury Quarterly Meeting, at Westbury, Long Island, N. Y., at 10.30 a.m.; Ministers and Elders, day before, at 2.30 p.m. By special arrangement the train leaving E. 34th St., New York, at 8.20 a.m., Long Island City at 8.32 a. m., and Flatbush Avenue, Brooklyn, at 8.32 a: m. will stop at Westbury on the 27th.

7th mo. 28th (1st-day.)—The Visiting Committee of Salem Quarterly Meeting will attend the meeting at Alloways' Creek (Hancock's Bridge,) N. J., at 10 a.m.

7th mo. 28th (1st-day.)—Merion Meeting, at 10.30 a.m. attended by Mary M. Kaler, Stewart S. Graves, Mary A. Gilby, Mary Walton and others of Phila. Quarterly Meeting's Visiting Committee. Take train from Broad St. at 9.45 a.m. to Narberth.

7th mo. 28th (1st-day.)—Meeting of Friends at White Plains, N. Y., at home of Mary A. Carpenter, 35 Green Ridge Avenue, at 11 a.m.

7th mo. 30th (3rd-day.)—Concord Quarterly Meeting, at Concord, Delaware Co., Pa., 10 a.m.; Ministers and Elders, day before at 1.30 p.m.

7th mo. 31st (4th-day.)—Purchase Quarterly Meeting, at Purchase, N. Y., at 11 a.m. Friends' Association in afternoon after Quarterly Meeting (4th-day,) Subject—"What the Home owes to Society—(a)—to Politics—(b)—to Business." Ministers and Elders, day before, at 2 p.m. Conveyances both days at White Plains, 8.54 a.m. train from Grand Central Station, also train from North arriving at 9.30 a.m.

8th mo. 3rd (7th-day.)—Philadelphia Quarterly Meeting, at Race St. Phila., at 1 p.m.; Ministers and Elders, day before, at 3 p.m.

JOSEPH L. THOMAS,
ATTORNEY-AT-LAW,
106 Market Street, Camden, N. J.

G. HERBERT JENKINS,
ATTORNEY AND COUNSELLOR-AT-LAW,
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Also Member of Montgomery County Bar.

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Will not Spot or Streak Clothes
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8th mo. 4th (1st-day) — Appointed meeting in "The Old Stone Meeting House," Clinton Corners, N. Y., at 3 p.m. Henry W. Wilbur and others will attend.

8th mo. 10th (7th-day.) — Miami Quarterly Meeting, at Green Plain (near Selma and S. Charleston, O.) at 10 a.m.; Ministers and Elders, day before, at 2 p.m.

8th mo. 10th (7th-day.) — Salem Quarterly Meeting, at Salem, O., at 11 a.m.; Ministers and Elders, same day, at 10 a.m.

8th mo. 17th (7th-day)—Short Creek Quarterly Meeting, near Emerson and Mt. Pleasant, O., at 11 a.m.; Ministers and Elders, same day, at 10 a.m.

8th mo. 19th (2nd-day.) — Indiana Yearly Meeting, at Waynesville, O., (not at Richmond, as incorrectly given in the Almanac) at 10 a.m.; Ministers and Elders, Seventh-day before, at 2 p.m. For railroad arrangements and entertainment see advertising pages.

8th mo. 21st (1st-day.) — Philanthropic Meeting at Willistown, Pa., in the afternoon.

8th mo. 26th (2nd - day.) — Ohio Yearly Meeting, at Salem, O., at 10 a.m.; Ministers and Elders, 7th-day before.

8th mo. 31st (7th-day.)—Friends' School for Religious and Social Study, at George School, Pa., continuing two weeks.

8th mo. 31st (7th-day.)—Central Committee Meeting and Conferences, at Fishertown, Pa., continuing through Seventh, First and Second-day.

FOUR WEEKS FREE

We will send *Friends' Intelligencer* free for four weeks to any two possible subscribers whose names are sent us by one of our readers. The more postal cards we receive in response to this offer the more we shall feel that the *Intelligencer* is appreciated by those who receive it. Our rate to new subscribers is $1.50 for the first year. For every two names sent us at this rate we will send one copy free to someone not already a subscriber.

COBWEBS.

I passed the fairies' gypsy camp
Beyond the wood at dawn,
And saw their filmy garments spread
To bleach upon the lawn.

White in the rosy glow of morn,
Dew-dampened and sun-kissed,
Upon the green each lacy piece
Lay like a bit of mist.

—FREDERIC FAIRCHILD SHERMAN.
In Lippincott's.

It was Yearly Meeting First-day a half-hour before the afternoon meeting. A young man was standing by the meeting house alone. An elderly Friend shook hands with him and found that he had never been to Yearly Meeting before and did not know anybody. The Friend walked among the groups of people until he found another young man who was not much acquainted, and took him over and introduced him to the first one. Five minutes later the Observer noticed that these two were in earnest conversation, apparently enjoying each other's company.

Light raindrops fall and wrinkle the sea,
Then vanish and die utterly;
We would not know the raindrops fell
If the round sea-wrinkles did not tell.

So a soul comes down and wrinkles life,
Then vanishes in the flesh-sea strife;
One might not know the soul had place,
Were't not for the wrinkles on life's face.

—*Sidney Lanier.*

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BOTH TELEPHONES DAY OR NIGHT PHILADELPHIA

A bright boy, who had been taught the nature of strong drink and promised to shun it, one day visited a rich uncle who was not a teetotaler. The uncle offered the boy a glass of wine, which he declined. Wishing to see how far he could be tempted, he urged the boy to drink, and finally offered him the gift of a watch if he would drink. The boy declined, saying: "Please don't tempt me; if I keep a teetotaler, I can some day buy a watch of my own, but if I drink and take your watch, I may have to pawn it to get bread."—*Bluestone Messenger.*

Russia, her government and misgovernment, her hopes and her reverses, is the subject of a readable and earnest article in the *Atlantic* for this month. I. A. Hourwich, the writer, has recently returned from that country, and his material is fresh, strikingly concrete, and thoroughly convincing. He predicts that the days of the Douma are numbered, but that the time is fast coming when the military discipline will break down and "not a single Cossack will raise his whip" in defence of the Czar.

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FRIENDS' INTELLIGENCER

A Religious and Family Journal

PHILADELPHIA, FIFTEENTH AND CHERRY STREETS, SEVENTH MONTH 27, 1907.

Martha J Warner
RD 1

INDIANA YEARLY MEETING

Indiana Yearly Meeting will convene at Waynesville, Ohio, Eighth month 19th, 1907. Meeting for Ministers and Elders on Seventh-day preceding (17th) at 2 p. m.

Those coming on what is known as the Little Miami Railroad, by Xenia, arrive at Corwin 9.02 a. m. and 5.46 p. m.; by Cincinnati 9.54 a. m. and 2.46 p. m.

Those wishing to come by Dayton to Lytle, three and one half miles from Waynesville, can ascertain when trains leave Dayton for Lytle by inquiring at Ticket Offices: D. & X. T. 23 Ludlow Street, Arcade Building; C. X. & D. Union Depot. Arrangements will be made for these to get to Waynesville.

We hope Friends of other Yearly Meetings will feel drawn to meet with us, and any expecting to do so will confer a favor by informing the committee on arrangements.

ELIZABETH B. MOORE *Chairman.*

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During last week the attendance at Buck Hill averaged twenty guests more a day than the corresponding period of last year. Up to that time we had been considerably behind last year, owing to the late and cold spring.

Our good friend, Charles F. Underhill, of Brooklyn, N. Y., is at Buck Hill with his family for several weeks. His readings and recitations are greatly enjoyed by the settlement. On Seventh-day evening last he gave a recitation of Rip Van Winkle. There was an air of local color to the recital as the Pocono mountains continued on into New York form the Catskill mountains, the scene of Rip's long sleep. During the evening a thunder storm swept by, still further adding to the effect of the story.

A large, new summer house has been erected on the croquet ground in front of the Inn, where every evening from 7 to 7.30 P. M. the children gather for a "Twilight" story by Jennie Cornell, the young woman who has charge of the play ground. This relieves the congestion of the porches and Inn terrace, likely to occur after supper.

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WHEN IT IS DESIRED TO DISCONTINUE, NOTICE MUST BE GIVEN. WE DO NOT "STOP" PAPERS EXCEPT UPON ORDER OF SUBSCRIBERS.

ADVERTISING RATES.—For transient advertisements, 5 cents per line. For longer insertion reduced rates which will be furnished on application.

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***TELEPHONE, SPRUCE 33-55.

Entered at Philadelphia Post Office as Second-class Matter.

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FRIENDS' INTELLIGENCER

Established 1844. The Journal 1873. Young Friends' Review 1886. | PHILADELPHIA, SEVENTH MONTH 27, 1907. | Volume LXIV. Number 30.

GOOD WORDS.—XXVI.

The world does not owe you a living, but you owe the world your best efforts and service.

In an address to Swarthmore Students. PRESIDENT SWAIN.

TOGETHER.

The corals build together,
Beneath the troubled sea,
Their island homes to weather
The billowed storm set free.

The dew drops winged with sunbeams
That shift across the sky,
United in the mountain streams,
Deep woodlands echo by.

The grains of sand so light and small
That blow from off the ledge,
When gathered in their countless all,
The shores of ocean hedge.

The mighty force that rules the world
Of sun and moon and star,
Must gather strength amid the whirled
And smallest things that are.

We study all the sins that mar
The story of the ages,
To find that man with man at war,
Made fame's dishonored pages.

And he who prides in progress gained
By mighty sons of earth,
And hates the bloody scenes that stained
The lives of simple worth,

Has yet to learn that man alone
Progresses nor achieves;
But man with others, he atones
And battles lost retrieves.

—*Alfred J. Davis.*

THE NEW BASIS OF CIVILIZATION. I.

Simon N. Patten, Professor of Political Economy, Wharton School of Finance, University of Pennsylvania, in his latest book,* adds the weight of his authority to the theory of the materialistic conception of history, first proclaimed by Karl Marx and Frederick Engles in the "Communist Manifesto," published in 1848.

Tight-fisted financiers, franchise-grabbers, inhuman persecutors of weaker races, and factory lords who coin innocent childhood, budding womanhood, and vigorous manhood into profits, or as Professor Patten calls it, "Social Surplus," are the lineal descendants of their parent, the "social philosophy of deficit."

Labor has borne the yoke of oppression in the past, he tells us, because it was difficult to get food. Machinery and scientific cultivation have removed these obstacles that stood between the workers and their food supply. Abundance of food is the agitator which is stirring up the discontent in the labor world that foretells the coming of a higher civilization.

Heredity is not a thing apart from food supply, but is the plant that grows out of the soil which, tickled by the hoe of the "poverty-man," laughs with the abundance of "social surplus."

Respect for ancestors and pride of race suffer a rude shock while reading this: "Children robbed of the treasures of their race history by child labor or the poverty of their parents show qualities in adult life which are the defaced remains of what generous human nature implanted within them and would have developed under favorable circumstances." Nor will this soothe our wounded pride of birth: "A laborer with a small, soft hand would be unfit, a working woman with a frail waist would be handicapped, but weak hand and frail waist may be safely cultivated by the rich as marks of distinction, accentuating the difference between wealth and want."

Even our family traits, those characteristics which we fondly thought differentiated us from the common herd, and for which we praised a discriminating God, are dependent upon "income and outgo." The heroism of our brave and noble forefathers is transformed by the following description into acts of oppression by tyrants: "The poor survived by ceaseless surrender and were safe because they had only life to lose and their lives were valuable to their masters. Native warriors and foreign invaders purposely spared them to work."

The curse of labor is not a punishment for Adam's fall, as we have been taught by the theologians, and social classes were not established by a decree of an All-Wise Ruler, if Professor Patten is right in his conclusions that the human family in "their prehuman experience proved that existence depended upon the ability of a group to keep the subsistence circle around itself free from

*The New Basis of Civilization, by Simon N. Patten, Ph. D., LL. D., Professor of Political Economy, Wharton School of Finance and Commerce, University of Pennsylvania. The Kennedy Lectures for 1905, in the School of Philanthropy, conducted by the Charity Organization Society of the City of New York. Published in the American Social Progress Series. The Macmillan Company, New York, 1907.

other food seekers. The human hordes turned upon each other, and their prowling about precarious supplies of food evolved in the course of time into the wars of civilization."

Social consciousness is teaching us to "give a surplus of accommodating deeds and advance a store of commodities so that your neighbor will be under obligation to you." This swelling chord of human kindness is marred and the harmony of the song of Brotherhood is sadly jangled by this discordant note, which is used in an explanation of why employees and employers disagree on what price should be paid for services: "It results in confusion and bitterness of feeling against the working poor, because the employing part of society long ago adjusted itself to an excess of workers to positions for them."

Professor Patten seems to be enlisted in a crusade to destroy all our old ideals. He will not have it that the Devil goes about like a roaring lion seeking all whom he may devour. No, it is not the Devil who is the cause of vice. "It is the frequent failure of correlation between a man's powers and his opportunities to exercise them which tempts him to find the excitement nature craves by the artificial stimulus of vice." Prayer is no longer efficacious. Amusement is the means to find favor in the eyes of the Lord.

Our belief that we, with the assistance of God's grace, are the architects of our own fortunes is also attacked. We are what we are because of the social machinery and the position of our parents in society, or their ability to help us to climb to a higher level than they were on. He advises us not to help to perpetuate the evils due to clinging to old ideals, but to strive to bring "joyous relations with nature and strengthen character without the cost of pain."

Social control will be the guiding star of the new civilization. This is the prediction of Professor Patten. We need not fear, he says, that we will not have men great enough to steer the ship of state on her new course. He assures us of this in these words; "It is said that while ordinary men may extend the influence of ideals, only a great man can give them birth. This is an error, for ideals are born of situations and are from the first clear and simple because their source is. Their very simplicity drives the new truths home even in the minds of the dullest."

This new civilization, which the noblest of men have dreamed of, is not far removed from us, but is a present day possibility. Whether this is true or not, we feel grateful to Professor Patten for this optimistic declaration: "A higher civilization is a present possibility that may be realized by people living in this century. It is ready to appear; but its emergence implies a change of opinion, ideals, and institutions, and a shifting of past conditions. And there must be no halt for more information, skill, or racial aptness."

A plan of social work is recommended. The suggestions are well worth careful consideration. The only jury which is truly qualified to decide on the value of the results of the plan is the class of poverty-men.

A WORKINGMAN.

II.

Prof. Patten's book considers poverty the most unsatisfactory and depressing condition in our present-day life, and its elimination an essential of a new and better social order. The economic doctors all practically agree that there is something wrong with present arrangements, and we are getting enough of the scientific method in our thinking to make it obvious that we shall only get rid of economic ills and social drawbacks by removing their direct and contributing causes.

Present conditions have their roots, we are told, in two definite causes: first, social heredity, and second, "the material environment of to-day's soil and climate." Improving the environment and counteracting the hereditary taint are the definite tasks that confront the promoters of social betterment.

With these general propositions, any one not absolutely wedded to things as they are, will have no quarrel, but touching methods for applying the theory, and considering the deductions from it, there will not be a like common agreement. One is quite willing to admit with Prof. Patten, that so much does not "depend upon gaining fresh victories over nature, as it does on the demolishment of the social obstacles which divide men into classes." It may be true that the social status has interfered with man's working capacity, and thus robbed him of the economic victories which ought to be his, but this by no means makes it necessary to admit all of the arbitrary classifications which are made to account for present conditions, or to provide means for their betterment. No one will deny that we have a leisure class, a middle class, and the poor. It may be true that the "dominating capitalist" has "economic freedom," and the "small capitalist" "economic independence," but it by no means follows that the annual income arbitrarily determines the economic condition. Even poverty is a movable condition, and in our social and industrial situation is reached long before the point specified by Prof. Patten, viz.: an income of $300 per year. Just how much economic freedom is enjoyed at $800 a year, or how much economic independence exists at $1200 a year, or whether a man on an income of $2,000 possesses economic initiative, are not settled but debatable ques-

tions. We doubt if any man, whose personal and social existence depends upon his work and his wages, but whose opportunity to work is controlled by some one else, and whose wage depends upon that opportunity, largely determined by the tools he must use, either in the shape of capital, implements or place where the equivalent service is performed, possesses either economic independence or initiative no matter what the size of his annual salary.

An elaborate criticism could well be bunched on the single chapter of the book entitled "The Basis in Character," in which an assault is made on both the principle and practice of sacrifice. This quality is denominated at bottom "a physical and animal trait." But to so rule into the limbo of the undesirable or reprehensible genuine sacrifice, is to fly in the face of the accumulated material and spiritual experience of the race. Even what we call material wealth, whether individual or aggregate, is simply the residue which has not been diverted or destroyed in supplying need, or in waste or extravagance. Its accumulation represents one type of sacrifice. From the mother, who sacrifices bodily comfort to-day on the holy altar of maternity, in order that the love and delights of motherhood may be hers forever, down to the lowest type of selfdenial, we find sacrifice at the foundation and in the superstructure of our social order, and of the moral order of the universe. It is husbanded energy, resting on the sacrifice of present appetite and passion, which is at the base of the reserve power which men and women possess in time of emergency.

We shall approach an ideal civilization only as we recognize the spiritual side, not only of life, but all of the forces which enter into life, whether in the shape of implements of toil, or institutions of social and economic service. He who tries to make the music of the new civilization by simply considering the material forces of nature, or the material delights of social life, is playing on a one-stringed instrument, whose issue can be nothing but discord the world over.

It will be a tooth and claw civilization, no matter by what fine name we may call it, which is based on an individual and animal struggle for victory and supremacy, secured it may be, by trampling on the bodies and souls of living men. Life in the highest must be built on the right foundation and that means a recognition of the universal brotherhood, which grasps as an essential truth in its broadest sense, the fact that "the life is more than meat, and the body than raiment."

A FRIEND.

WHITTIER, THE POET OF PEACE.

[Two-minute address made by Benjamin F. Trueblood at the unveiling of the Whittier tablet in the Hall of Fame, New York, on Fifth month 30th, 1907. Published in the *Advocate of Peace.*]

"Hate hath no harm for Love," so ran the Song;
And peace unweaponed conquers every wrong.

Whittier was the Poet of Peace, because, more than any other American, he was the poet of Moral Force. He never wrote for art's sake, as Longfellow and Bayard Taylor did; nor for simple amusement, as Holmes often wrote; nor to embellish some philosophic thought, like Emerson; nor to surprise and stun, as Lowell seems sometimes to have done. His pen was always tipped with moral principles,—not the abstract principles of ethics, but the live, warm principles of ordinary human life, with its sufferings, its rights and its possible high destinies. Here, in men, everything with him centered. No one ever had a deeper, clearer conception of the intrinsic value of men, nor of the sacredness and inviolability of their persons and their rights. This made him the unalterable foe of everything that injured men or sacrificed their liberties. Thus his fine poetic gift, which reveled among the stars and delighted itself in the fascinations of nature, was turned to the support of everything that blesses, and against everything that curses.

He opposed war for the same reason that he opposed slavery, because of its horrors, its cruelties, its injustices, and the base and ignoble passions which it usually springs out of, or, at any rate, always arouses. As he would not have held a slave for any earthly consideration, so he would not have gone to war and killed, or caused the killing of men, to save a race from slavery or even a nation from dismemberment, so loyal was he to duty as he conceived it. To have done so would have been, for him, to sacrifice the most binding and cherished moral principles that inspired and guided his life. His patriotism—and none ever had a finer and nobler love of country—had therefore to proceed in other ways than those marked by bloodshed and destruction.

He not only held war to be always wrong, but he also held moral principles—truth—to be the unfailing and speediest weapons for the overthrow of iniquity and the establishment of justice, if they were only faithfully used. Thus he sang of peace as the greatest glory of man, and of "the light, the truth, the love of Heaven" as the weapons divinely appointed for the conquest of the world.

In "The Peace Convention at Brussels," in "Disarmament," in the "Christmas Carmen," and in lines and stanzas here and there in many other poems, this marvelous poet of Moral Force, of the conquering power of Truth and Love, bids us

"...grasp the weapons He has given,
The Light, the Truth, and Love of Heaven;"

bids us

"Sing out the war-vulture and sing in the dove;"

bids us

"Lift in Christ's name his Cross against the sword;"

and inspires our hope and courage in the great "war against war," which is now everywhere on, with the sublime prophecy of "Disarmament," when

"Evil shall cease, and Violence pass away,
And the tired world breathe free through a long Sabbath day."

FROM A FRIEND IN HOLLAND.

[We have permission to print the following part of a letter from a Friend who is spending the summer in Holland.]

We regretted seeing so little of Bremen for it looked most attractive and interesting. It was bright with flowers and red-tiled roofs and we longed to explore its narrow, winding streets and queer houses, but in spite of these attractions, we decided to go on at once to Holland, whither we were bound.

We looked forward with some dread to the long railway journey of seven or eight hours which we must make, but the sun shone gloriously and the country everyhere was a brilliant green. Never had we seen more beautiful flowers and trees, or was it only that our hearts gave them a particular welcome because of our week's absence from them?

Not only in Holland have marsh and sandy waste been turned into fertile land and made to bloom like a garden, but here also, in the lowlands of Germany, great ponds have been drained, forests have been created, and the shifting dunes held in their places by means of grasses and trees planted upon them. The present generation are enjoying the fruits of the toil of their forefathers, but there is yet much to be done and the work of reclaiming the land still goes on.

Besides the mere beauty of the country, there was much throughout the journey that was interesting. The farms were divided into fields that reminded us of the garden plots of a vacation school, or possibly each of these fields in itself constituted a farm. Of course no land is wasted for fences, but in Holland the canals often serve that purpose. The gates which close the little bridges over the canals and so separate the different fields, looked strange to our American eyes as they stood alone with no adjoining fence. The quaint villages, with their white plaster houses, and roofs red-tiled or occasionally thatched, were neat and clean, and bright with many flowers. The brilliant green fields dotted over with black and white cattle (many of them blanketed), the long lines of beautiful trees in the back ground, and here and there huge wind mills with their great arms moving slowly but steadily—all made a most beautiful and soul-satisfying picture which it will always be a pleasure to recall.

Some of the towns as we passed through them called forth from the deep recesses of memory the ghosts of facts which we had learned or read about somewhere in the dim past. It was in the Rathhaus at Munster, a Hanseatic town, that the Peace of Westphalia was signed in 1648. We remembered (with the assistance of Baedeker) that at Utrecht was formed in 1579 the union of the seven provinces of the Netherlands which made possible the independence of those states. Here the States General met until 1593 when the seat of government was transferred to The Hague. The Peace of Utrecht signed here in 1713 concluded the war of the Spanish Succession.

At the railway stations even in these ancient and interesting towns, we found much to divert our attention from great historical events. The conductor or "guard" frequently appeared at the door of our compartment and demanded our tickets. These were in the form of small pamphlets and each time the guard examined them with a deliberation that was truly restful to behold. The absence of bustle and hurry was in great contrast to conditions in our American stations and a very comfortable contrast to us, who happily were travelers and not tourists. At the ringing of a large hand-bell, without any shouting or excitement, the train glided quietly out of the station and proceeded on its way.

If in Germany some of us felt cut off from those about us because we knew so little of the language, when we came into Holland we might almost as well have been deaf and dumb! Dutch seemed so perfectly hopeless that we found ourselves asking, "Sprechen Sie Deutsch?" as eagerly as though we had been masters of German. Though the answer was usually, "Neen, neen," or more often the colloquial form pronounced "Nay, nay," we soon found that the little German we knew was of the greatest use to us. Many words are almost the same in the two languages and many more though spelled differently, are pronounced much the same. If one knew the German "Dienstag" for Tuesday, it would not be difficult to recognize the Dutch "Dinsdag," at least if one had a pretty good idea beforehand what it was, and similarly, "Vrydag" for Freitag."

But of course in Europe nowadays, an American, even if he speak no language but his own, has little difficulty in accomplishing all that he desires to do in way of sight-seeing and shopping, for in all the hotels and larger shops someone can

be found who speaks English. This is true at least of the highways of travel along which flow the great streams of tourists.

We reached The Hague in the evening in time for table d' hote at the Viens Doeleu, a pleasant and comfortable hotel in spite of its proud boast that the building is one of the oldest in The Hague.

BERTHA L. BROOMELL.

The Hague.

DUTY OF FRIENDS IN REGARD TO SOCIAL PROBLEMS. VI.

[From *Friends' Quarterly Examiner*. The author is head Warden of Toynbee Hall, London, and author of "The Rise of the Quakers."]

In attempting to discuss the responsibility of the Society of Friends in regard to social problems and social service one is met at the outset by the fact that the ideal of a society must needs be wider and larger than that of the individuals who form its members, and at its best should aim rather at being a common inspiration to them all than at attaining one form of expression of that inspiration. The life of a society at its highest and deepest is little capable of definition, and even if we could define in detail the social duty of our Society as we would have it be, yet we must remember that its aim should be rather to be a nursery and training school of social reformers, than itself made directly a machine for social reform. Its place is to inspire rather than to dictate their duty to its members. The social problem of our life is a vast one, too great, perhaps, for any one intelligence ever to solve. We need the help of different minds and different outlooks if we are eventually to reach a common solution. The responsibility of our Society, as a band of men and women trying to realize together some part of the teaching of Christ, is surely to bring home to all our members the meaning of Christ's message to his followers as it concerns the relations of man with man. This means, if we try to translate it into other words, the fact of human brotherhood, the sense of our utter dependence on the Divine goodness, and, consequently, of our having no rights that are not duties, and no possessions (whether of property or of faculties of mind, gifts of body or of soul) which we do not hold of God as His tenants, to be used, as His will guides, in harmony with the spirit of universal love.

This, above all, we need increasingly to feel, and as we come to feel it, however great our difference of view may be as to theories of politics or details of social reform, we shall be willing to learn of each other, and through each other from the common Master.

We cannot, as a Society, lay down for our members political or economic theories, but we can insist on the supreme importance of that inspiring life, without which no correctness of view can carry enduring reform, and which may realize some measure of the Kingdom of Heaven, even amidst most imperfect institutions and in spite of laws and conditions which are sorry creations of the earth. Moreover, if the Society can help its members to get into touch with this life it will help them to understand each other better, and better to comprehend those of a different temperament and point of view from themselves, simply by helping to make real to them Christ's social teaching. For if we are by nature individualists, this teaching will make clear to us how we are members one of another, and must suffer together for the wrong done to the weakest member; if, on the other hand, our tendency is to be socialists and to emphasize this common life and our collective duties, the same teaching will stir us up to realize the infinite worth of the individual life, of individual effort, the meaning of personality, the value of little things, and the importance of the minority, or even of the single good man, in assisting the well-being of the state and building the Kingdom of God.

The spirit of the Society then should constantly aid us to realize more fully the meaning of Christ's social teaching, and aid us to apply it by correcting our own personal tendency of thought and life, and better comprehending the differing tendencies of others. How can we adapt our organization so that we may give, in the detailed needs of social life, the inspiration and help which our members need? Though we ought always to be wide enough to contain members of most divergent view, whether in national or municipal politics, we ought not to make this comprehensiveness and catholicity of spirit a cloak for lukewarmness and indifference. Quarterly and Monthly Meetings, and in many cases particular meetings, should have their social service committees, whose duty it should be to bring before their meetings not only general questions of social importance, but particular subjects in which members ought to interest themselves as citizens. Such committees would be on their watch against evils threatening the community, and it should always be possible to bring the discussion of such subjects before a meeting on a plane far above that of ordinary party politics (though in due time we should have faith to believe that this distinction would tend to disappear by the infusing of the Christian spirit into civil and political life).

The part which such committees have already played in some meetings in arranging series of educational lectures or reading circles, and suggesting courses of study should be followed in some way all over the country, though naturally

these methods cannot be the same in all parts.* The Meeting for Sufferings has become in practice the organ for expressing the concern of our society as a whole for social wrongs, and their removal; should not every living meeting have its own meeting for sufferings on a small scale, to which Friends should bring their local problems to get light and inspiration from the common consciousness of duty, and to stimulate the whole body of members to do their share in setting right what is wrong?

To take a single instance:—one of our Metropolitan boroughs, in whose limits are two Friends' meetings and two flourishing Adult Schools, is just on the point of closing its infant milk depot, established only a few years ago, and carried on with wonderful success, which has been the means of reducing the infantile death-rate amongst the ailing babies it has helped by over sixty per cent. If these schools and meetings had such committees, their first duty would be to bring this matter as a most urgent consideration before their members, and to see that they did not rest until the danger which threatened to put an end to so valuable an effort was removed. Whether the right way in such case would be to stimulate public opinion and insist on the community undertaking the work as a municipal duty, or to arouse private enthusiasm and collect the necessary funds by subscription is a matter which the committee might rightly feel they could not decide: but their duty would be to lay before their fellow-members the urgency of the need, to discuss with them methods of action and ways of solution; and not to rest satisfied until every member in the meeting was doing his part to bring some remedy into being.

As we come to have throughout the country committees such as this actively at work, we shall probably feel it our duty to set aside more of our incomes to make it possible for men and women to devote their whole time to organizing such work and the activities which spring out of it. The new Home Mission and Extension Committee may find room for many such helpers, and our larger meetings ought all to be able to have social secretaries of their own, not to relieve individual members of their responsibilities, but to stimulate them to fuller responsibility; not to take the place of existing workers, but to co-ordinate work already going on, and bring fresh workers to aid in it. There are many of our younger members who would gladly give their lives to this service. Will the Society give them the chance?

T. EDMUND HARVEY.

*Woodbrooke is helping us with teachers: but we should have far more such. Will none of our wealthy members or rich meetings help by providing lectureships (itinerant or otherwise), which may give some of the intellectual food and stimulus we so greatly need?

"TRAMPS" IN ESSEX.

(By one of them.)

Twenty tramps (including two wives and a lady visitor) is a large number to provide for in a small meeting, but they did this in Halstead [England] with the most cheerful hospitality over a long week-end (7th to 10th inst.) A family belonging to the Baptist Church helped in this service so generously and with such love that our stay with them can never be forgotten; indeed it was in their gymnasium that we held the first Halstead Adult School. There is no need to describe the meetings, nor the excursions to outlying meeting-houses, nor even the "open air" on Saturday night, when untrained speakers did their best with the crowd and the traffic on Market Hill; Friends know of these things from past experience. The time was indeed well spent, and in the hallowed drawing together for the last meeting on Sunday night the reward for the little labour was indeed that which "passeth all understanding." The London branch of the Friends' Fellowship Union is greatly encouraged "to go forward" as a result of their excursion.

Another correspondent mentions the visit to Colchester Town Hall and Castle on the Saturday morning, and the entertainment of the party by Wilson Marriage. The meetings visited on Sunday, besides Halstead, were Sudbury, Kelvedon, Coggeshall, Earl's Colne and Pattiswick Barn, all trampers returning to Halstead for the public meeting in the evening addressed by Henry Harris and Rowntree Gillett on "The Message of Quakerism." Our correspondent mentions as the only regrettable incident the indisposition of Harriet Newman, who had kindly made all the necessary preparations for the visit.

—*The Friend (London.)*

ECONOMY AND ECONOMICS.

Ruskin reminds us that the true meaning of "economy" is not saving, but management. The word is derived from two Greek words signifying "the house" and "law" or "rule." He also reminds us that political economy is but household economy written large. It is wise management of affairs, skillful distribution of labor and the proper use of the outcome of the same. While reading in these days of the harvest fields that are going to waste for want of adequate laborers to garner the grain one can but wish that the United States could exercise the higher political economies reached by New Zealand, so that the unemployed in one locality could be hastened without cost to the point where employment is waiting.

—*Unity (Chicago.)*

"INTERNATIONAL" TEXT STUDY.

1907. Lesson No. 31. Eighth month 11th.

THE SIN OF NADAB AND ABIHU.

GOLDEN TEXT.—Wine is a mocker, strong drink a brawler, and whosoever erreth thereby is not wise.—Prov. 20:1.

THE SCRIPTURE of the Lesson is Leviticus 10: 1-11.

The first chapters of the book of Leviticus contain instruction as to the training of the priests who were to carry out the forms and ceremonies prescribed when the people came to worship in the tabernacle. Many directions are also found there as to the kinds of sacrifices the people were to bring and how they were to be prepared. Then come directions concerning the consecration of Aaron and his sons, who were to be the chief priests to minister in the tabernacle. This ceremony of consecration lasted for seven days. On the eighth day Moses told Aaron to go to the altar and offer a sin offering and a burnt offering, and make an atonement for himself and for the people. After Aaron had carefully followed the directions of Moses, and the laws prescribed for offerings, the narrative says: "Moses and Aaron went into the tabernacle of the congregation, and came out, and blessed the people: and the glory of the Lord appeared unto all the people. And there came a fire out from before Jehovah and consumed upon the altar the burnt offering and the fat: which when all the people saw, they shouted, and fell on their faces."

The first part of our lesson to-day tells us what immediately followed this. The eldest sons of Aaron had been made priests and had a right to minister to Jehovah. There was nothing wrong in their burning incense in their censers (bowl-shaped vessels with short handles). Their sin consisted in lighting this incense with other fire than that from the altar of burnt offering.

We are told nothing of the origin of the fire that burned Nadab and Abihu, except that it came forth from before Jehovah. We know that in these days men are sometimes struck by lightning, that sometimes fire is produced by explosions, and that often those who are dealing with fire are burned to death because the flame accidentally comes in contact with their clothing. But we cannot believe that a God whose loving-kindness endures forever would purposely burn two men because they lighted their vessel at the wrong place. We do not believe that the God whom Jesus revealed to us attached so much importance to an outward form. We prefer to look upon this as a tradition which was told from one to another until the people believed it and recorded it in its present form.

Moses had the bodies carried out of the camp because for sanitary reasons all burials were made outside. Mishael and Elzaphan probably used their broad priestly garments as blankets or stretchers. Letting the hair flow loosely and rending the garments were signs of mourning. As Moses and Aaron and the sons of Aaron supposed that these deaths were caused by the act of God they did not feel it right to use the customary signs of mourning; but they did not forbid the rest of the people to bewail the loss of their brethren.

The second part of the lesson has no apparent connection with the first, and was probably written at a different time. We understand by it that priests and their descendants were forbidden to indulge in wine and strong drink when they were about to engage in the services required of them in the tabernacle. The reason given is that if they abstained they would be in a better condition to distinguish between the holy and the common, the clean and the unclean.

The author of our golden text had made the discovery that others besides priests would do well to abstain from wine and strong drink, and gives us good reasons. He tells us that wine is a mocker; any who have seen men make laughing-stocks of themselves when under the influence of wine will agree that this is as true to-day as it was in the time of Solomon. We also know that strong drink is a brawler and gets many into trouble who do not themselves partake of it, for in the brawls that occur among drunken men innocent people are often injured. The advantages of abstinence are thus set forth by Carroll D. Wright, former United States Commissioner of Labor:

"The simple idea that a man with a clear brain is a better employee than one with a muddled brain, is carrying this question forward to success, and the sooner men learn that in order to secure employment at all they must approach their service with minds unclouded, the better for humanity. Religion teaches that the temple of God must not be defiled. Economic consideration now allies itself with religion, and insists that the welfare of the community demands that the temple of God shall remain undefiled."

TOPICS FOR ADULT CLASSES.—Special Interpositions of Divine Providence. Abstinence and Industry.

QUESTIONS FOR INTERMEDIATE CLASSES.—Had Moses any sons? How many sons of Aaron are mentioned in Leviticus? Give five reasons for abstaining from strong drink.

We may be sure that our conception of life is essentially defective unless the most trifling sorts of occurrences have a place in our scheme of thinking.

—*Albion W. Small.*

In his General Sociology.

FRIENDS' INTELLIGENCER.

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News items for insertion the same week, must reach us not later than Third-day morning; longer articles as much earlier than that as possible.

Address all correspondence to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

PHILADELPHIA, SEVENTH MONTH 27, 1907.

THE MYSTERY OF MINISTRY.

In a recent discussion a Friend is reported as saying that "he would hold out to the younger members that the ministry is simply the expression of our best thoughts." The point the Friend was especially making was that our young people have had a wrong education in regard to the ministry; that it has been shrouded in mystery and thus the young have been deterred from entering upon it. It is true that there has grown up in the minds of young Friends a thought of something very like magic in connection with the ministry. This is not so much from any false teaching on the part of their elders, as a result of a sudden shifting of emphasis in regard to religious matters. The younger generation suddenly found itself in an age of science. The newer interests turned aside the attention of the younger Friends from the things connected with the ministry of the earlier day and of their parents. They little understood the real inward meaning of it. From the point of view of their school studies and of all their interests of the great sudden new world, these things seemed shrouded in mystery. They could not bring them into line with the laws which they were learning were valid laws for all things of the universe. On the other hand those who did understand the real meaning of the ministry and to whom it was farthest from being unnatural or mysterious or magical, had been brought up in a different point of view from that of the younger generation who were at school to the new teachers. They were even shy of the new learning and sometimes antagonistic toward it. This state of affairs did not last long, for even these of older growth to whom the transition was not easy, in as far as they had been thoroughly imbued with the Friendly spirit of the open mind, soon made the adjustment to or at least came to a sympathetic comprehension of the newer point of view. Even those who could not see their way clear to the changed attitude yet would be unwilling to stand in the way of these who saw differently from themselves. The lack of understanding did not continue long; but it continued so long that a direct transition from the old Friendly view of the ministry was not made. Many were deterred from it because it seemed to them to belong to a passing cult. The impression they got was that there were connected with it certain experiences which they knew they did not have and which they had their doubts about any one ever having sincerely. There was an unreality about it as regarded their own lives.

That time now has passed, taking our Society as a whole. The time has come when we do not need so much to dwell on the fact that the ministry has nothing of magic about it. There is rather the danger now that we will err on the other side and say that it is just talking in meeting. For as a matter of fact ministry is not so simple and easy a thing as that. While it has nothing of the magical about it, but has a perfectly natural connection with our ordinary life, and while it is not confined to the few who may be so constituted as to have experiences that most of us do not have or would discourage in ourselves as abnormal if we had them, yet there is a certain deeper meaning to the ministry which we perhaps had better not think of as mystery, but which makes it very much more than simply the expression of our best thoughts in meeting.

Whoever is to do service in vocal ministry that will be helpful in the work of a meeting, must have some perception of what a meeting is really for, what its function is in a community. We may have most excellent thoughts in meeting, and the expression of them might be very pleasing to those assembled and might help to make the meeting hour interesting and relieve any tedium of it, and yet not be ministry in the true Friendly sense. The thoughts whose expression will be true ministry to those who are met together will be those that have purpose in them and that are inspired by a perception of the needs of those connected with the meeting. There may be but few words and these may not be well expressed and yet they may be the medium through which a company merely of casual acquaintances and of good friends may be transformed into a body of co-workers with God. Not all may have to speak words but all may labor together in the work that can be done only by all together.

A Friend in Pasadena, Cal., writes, "The Conference [some account of which is given in another column] was a success in several ways. We have, through it, discovered Friends whom we did not know in Pasadena. We are all better acquainted

and we all feel more in touch with the work of our Eastern Friends."

In a recent letter, Anna Walter Speakman, formerly principal of the Friends' Central School for Girls, Philadelphia, writes as follows concerning the recent Week-End Conference at Pasadena, Cal.:

"I wish what Elizabeth Stover said could have been gathered in its entirety. Her testimony was beautiful and inspiring and made upon all the impression that the highest life is the life of beneficent service. The paper read by Sarah C. Pennypacker and the remarks of Dr. Levi Taylor were of especial interest to those of us who are members of Philadelphia Yearly Meeting. I need say nothing of Dr. Swain's paper—we know so well that from his pen must come only what is valuable. With so many Eastern Friends present, Sarah C. Pennypacker, Belle W. Hannum, Dr. Levi Taylor of Friend's Central School, President Swain of Swarthmore College, and our friends, Matilda Garrigues and Mary McAllister, I could almost believe that the last year was a dream and that I was still in Philadelphia."

Accompanying the letter was a brief history of the Pasadena Friends' Asssociation written for the conference, which will be published in a later issue.

At the recent meeting of the National Educational Association held in Los Angeles, California, President Joseph Swain of Swarthmore College was elected president of the National Council of Education for a term of three years. Dr. Swain was elected to succeed Elmer Ellsworth Brown, United States Commissioner of Education. The Council of Education is composed of sixty members, and its deliberations form the most important part of the whole National Educational Association proceedings. The sum of $500 was appropriated by the Council to defray the expenses of a committee to submit a tentative report on a system of teaching morals in the public schools; another committee was appointed to investigate the possibilities of co-operation with foreign countries, and to make a report upon the advisability of forming an international association. President Swain is a member of these committees.

Never do great thoughts come to a man while he is discontented or fretful. There must be quiet in the temple of his soul before the windows of it will open for him to see out of them into the infinite. Quiet is what heavenly powers move in. It is in silence that the stars move on, and it is in quiet our souls are visited from on high.

—*William Mountford.*

A NEGLECTED FRIENDS' WORK.

It has been to me a matter of deep regret to realize the decreased interest throughout the Society of Friends in the Laing and Schofield Schools of South Carolina. This was very markedly shown in the reports recently received for the meeting of the Central Committee at Asbury Park. "No meeting of committee since last report," "No money sent from this meeting" were some of the phrases that came to me. The report from Philadelphia showed fine *local* work and an intelligent interest in the Colored Race, but the work done for the South Carolina schools seemed inadequate. New York Yearly Meeting had made a direct appropriation of $150 for each school which is the most encouraging item reported. At Mountain Lake Park we were told that at Ohio Yearly Meeting in Eighth month last, that Yearly Meeting did the same thing; but that was in last year's report, and the general trend of the report at Asbury Park was discouraging. It is surprising that Friends should be so lukewarm in this matter that has been one of the Departments of the General Conference for many years. When I was first appointed superintendent I thought that very soon there would be a general system of collections throughout the seven Yearly Meetings and that each of the earnest women at the head of these schools would know each year just about how much would come to her from the meeting. We then estimated that 20 or 25 cents from every member of our Society, adults and children, would raise the sum needed to supplement outside gifts to the schools. Those of us who made this plan were much disappointed. The friends of the schools who had always given, continued to give until death removed many. A few new friends arose, hardly enough to take the place of those who were gone, but the *general* interest, the only kind of interest that could make this a real living concern of our Society did not appear. Why is this? Why are Friends whose names are linked with the past movements for freedom and education of the Colored Race now so apathetic? The reasons given me can not be sufficient. "The colored people in our neighborhood are so shiftless!" "The colored people will not work for us;" "We can not get help in the kitchen;" Martha Schofield does not supply us with help;" are some of the excuses given to me. We were told of old that it is they that are sick that need a physician, so if the colored people are shiftless, that is a strong reason why we should support schools that are trying to teach them to be careful. The schools are no employment agencies. They are not aiming to supply the North with domestics. They are engaged in a larger, broader work, and I can not help thinking that Friends are thoughtless and do

not realize the work that is being done in the Laing and Schofield Schools. Do Friends know that it is an all-around education that the colored students receive—what I call the three H's—that of Head, Hand and Heart? Do they know that the purpose of the schools is to send these students back to their own people, qualified to be self supporting and examples and teachers and leaders in their own race? Have Friends forgotten the testimony of a man travelling near Charleston, who asked why in a certain district, the homes of the colored poeple were so much better than elsewhere and was told "It's Miss Munro's school?" Do Friends know that the Schofield School has a farm where colored men are taught farming according to present-day methods? Do they know that the farm is practically an experiment station for farmers of the whole neighborhood, white and black? Do they know that a Farmer's Conference is held at Schofield School each year, at which every subject touching on the home life of the colored people is discussed? The whole world rings with the reports of the Farmer's Conferences at Tuskegee, and every student of the subject is urging that the negro be shown how to get his living out of the land. When Schofield is doing this good work, can it be that Friends know of it and do not show any interest? Do Friends know of the work done for temperance, for purity, for the uplift of women and for the care of little children by these schools? Do they know these things, and yet let the women who are giving their lives to this work bear the tremendous strain imposed by the necessity of raising money in addition to their other work? It must be thoughtlessness. It cannot be indifference. While these schools need funds sometimes our own members are giving to impostors who go about the country begging. Only recently I was asked in regard to a school at Blackville, South Carolina. Twice has the superintendent of that school been exposed in *Intelligencer*. He asks money for a school, but uses it for himself. The school he has is small and of no value. It is the duty of everyone who has money to give, to be sure that it does good and not harm. I have yet to see the person who has visited either Laing or Schofield School that was not its friend for ever after. All that we need to arouse enthusiasm for the schools is to have our people see them. As we can not all do this, ought we not accept the testimony of our friends and neighbors who have visited and who are always so glad to tell us what they saw? Is it not best to give what money we can, to the schools that we know about where we are sure it will do good, will be well spent, and where we can have the results explained to us by those who have seen? I earnestly say to Friends everywhere, do not give to travelling colored people who claim to have schools, unless you know that they tell the truth. Also I would urge that Friends do not give to other schools until they have already done their duty by the schools accepted by General Conference as under our care, the Laing and Schofield Schools at Mt. Pleasant and Aiken, South Carolina.

In many of the schools of the South the nominal head is merely the travelling agent for collecting funds. Abby Munro and Martha Schofield stay at their posts of duty and if we were at ours, they would be relieved of all care in regard to finances. Will not the Friends who do not thoroughly understand the work that is being done in Laing and Schofiel Schools make an effort to understand? When we do understand, will we not do our part?

ANNA M. JACKSON.

Supt. Department Education of Colored People
Friends' General Conference.

OLD RANDOLPH MEETING.

In the days when the Society of Friends had an abiding place in northern New Jersey, the meeting at Hardwick, then in Sussex county, now in Warren, and the Randolph meeting near Dover in Morris county, constituted a monthly meeting. Benjamin Lundy was a birthright member of this monthly meeting. The house at Hardwick has been demolished, but the Randolph meeting house still stands, but for many years no message of the Friendly faith has been delivered in it, and in fact no meeting has been held there for a long time. The New York Yearly Meeting's Committee for the Advancement of Friend's Principles has arranged to hold a meeting in the Randolph meeting house, the afternoon of Ninth month 11th, at three o'clock. It is expected that William M. and Anna M. Jackson, Henry W. Wilbur and others will be present.

VACATION ADVANCEMENT WORK.

Dr. Jesse H. Holmes and Dr. O. Edward Janney are doing advancement work among the Maine hills, while having their summer vacation. On First-day, the 7th, they held an appointed meeting at Carter Hill, to which about fifty people came, and heard the Friendly messages gladly. It was intended to hold the meeting on the lawn, but rain forced an adjournment to the barn. An automobile entered and occupied the back part of the floor space, while the people generally brought chairs and benches, the children present grouping themselves in the haymow. The people in this section are quite outside the reach of ordinary church connection or influence, and were deeply interested in the meeting to which they had been invited. They asked for more meetings, and one was held in the hall in the village on the 14th and

still another on the 21st. All these meetings were well attended. Others may find the way open to imitate the example of these Friends, while enjoying their vacation in rural communities, and we doubt not men and women elsewhere will as gladly hear the simple and rational Quaker gospel as do the people in Maine.

CONFERENCE OF FRIENDS IN PASADENA.

From *The Pasadena Star* of Seventh month 8th.

Joseph Swain, president of Swarthmore college, was the guest of honor at a conference held at "The Whittier," on South Marengo avenue, the home of Mrs. Susan Hazard. Members of the Society of Friends from all over Southern California were represented, and the meeting was a most successful one. An address of welcome was delivered by Mr. Charles Lewis, while Dr. Swain read a paper on "Truth and Religion" that proved to be the feature of the afternoon. This paper was discussed at length by those present. The meeting closed with the usual period of silence and was followed by a generous basket lunch. There were many eastern friends present and the opportunity for social intercourse was appreciated by all.

At 2.30 the second session was opened by Anna Walter Speakman, who traced the growth of the Pasadena Friends' Association from the time when parlor meetings were held at the homes of Nancy T. Gardner and Susanna Yeo, until Elizabeth Lloyd called a meeting of the Friends, Third month, 13th, 1904, and the Pasadena Friends' Association was regularly organized with Edward Taylor as clerk. This organization has become an active Friends' center and is now about to merge into a Friends' meeting.

Sara Pennypacker of Philadelphia, read a paper on "Philanthropic Work Among Philadelphia Friends," speaking especially of the Neighborhood Guild, which is much in the nature of the work done by college settlements. She also told of the southern schools, which have been established and are supported by Friends for education of colored people in industrial lines.

Elizabeth Stover, of New York, spoke on "Friends in Philanthropy." It has been the part of Friends to initiate the new movements in philanthropy. They do not multiply organizations but aid those already doing good work.

Dr. Taylor, of Wilmington, Delaware, gave an outline of the activities of Friends. In philanthropy they have been especially active in the Spring Street Mission for colored children. These city children, he considered as a class more desirous of improvement and more deserving than the negro of the South. Junior conference classes have been held for several years in the First-day schools. A systematic study of ethical and Biblical subjects is made. On First-day morning at 10.30, over sixty-five Friends gathered for a meeting for worship. The silence was broken by Dr. Swain, who spoke very acceptably.

Elizabeth Stover spoke on the text, "Thou wilt keep him in perfect peace whose mind is stayed on Thee."

Dr. Taylor spoke on Isaiah's prophecy concerning the three Jerusalems. He told of the conditions of life at that time, of Isaiah's first vision of an ideal Jerusalem.

Many words of appreciation of the help received from this meeting were expressed and after a period of silent communion the meeting closed.

At the home of Mrs. Susanna D. Yeo, of No. 1719 East Colorado street, a gathering of Swarthmore graduates and ex-students was held Saturday evening in honor of Dr. Joseph Swain, president of Swarthmore College.

The house was very effectively and prettily decorated in white roses and ferns. Great bunches of these fragrant flowers filled artistic vases and flower holders. The color of the college is garnet and several bouquets of flowers of this color added charm and appropriateness to the occasion. The evening was most delightfully spent in looking at photographs and pictures of the college and Dr. Swain told of the improvements of the college and of changes which take place in so short a time. He also spoke very touchingly and beautifully of the loyalty of the students so far from their alma mater. During the evening very dainty refreshments were served.

Among the guests were the following people who have been connected with the college as instructors and students and who thoroughly enjoyed the gracious hospitality of the hostesses:

Dr. Joseph Swain, president of the college; Dr. Emily G. Hunt, now of Pasadena, and a former lecturer; Miss Edith Hopkins, Los Angeles; Miss Mary S. Howell, Miss Keturah E. Yeo, Miss Mary E. Yeo, Miss Anna K. Duncan, Pasadena; Dr. Levi S. Taylor, Philadelphia, Penna.; Mr. Thomas Bell, of San Bernardino; Mr. Samuel D. Yeo, Pasadena, and messages were received from Mrs. Caroline Wood, of Claremont, a former Dean of the college; Mrs. George Ferris, Claremont, and Messrs. Herbert L. Noxon, Charles A. Schooley, and E. M. Guthrie, of Los Angeles. Besides these a number of others whose family or friends have been teachers or students of the "garnet," also enjoyed the evening.

No man has a right to all of his rights.

—*Phillips Brooks.*

A FRIENDLY DEPUTATION.

About the time of the recent Yearly Meeting in London, there being an Army Bill before Parliament, the Friends sent a deputation to interview the Prime Minister and the War Minister in favor of an amendment against military drill and instruction in the schools. John William Graham was one of the deputation. We find in *The Manchester Guardian* the following summary of his address to the heads of the government:

Mr. Graham said that the deputation based their plea on what might be called long views. If they believed that war was as permanent a fact as thunderstorms they might have reluctantly to acquiesce in that spirit infecting schools. But they believed that the forces working for the evolution of nations were all against war. Military nations hampered themselves at home—as Russia did—by despotic and aristocratic institutions ill-adapted for developing a country's wealth, and so lagged behind in the race. Some nations were in the throes of conversion from militarism to industrialism, like Germany. Fighting nations wasted their resources in ultimate self-destruction. It was plain that to-day the civilised Western nations had become unfit for war and knew it. The destruction of our cities and palaces, our machinery and railways, and our fabric of international trade was hardly a possible subject of contemplation to-day. We lived instead among *ententes cordiales* in a world in which John Morley's desire was to be a "good European." A nation in arms was a nation in its infancy, and if Mr. Haldane [the Minister of War] would pardon a little play with his phrases, that was why it was in arms. Now education should be forward-looking—should be fitted for the better times coming. The universities and schools should be cosmopolitan and humanitarian, as learning was cosmopolitan. At the age of school and college men easily gave play to generous instincts and noble enthusiasms, and they received lifelong impressions. The present Government had had much trouble with the bishops over the policy of teaching "simple fundamental Christianity." But the theological formulae in controversy went skin-deep compared with the habit of military practice, as deeds spoke louder than words. In conclusion he said that the deputation had worked hard for the return of the Government, from whose agency they had high hopes for humanity and democracy, and they besought the Prime Minister not to clip his idealism by too timid calculations of what was possible and impossible. They believed he would find it best, as they had found it best, to work out his own sound principles and let the opponents oppose. In this instance they trusted he would build up the institutions of the country with the eye of faith, not as for eternal wars but for an ever-expanding peace.

The Prime Minister, Sir Henry Campbell-Bannerman, in reply said that:

He entirely agreed with the two speeches that had been made. But one with his responsibilities had to move gradually towards an ideal. The Government could not interfere with the volunteer arrangements which already existed in schools under private management; but he was against introducing the military spirit into Government schools, and had no sympathy with making little children wave flags and behave like soldiers—it was iniquitous, vulgar, and absurd. He believed that both drill and shooting were good things, but the good could be obtained without military associations.

The desired amendment was made.

RIFLE PRACTICE IN SCHOOLS.

President Roosevelt wrote to one of the pupils of the New York High Schools, Seventh month 15th: "I heartily congratulate you upon being declared by the public schools league, to stand first in rifle-shooting among all the boys of the high schools of New York city. Your skill is a credit to you and also to your principal and your teachers. . . . The United States has a very small standing army. . . In time of war it must depend for defence upon hasty levies of volunteers, and it is a prime necessity that the volunteer should know how to shoot if he is to be of value as a soldier. The graduates of our schools and colleges should be thus trained, so as to be good shots with the military rifle."

Our warlike President is not satisfied with our many military and naval schools and colleges, with our great navy and its training ships and sham battles and gun practice, in which some twenty-five or thirty of our young men were killed or mutilated a few days ago; he wants all our schools to be military training schools. He wants to make us a nation of soldiers as Lycurgus did the Spartans. And yet the Nobel prize has been awarded to him as a peacemaker. In the estimation of many of his admirers he must not be criticized, no matter how savage and warlike his utterances. On Third month 9th, 1906, the United States soldiers under command of General Wood slaughtered six hundred Moros, men, women and children. In answer to General Wood's telegram giving an account of this our President sent the following: —"I congratulate you and the officers and men of your command, upon the brave feat of arms, wherein you and they so well upheld the honor of the American flag."

If this is to be the education of the rising generation, where is the spirit of Christ to enter in? How is love for all to be inculcated? How is glory to God and peace on earth to be instilled into the hearts of the young? If hatred, revenge, war, are to be uppermost, where is the love for all and the holy example and precepts of the Prince of Peace to find place in the heart?

D. FERRIS.

This whole world is God's world, and all this pottering about the way in which he must stand related to us and we to him, because we believe certain dogmas and observe certain ordinances of this or that church, is time thrown away, except as it can result in making me a better man all round and all through. —*Robert Collyer.*

This I learned from the shadow of a tree
Which to and fro did sway upon a wall;
Our shadow-selves, our influence, may fall
Where we can never be. —*A. E. Hamilton.*

A FRIEND IN THE NORTHWEST.

It is sometimes wondered why people from the West become so enthusiastic about the country and its possibilities, but only those who have seen it, and come under its magic spell, can fully understand why it is that, like Coleridge's Ancient Mariner, they must tell their story to whomever they can find to hear them. The West has grown wonderfully, but it is only in its infancy. In the three Provinces of Manitoba, Saskatchewan, and Alberta there is an area of 354,016,518 land acres.

In our own district of Swarthmore and surrounding country, where we drove for three and a half days and did not see any signs of settlement, the land is now all taken and settlement has extended many miles south and west of us. Two main lines of railway are pushing through as rapidly as possible to the south of us. We have about thirty homesteads held by Friends [from England and from those yearly meetings that correspond with London] in our settlement, and the number connected with our meeting is about sixty. We have a comfortable meeting-house 20x30 ft. and a stable 32x26 ft. for teams. Meetings are held morning and evening each Sunday in summer with school in the morning. Meetings are held also at three other points. During the winter we held the meeting and the school in the afternoon, and often the men come on skees. The interest shown during the winter was very encouraging.

WILLIAM I. MOORE.

From the Canadian Friend.

BOOKS AND READING.

G. Frenssen's Life of the Saviour, written for the plain people of Germany and incorporated into the novel "Hillengenlei," has been printed separately in a popular edition of 60 pages at 50 pfennigs. However the critics may discredit certain of its dicta or maintain that it is a German peasant, and not a Palestinian Jew of nineteen centuries ago, who is here portrayed, the little treatise cannot fail to impress and move its readers, affecting them much as the etching of the life of Christ by a Durer and a Rembrandt kindled the imagination and love of preceding generations.

Religion gives a man courage. I do not mean the courage that hates, that smites, that kills, but the calm courage that loves and heals and blesses such as smite and hate and kill; the courage that dares resist evil, popular, powerful, anointed evil, yet does it with good, and knows it shall thereby overcome. That is not a common quality. I think it never comes without religion.

—*Theodore Parker.*

EVENING HYMN IN THE CASCADE MOUNTAINS.

Now Evening's purple mists are rolled
Round Kulshan's lofty snow-clad cone—
Or is it Seraphs' wings that fold
About the great white throne?

From distant glaciers floats the hymn
Of cataracts—or can it be
The ceaseless chant of Cherubim
Across the crystal sea?

Before this solitude sublime
Life's sordid cares and passions flee;
Is this a part of Earth and Time,
Or of Eternity?

Can yonder peak, whose crown of snow
Hath pierced the heavens since time began,
Have aught to do with things below,
The world and works of man?

Yes, it shall be a glorious shrine,
An image of the eternal Word,
Pointing our wayward souls to thine,
Thou everlasting Lord.

'Mid crumbling creeds we grope and stray
In varying speech we lisp thy name;
But Thou, today as yesterday,
Forever art the same.

Ere the first mountain reared its brow,
And when earth's years and centuries end,
The changeless God of love art Thou
Our Father and our Friend.

—*Edward N. Stone.*

From Unity (Chicago.)

BIRTHS.

EASTBURN.—In Wilmington, Del., on Sixth month 7th, 1907, to Horace Greeley and Jean Arnott Eastburn, a son. who is named David Arnott Eastburn.

TOMLINSON.—At Germantown, Philadelphia, on Sixth month 9th, 1907, to DeW. H., and Lily DeCou Tomlinson, a son, who is named Leslie Hibbs Tomlinson.

VAIL.—At Plainfield, N. J., on Sixth-day, Fifth month 24th, 1907, to Clarence B. and Elveretta Cutler Vail, a daughter, who is named Marguerite Vail.

MARRIAGES.

THATCHER—COATES.—On Seventh month 17th, 1907, at the home of the bride, Upper Oxford, Chester Co., Pa., Alice R., daughter of Pusey and Adaline B. Coates, and Edwin Chandler Thatcher, of Trinidad, Colorado. The marriage was by the ceremony of Friends under care of Penn's Grove Meeting, in the presence of 200 guests, and under the old chestnut tree which has stood for generations in the yard of the Coates homesead.

DEATHS.

HAINES.—At Moorestown, N. J., Sixth month 2nd, 1907, Hannah M., widow of John W. Haines, and daughter of Job and Sarah Lewis, of Philadelphia aged 89 years and 2 months. Funeral and interment at Westfield, N. J., Sixth month 5th, 1907.

MOORE.—Entered into rest Sixth month 2nd, 1907, James M. Moore, at his home in Atlantic City, N. J. The funeral was held in West Chester, Pa., on Third-day, the

5th instant. Interment at Oaklands Cemetery. James Moore was a native of Lionville, Chester Co., Pa., and was sixty-seven years of age.

MELONEY.—On First-day the 7th of Seventh month, the body of our dear aged Friend and minister, Martin Meloney, 77 years old, was interred in Friends' burying ground at New Garden. The meeting in New Garden Meeting House was a remarkable one, the large house being filled with a very attentive, reverent audience composed of all classes and sects, for they were all united in loving Martin Meloney. He had been a practical Christian among them, a peacemaker, a helper in all trouble and distress and sickness and sorrow. Feeling testimony was borne to his worth by three of our branch of Friends, two of the Orthodox, and by the Methodist minister and others. The feeling was that

"Such graves as his are pilgrim shrines,
Shrines to no code or creed confined."

Few have had to pass through more earthly affliction and sorrow than he and his wife. Four of their children, all grown up, deceased from consumption, both he and his wife suffered for more than two years with cancer, yet his unshaken faith in a blessed immortality sustained him in his greatest agony, and he seemed to think quite as much of others as of himself, enquiring for them most affectionately.

"Yet while travelling in distress
(It was the eldest curse of sin)
Through this world's waste wilderness,
He had Paradise within.

And along the vale of tears
Which his humble footsteps trod,
Still a shining path appears
Where the mourner walked with God."

D. FERRIS.

SATTERTHWAITE.—On Seventh month 7th, 1907, at his home at Meadowbrook, Pa., Oliver Parry Satterthwaite, son of James and Annie B. Satterthwaite, in his 17th year.

WILSON.—Sarah Jane Wilson, a member of Springboro Executive Meeting, died at the home of her daughter, Mary E. McLaughlin, Springfield, Ohio, Sixth month 29th, 1907, aged 87 years. She was the daughter of Jacob and Judith Brown, of Loudoun County, Virginia, came to Ohio with her parents in 1835, and settled near Cedarville, Greene County. In 1842 she was married to Aaron Wilson. Her married life was passed in or near Springboro and since the death of her husband her home had been with her daughter.

NOTES AND ANNOUNCEMENTS.

Philadelphia Quarterly Meeting of Ministers and Elders will be on Second-day, the 2nd of Eighth month. When the time of holding the Quarterly Meeting was changed to the Seventh-day before the first First-day of Eighth month, etc., the time of holding the meeting of Ministers and Elders was not changed, so that it is still held the Second-day before the Third-day after the first First-day of 2nd, 5th, 8th and 11th months at 3 p.m. Friends will note this correction of the announcement in last week's calendar of Meetings.

The following statistics of New York Yearly Meeting (held at 20th St,. New York and at Glens Falls, N. Y.), we find in *The Friend* (London): "Four new ministers have been recorded through the year, five received by certificate from other Yearly Meetings, making present number of ministers in New York Yearly Meeting, 78, Elders 178, Overseers 99. Total membership 3,504, a gain of 89. Enrolment in Bible Schools 2,734."

Isaac Wilson expects to attend Westbury Quarterly Meeting at Westbury, Long Island, on the 27th and will attend one of the nearby meetings on First-day the 28th. He will also attend Purchase Quarterly Meeting at Purchase on the 31st.

The new President of the Friends' Historical Society is George Vaux, of Philadelphia. We are pleased to see an American Friend in this chair. Joseph J. Green, of Tunbridge Wells, is vice-president. *The Friend (London.)*

At Seaside Park, on the New Jersey coast, in the union meeting-house, one of the trustees of which is William C. Coles of Moorestown, N. J., a Friends' meeting was held on First-day, 21st, morning and evening. Isaac Wilson was in attendance.

At the recent Meeting for Sufferings of London Yearly Meeting the following were appointed fraternal delegates of the Yearly Meeting to the Five Years Meeting of those Friends in America with whom London is in official affiliation: John Morland, Edward Grubb, Albert J. and Gulielma Crossfield. Two Friends who will be on their way to New Zealand will also have credentials. The way is left open to add another name or two later.

Chesterfield Monthly Meeting will hereafter be held at Trenton, N. J., in Eighth and Ninth months and at Crosswicks, N. J., in Tenth month continuing alternately in that way two months at Trenton and one month at Crosswicks, Bordentown, N. J., having been laid down.

ABEL MAHAN, *Clerk.*

Last First-day it was our privilege to meet with the Friends who feel a concern to hold a meeting for worship during the summer months, in the old Radnor meeting-house, and although few in numbers we feel that as we came together in the spirit and power of Christ we were blessed in basket and in store.

Friends feel encouraged with the prospect and the visitor was impressed with the solemnity and sacredness of a real Friends' Meeting, believing that the little leaven there may engender life for future service in this and other fields.

SARAH T. LINVILL.

Sarah T. and Aquila J. Linvill attended the Radnor meeting last First-day, the 21st. This meeting is held this summer in the old Radnor meeting-house, where no meetings except the monthly meeting and occasional appointed meetings have been held for some years. The meeting is at 10.30 a.m. Trains leave Broad Street Station at 9.15 and 9.45 a.m. The meeting-house is 1¼ miles from Radnor Station on the left going out. The road going under the railroad at the station and bearing to the right is direct. Trolleys on the Philadelphia and Western R. R. to Radnor Station are about half a mile from the meeting-house; straight road to the left hand side as one comes from the city. Friends who drive should turn to the left from the Lancaster Pike at road leading to Radnor Station and about three fourths of a mile will bring them to the meeting-house.

The Canadian Friend Publishing Association regret that by his removal to California, this paper has lost the valuable service of its former editor, Frank Cornell.

—*Canadian Friend.*
Published at Newmarket, Ont.

By letters addressed to an individual we learn that eight ministers from the United States attended Canada Yearly Meeting [in affiliation or sympathy with the smaller or con-

servative bodies of Friends] held at Pickering. Those named were Benjamin P. Brown and Henry T. Outland. One letter acknowledges: "In truth God has at this season of favor blessed us together, and through his servants also, whom He constrained to visit us in the love of the Gospel. He has caused rills from the fountain, the river of life, to refresh our souls, acknowledging that God is good to Israel, to such as seek his face, who delight to do his will. . . . Truly we are one in spirit, having one aim, the glory of God, and the extension of the Kingdom of his dear Son, amongst the children of men."

—*The Friend (Phila.)*

A Friend of Fall Creek (near Pendleton, Ind.) writes: "On Sixth month 23d, Wilson S. Doan was at our meeting and gave us what many thought was the best sermon they had ever heard from him. Our meeting-house was nearly filled with an appreciative audience. Lunch was served in the basement and the time was well spent until three o'clock mingling socially, at which time we were again called into the meeting-house to hear Edith M. Winder give her experience at Woodbrooke. We had expected a treat from her as we had known her earnestness in all of Truth's labors, and she again won laurels. It is from her young spirit, as well as a number of other dear young Friends, that we are building our hopes for the present and future of Indiana Yearly Meeting.

"The following First-day Joseph Swain, who was here visiting his aged mother, his many old associates and his childhood scenes, read in our meeting his address delivered to the students of Swarthmore at the close of the school this year. This too was an inspiraion to his many friends who had gathered to hear this grand address.

"On last First-day Charles S. Thomas, another of our valued young men raised here, but who for a number of years has been at the head of the English department of the Shortridge School, Indianapolis, spoke on ethical lines. Thus we have had for three successive First-days a social, intellectual and spiritual feast that will long be remembered by us.

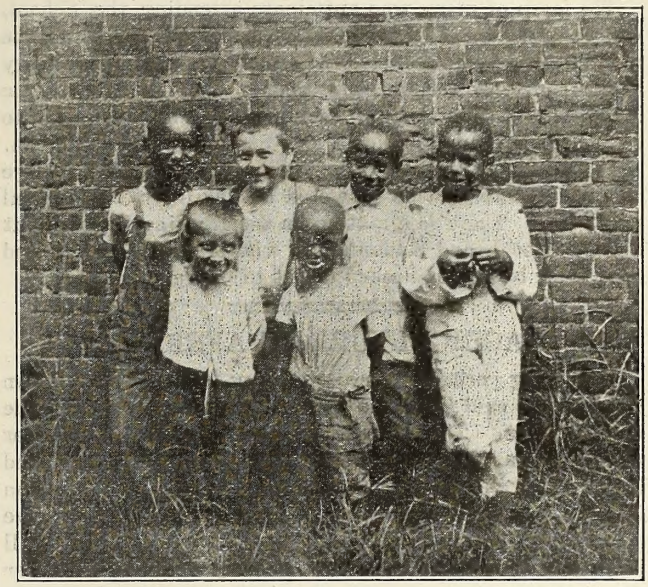
"Our members greatly appreciate the action of the Central Committee in deciding to have the General Conference meet at Winona Lake next year, and are already planning to go."

The King's birthday honour list contains the names of three Friends, an unusual, if not unprecedented occurrence. Alexander Beckover, of Wisbech, becomes a peer. Friends will remember that he has been for many years Lord Lieutenant of Cambridgeshire. Dr. Robert Spence Watson becomes a Privy Councillor. Peace is the great cause to which he has devoted himself—peace in industry and peace between nations. John Emmott Barlow, M. P., is given a baronetcy. He has represented the Frome division of Somersetshire since 1896, and from 1892 to 1895. We heartily congratulate our Friends on their well deserved honours. We also rejoice that W. R. Cremer, M. P., has been made a knight. He was awarded the Nobel Peace Prize of 7,000 pounds in 1903, and devoted it all to International Arbitration. We are also informed that our well-known friend Henry Tennant, who has been for more than sixty years with the North Eastern Railway, for a long time as General Manager and lately as Deputy Chairman, was offered knighthood, but thought it better, having regard to his advanced age, not to accept the honour.

The Friend (London.)

SUMMER WORK AMONG COLORED PEOPLE OF PHILADELPHIA.

Spring Street Mission is endeavoring to provide pleasure, comfort and inspiration to many colored children by taking groups of them to the Smith Memorial Playgrounds in Fairmount Park, on certain days of each week during the summer. This plan also assists the tired mothers by relieving them, for a few hours at a time, of the care of their little ones.



Playmates in Pearl Street.

Money is needed for this work as well as for the general purposes of the neighborhood uplift of the Mission, and contributions will be received from any who wish to have a part in this concern. Remittances may be sent to the treasurer, Ellwood Heacock, 1313 Vine Street, and they will be duly acknowledged.

CENTRAL COMMITTEE AT FISHERTOWN.

The course of business and conference at Fishertown will be somewhat as follows, this of course not being official, but subject to further announcement by the committees in charge. Friends will arrive in Bedford on Sixth-day, the 30th of Eighth month, where they will be met by Fishertown Friends.

On Seventh-day morning the various Committees will hold business sessions. In the afternoon there will be a conference session on some First-day school subject, with addresses or papers and discussion. In the evening there will be an address by one of the visiting Friends.

On First-day there will be meetings for worship in the morning, afternoon, and evening, the latter being for the younger people (meaning not so much that the young people are to be preached to, as that they are to have the chief care and responsibility of the meetings.)

On the Second-day there will be a conference on some Friendly advancement topics and a business session of the Central Committee in the morning and afternoon. In the evening there will be a closing devotional meeting.

It is important now that all Friends who expect to go send word at once to Margaretta Blackburn, Fishertown, Pa. It is necessary to know about how many and who expect to go, so that local arrangements, transportation, and the program can be put into shape.

ABOUT THE SCHOOL FOR STUDY.

The Young Friends' Association of New Garden, Pa., will send a representative for one week, to the Friends' School for Religious and Social Study. Other associations may follow that example.

Up to date there is a scarcity of men students registered for the School. We trust the impression has not prevailed that the men folks are not eligible. There will be no distinction on account of sex or age. Let all who want to enjoy the privileges of the School come.

We learn of many who anticipate attending the School, who have not yet registered. We hope that there will be no unnecessary delay. It will assist the committee very much if all who anticipate attending the sessions of the school will promptly send their names and addresses to Henry W. Wilbur, 140 North 15th Street, Philadelphia, Pa.

Inquiries are received as to the best way to reach George School. These will be answered in detail in the official program. There is a station on the Reading Railroad at George School, and students and visitors may ticket and have their baggage checked direct to George School.

AGRICULTURE IN AFRICA.

Excepting perhaps, some Malayan tribes, the African Negroes are said to be the finest agriculturists of all the natural races. The Bongos are said to have a greater variety of garden plants around their huts than are found in the fields and gardens of a German village. Irrigation is practiced. The Angolos in the Congo district have practical irrigation. The Wachangu show wonderful skill in irrigating their terraced hillsides by tunnels of water diverted from the main stream. "They have a clear mode of irrigating equally a given surface. As the little canals of water are always elevated above the cultivated plants, they will tap them at a convenient spot above the beds to be watered, and then turn the stream into a rough conduit made of the hollow stems of bananas cut in half, the end of each stem overlapping the next. Then as the water enters the last joint it is freely turned right and left, distributing the vivifying stream in all directions."

—*Southern Workman.*

FRIENDS' ASSOCIATIONS.

MANSFIELD, N. J.—Mansfield Young Friends' Association met at the home of Lewis Taylor, Seventh month 20th, 1907. Twenty-seven members responded to roll-call. The literary exercises were opened by Mary R. Moore, who read a very interesting and instructive biography of Cowper. Hannah Black favored the meeting with a reading "The Solitude of Alexander Selkirk." "The Brook," was recited in a very pleasing manner by Edith S. Gibbs. Following this current topics were read by Eliza B. Deacon. The topics selected were instructive and some very amusing which added much to the assignment.

The original paper for this meeting was prepared by Martha E Gibbs, who chose as her subject, "What is the Grandest Thing?" In it she charged us not to look forward entirely to our great work but to appreciate what is given us each day. All about us we may constantly see our duty;—"Do the duty that is nearest." If we will but be careful of this we each, instead of being compelled to look forward to the joys of heaven beyond, shall know—

"Something of Heaven here below,
And God's 'Well done,' for our pay."

The Executive Committee submitted the following program for the next meeting: Poet, Goldsmith; biography, Sarah Biddle; readings, Howard Rogers and Ann Biddle; recitations, Mabelle E. Harvey, Bessie Bunting and Dorothy Deacon; current topics, Anna Bunting; reading from conference, Elizabeth A. Scott; original paper, "What Constitute Christian Pleasures," Mary R. Moore. Meeting to be held at the home of Amos E. Harvey, Eighth month 24th, 1907.

MARY A. HARVEY, *Secretary.*

CALENDAR OF MEETINGS, ETC.

[In sending in notices for the Calendar they should be put in the usual form, so that they need not be rewritten. They must be in not later than Third-day morning.]

Friends' Meeting at 35th St. and Lancaster Ave., and that at 17th St. and Girard Ave., Phila., will be held at 10.30 a.m. during 6th, 7th, 8th and 9th months.

7th mo. 27th (7th-day.)—Westbury Quarterly Meeting, at Westbury, Long Island, N. Y., at 10.30 a.m.; Ministers and Elders, day before, at 2.30 p.m. By special arrangement the train leaving E. 34th St., New York, at 8.20 a.m., Long Island City at 8.32 a. m., and Flatbush Avenue, Brooklyn, at 8.32 a. m. will stop at Westbury on the 27th.

7th mo. 28th (1st-day.)—The Visiting Committee of Salem Quarterly Meeting will attend the meeting at Alloways' Creek (Hancock's Bridge,) N. J., at 10 a.m.

7th mo. 28th (1st-day.)—Merion Meeting, at 10.30 a.m. attended by Mary M. Kaler, Stewart S. Graves, Mary A. Gilby, Mary Walton and others of Phila. Quarterly Meeting's Visiting Committee. Take train from Broad St. at 9.45 a.m. to Narberth.

7th mo. 28th (1st-day.)—Meeting of Friends at White Plains, N. Y., at home of Mary A. Carpenter, 35 Green Ridge Avenue, at 11 a.m.

7th mo. 30th (3rd-day.)—Concord Quarterly Meeting, at Concord, Delaware Co., Pa., 10 a.m.; Ministers and Elders, day before at 1.30 p.m.

7th mo. 31st (4th-day.)—Purchase Quarterly Meeting, at Purchase, N. Y., at 11 a.m. Friends' Association in afternoon after Quarterly Meeting (4th-day,) Subject—"What the Home owes to Society—(a)—to Politics—(b)—to Business." Ministers and Elders, day before, at 2 p.m. Conveyances both days at White Plains, 8.54 a.m. train from Grand Central Station, also train from North arriving at 9.30 a.m.

8th mo. 3rd (7th-day.)—Philadelphia Quarterly Meeting, at Race St. Phila., at 1 p.m.; Ministers and Eld

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ers, on Third-day, the 6th, at 3 p.m. The Quarterly Meeting has been changed from the Third-day after the 1st First-day in Eighth month to the 7th-day before the 1st First-day, but no change has, as yet, been made in the time of holding the meeting of ministers and elders.

8th mo. 4th (1st-day) — Appointed meeting in "The Old Stone Meeting House," Clinton Corners, N. Y., at 3 p.m. Henry W. Wilbur and others will attend.

8th mo. 4th (1st-day.)—Mickleton, N. J., Young Friends' Association.

8th mo. 4th (1st-day.)—At Newtown Square, Del. Co., Pa., at 3 p.m., a Circular Meeting, under the care of a committee of Concord Quarterly Meeting.

8th mo. 10th (7th-day.) — Miami Quarterly Meeting, at Green Plain (near Selma and S. Charleston, O.) at 10 a.m.; Ministers and Elders, day before, at 2 p.m.

8th mo. 10th (7th-day.) — Salem Quarterly Meeting, at Salem, O., at 11 a.m.; Ministers and Elders, same day, at 10 a.m.

8th mo. 10th (7th-day.)—New York Monthly Meeting, in Brooklyn, at 2.30 p.m

8th mo. 17th (7th-day)—Short Creek Quarterly Meeting, near Emerson and Mt. Pleasant, O., at 11 a.m.; Ministers and Elders, same day, at 10 a.m.

8th mo. 19th (2nd-day.) — Indiana Yearly Meeting, at Waynesville, O., (not at Richmond, as incorrectly given in the Almanac) at 10 a.m.; Ministers and Elders, Seventh-day before, at 2 p.m. For railroad arrangements and entertainment see advertising pages.

8th mo. 21st (1st-day.) — Philanthropic Meeting at Willistown, Pa., in the afternoon.

8th mo. 26th (2nd - day.) — Ohio Yearly Meeting, at Salem, O., at 10 a.m.; Ministers and Elders, 7th-day before.

8th mo. 31st (7th-day.)—Friends' School for Religious and Social Study, at George School, Pa., continuing two weeks.

8th mo. 31st (7th-day.)—Central Committee Meeting and Conferences, at Fishertown, Pa., continuing through Seventh, First and Second-day.

FOUR WEEKS FREE

We will send *Friends' Intelligencer* free for four weeks to any two possible subscribers whose names are sent us by one of our readers. The more postal cards we receive in response to this offer the more we shall feel that the *Intelligencer* is appreciated by those who receive it. Our rate to new subscribers is $1.50 for the first year. For every two names sent us at this rate we will send one copy free to someone not already a subscriber.

Edwards is one of the "no license" counties of Illinois. The *Hillsboro Journal* says of it: "This county has a surplus in its treasury of $11,000. It has substantial bridges all constructed of iron. There is not a single prisoner in the county jail, nor has there been for several years. The county poor house is empty and the farm is a source of revenue. The circuit court seldom lasts over two days because there is no litigation. No prisoner from Edwards county has been sent to the penitentiary in thirty years. In thirty years there was but one saloon in the county and that was allowed but a single year. The farmers are prosperous, the cities and villages are well kept and these improvements have been made without the tax on saloons which is considered so necessary to carry out public improvements."

The Observer wonders why so many people persist in mutilating noble trees by cutting off their tops. A tree thus maimed never recovers its former beauty. The offenders generally live on farms or in country villages, and the tree that suffers most frequently is the silver maple. Some people have an idea that it is not safe to let this tree grow as nature intended it, but in many of the suburban towns near Philadelphia, especially in New Jersey, there are long avenues over which these trees form an arch almost as beautiful as the elm avenues of New England. Would that all who feel an impulse to improve on nature by cutting back these trees might see how grandly they grow when they are properly cared for.

If all the year were playing holidays,
To sport would be as tedious as to work. —*Shakespeare.*

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" 'Tis easier for the generous to forgive than for offence to ask it," says the classic poet. The Observer has also noted that it is often very much easier and pleasanter to forgive than it is to be forgiven. Josephine Baskam Deacon has discovered this same trait in human nature, as is shown in the following passage from a school story in the *American Magazine* for Eighth month: "She thinks everybody is teasing her all the time, and mostly they're not at all. Then she goes off and sulks a day or two, and finally she comes around and forgives them, because she feels she ought to, she says, and that makes them mad, because they don't want her old forgiveness and they tell her so. Then she says they can't prevent her forgiving them if she wants to and they usually have a row. I don't mind it a bit myself—I'd just as soon she'd forgive me, it doesn't hurt me any. But it drives some of the girls simply crazy."

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FRIENDS' INTELLIGENCER

A Religious and Family Journal

PHILADELPHIA, FIFTEENTH AND CHERRY STREETS, EIGHTH MONTH 3, 1907.

Martha J Warner
RD 1

INDIANA YEARLY MEETING

Indiana Yearly Meeting will convene at Waynesville, Ohio, Eighth month 19th, 1907. Meeting for Ministers and Elders on Seventh-day preceding (17th) at 2 p. m.

Those coming on what is known as the Little Miami Railroad, by Xenia, arrive at Corwin 9.02 a. m. and 5.46 p. m.; by Cincinnati 9.54 a. m. and 2.46 p. m.

Those wishing to come by Dayton to Lytle, three and one half miles from Waynesville, can ascertain when trains leave Dayton for Lytle by inquiring at Ticket Offices: D. & X. T. 23 Ludlow Street, Arcade Building; C. X. & D. Union Depot. Arrangements will be made for these to get to Waynesville.

We hope Friends of other Yearly Meetings will feel drawn to meet with us, and any expecting to do so will confer a favor by informing the committee on arrangements.

ELIZABETH B. MOORE *Chairman.*

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Our friends, Isaac Wilson and wife, of Bloomfield, Canada, expect to spend several weeks at Buck Hill as guests of the owners of "Merryland" cottage. Welcome, friends!

One new cottage is nearing completion and plans for two more are under way.

Ten bath houses have been built at Glenmere for the accommodation of bathers. The water is pretty cold for comfortable bathing, however.

The hack service, which runs on schedule time, through the settlement is much appreciated, and increasingly patronized. The fare is 5 cents for an ordinary ride and longer ones in proportion.

The State has just completed another mile of good road to Canadensis at a cost of $13,000.00. It presented considerable difficulties in construction but will be a great advantage to the township. Hasten the day when all the principal roads are improved ones and the less important roads better kept.

Lots of huckleberries on the hills.

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Philadelphia Yearly Meeting

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FRIENDS' INTELLIGENCER

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GOOD WORDS.—XXVII.

We are called upon not so much to sacrifice ourselves to our neighbors, as to think of both ourselves and them as part of some larger, diviner whole.

CATHARINE ALBRIGHT.

In "*The Common Heritage.*"

AT LAST.

When on my day of life the night is falling,
And, in the winds from unsunned spaces blown,
I hear far voices out of darkness calling
My feet to paths unknown,

Thou who hast made my home of life so pleasant,
Leave not its tenant when the walls decay;
O Love Divine, O Helper ever present,
Be Thou my strength and stay!

Be near me when all else is from me drifting;
Earth, sky, home's pictures, days of shade and shine,
And kindly faces to my own uplifting
The love which answers mine.

I have but Thee, my Father! let Thy spirit
Be with me then to comfort and uphold;
No gate of pearl, no branch of palm I merit,
Nor street of shining gold.

Suffice it if—my good and ill unreckoned,
And both forgiven through thy abounding grace—
I find myself by hands familiar beckoned
Unto my fitting place.

Some humble door among Thy many mansions,
Some sheltering shade where sin and striving cease,
And flows forever through heaven's green expansions
The river of Thy peace.

There, from the music round about me stealing,
I fain would learn the new and holy song,
And find at last, beneath Thy trees of healing,
The life for which I long.

—*John G. Whittier.*

PHILANTHROPIC INTERESTS AT THE ASBURY PARK MEETINGS.

[Interesting and valuable reports from superintendents of departments in the Section on Philanthropic Labor were read at Asbury Park during the recent meetings of the Central Committee of Friends' General Conference, but they were not presented to the full committee for lack of time. It was thought well to publish some of them in the *Intelligencer*. Following are the the reports of the Department of Peace and of the Department of Temperance.]

REPORT ON PEACE.

Of all the departments probably that of Peace and Arbitration has come before the notice of the public and of the Society of Friends with the most insistence since the last conference, and this because the movement has assumed such national and international character. It is, therefore, with a feeling of inadequacy that the following report is submitted and with an earnest hope of increasing activity in the future.

At the meeting of the committee on Philanthropic Labor at Buck Hill Falls it was decided to reprint from the *Friends' Intelligencer* of Tenth month 15th, 1904, Andrew Stevenson's address "The Teacher as a Missionary of Peace." Two thousand copies (and as many more as were needed) were placed at the disposal of the superintendent for distribution. The Advancement Committee having taken one thousand, the Peace Committee of the Philadelphia Yearly Meeting two thousand and the Pennsylvania Peace Society having distributed over five thousand copies, it seemed best for the superintendent to select some field other than the East as a starting point for distribution.

With this end in view a general mailing list was chosen and the pamphlets with the following letter were sent to the presidents of eleven hundred colleges and universities all over the United States:

MY DEAR FRIEND:

The Religious Society of Friends has always been a peace people but not content with merely maintaining a theory, through their seven Yearly Meetings they have decided to disseminate a knowledge of their principles that other people may know of them.

With this end in view the enclosed pamphlet has been prepared. We ask you to read it carefully yourself and if possible to bring the subject matter to the attention of others. For we feel that only through the co-operation of the people can the nation hope to make a definite advance in the furtherance of peace and arbitration.

Hoping that you will regard this as a personal appeal and that you will offer any suggestions that may occur to you for the advancement of the peace work in the United States, I am, Very truly yours,

EDNA HOPKINS, *Sup't of Peace and Arbitration.*

Whether the typewritten form of the letter, personally signed, the appeal embodied in the letter, or the active interest on the part of the educational world in the peace movement is the explanation, nevertheless the fact remains that the responses and acknowledgments were encouraging and in many instances, consisted of long personal letters.

The remainder of the two thousand pamphlets will cover the secondary schools of Cincinnati and southern Ohio.

Six months having elapsed since the general letter of the Philanthropic Committee was pub-

lished, the superintendent has prepared a list of questions to be sent to the Peace Committees of the Yearly Meetings, covering possibilities for work along peace lines. Upon the answers received both as to the amount of interest taken, the actual work done, or the formality and indefiniteness of the replies will depend the further work of this department.

The superintendent was sent as one of the representatives of the Philanthropic Committee to the First Natonal Peace and Arbitration Congress held in New York Fourth month 14th to 17th. Her report of the meeting appeared in the *Intelligencer* of Fourth month 27th. There is not an opportunity here for a detailed account of this Congress although it marked an epoch in the peace movement of the world. And now as this report is being prepared there are gathered across the waters representatives from the nations of the world to discuss with all the wisdom and diplomacy available, the grave issues of the future. That the second Hague Conference will go but one step in advance of the first is a foregone conclusion, that dreamers will dream of immediate fulfillment is inevitable, but that the wise man will wait with patience and hope and faith for each little step in the progress of a great movement for righteousness is the only solution for individual helpfulness.

Cincinnati, Ohio., EDNA HOPKINS, *Superintendent.*
Sixth month 22nd, 1907.

REPORT ON TEMPERANCE.

Your Superintendent of the Department of Temperance herewith submits the following report: The past year has been one of increased activity along the line of temperance work in many parts of the United States. In some states a wave of revival of interest and renewal of active work seems to have swept over the people. This is notably true in Kansas, Ohio and Indiana, and some of the Eastern States. This work has not been along partisan lines, or confined to the arena of politics, but it has been the better element of society asserting itself in the channels of law enforcement and at the polls; and in the courts, without thought of any political preferment or advantage.

The business interests were never so arrayed against the saloon as now. In some of our cities manufacturers have formed associations for the suppression of the traffic, and to prohibit the use of intoxicants among their employes, until I believe that it can be truthfully said, in a great part of our country that not only are the transportation companies against the saloon but the saloon is slowly waking up to the fact that the manufacturer is its enemy. Over two hundred and fifty bills concerning the liquor traffic have been introduced in the different State Legislatures within the last year, and all of them had for their object the greater suppression of the traffic. It has been estimated by careful calculations that at this time "one-half the area and more than one-third of the population of the United States are now under prohibitory law."

Since the last meeting of the committee, upon invitation of the permanent committee on temperance in the Presbyterian Church of the U. S. A., three members of the committee met at the Inter-Church Temperance Council at Pittsburg, Pa. on the 30th and 31st of the First month, 1907. The object of this meeting was the formation of an inter-church temperance council to which Friends and other religious bodies should be entitled to membership, four members for each denomination and two additional members for each two hundred thousand in membership, or major fraction thereof. Some misunderstanding seems to have arisen as to the object of this temperance conference. It was not the purpose to oppose any other existing temperance organization, but it was the purpose to promote gospel temperance in the name of the church, with the authority of the church, supported by the church and responsible to the church, as expressed in the Preamble.

Our members are often affiliated with different temperance organizations and doing good work. As to this, we have nothing but words of encouragement. But it did seem that there should be an organization that should be responsible to the religious denomination that supported it. And this question, together with the basis of agreement adopted by this conference, will properly come before the next General Conference, and your superintendent desires that it may come with the full approval of the Philanthropic Committee. With the attitude of business against the saloon, with the legislatures passing more stringent laws for their suppression, with different religious denominations seeking to form an alliance for united warfare, with some of the courts of our land going so far as to declare the saloon an outlaw, we have certainly great ground to take fresh courage.

WILSON S. DOAN, *Superintendent.*

Much time was given to a discussion of that part of the report referring to the Inter-Church Temperance Conference held at Pittsburgh in First month last which was attended by our superintendent of the Department of Temperance and two others of our committee. The Preamble and Basis of Agreement adopted by the Pittsburgh Conference are not binding upon any of the churches there represented (sixteen denominations in all) until formally approved by the churches in their General Conferences or Assemblies.

"The full approval" asked for by our superintendent was not forthcoming because some of our members see in this proposed Inter-Church Temperance Council an attempt at organized opposition to the Anti-Saloon League, a misunderstanding which is referred to in his report. After giving a part of one session and the whole of another to the subject it was decided to make no recommendation to the Central Committee. And after this discussion we were united in the opinion that the way is not open at present for us to "call a conference on temperance," a subject referred to us by the Central Committee at its meeting Ninth month 6th, 1906, and we so reported to the Central Committee at Asbury Park, N. J., on Sixth month 30th, 1907.

CHAS. F. UNDERHILL.
Chairman of Section on Philanthropic Labor, of Friends' General Conference.

FOR A BETTER FRIENDS' SCHOOL.

As the time for arranging the work in our schools for another year is approaching, I wish to make a plea for more teachers in our primary and intermediate grades. One of the advantages of our Friends' Schools should be the close touch between the teacher and the child and for this the teacher must not be worn out with the work of several grades. She needs time for her work.

The world just now is full of rush and hurry and it is difficult for the school to resist the life by which it is surrounded, but there is a belief current that reform should begin with the children.

In the school where there are plenty of teachers for the lower grades, it is possible to have time to enjoy the work, time to stop, read and talk about the many things that appeal to child life; not only time, but energy for it too. In the school where one teacher has practically all the work of several grades, with no "breathing space," she must work both brain and body too hard to have the freshness and enthusiasm which are so necessary in work with little children.

Just now we are hearing a great deal about moral and religious training in our schools. Is it not possible that less pressure and drudgery for the teachers of the lower grades would help in this work? A friend tells me that her little boy has gained an idea of reverence in Kindergarten. Wise mother that she is, she is fostering this by talks, teaching him the things of the spirit, that are fitted for the child and who can doubt that there will be good results.

Again, we hear a great deal of materialism and commercialism in these days. How can we overcome their influence? Make our people love something else more; let them know that there is more real joy and pleasure in other things.

It is quite worth while in school to have time to take twenty minutes for informal work in English, something which may help to give the child a taste and love for that which is really good in literature, to discover the child's taste and try to mould it to something higher. Just to have a "good time" as some of the children say or to have a boy say, "Why, does that reading mean all that?" is worth striving for.

To do this work well requires preparation and for this the teacher needs time and energy.

If we could have such training in our lower grades, I believe many of the difficulties of the higher grades would disappear. Difficulties in history, mathematics and the languages are so often due to the pupil's inability to read intelligently. Especially is there a cry for better English preparation. If in our lower grades the child is taught to read and love good literature, to find back of the mere words, the thought of the writer, and to see why it is better to say a thing well than to say it poorly, much will have been done.

For this work our teachers must have enthusiasm and a real love for their work, but, even then, if much is to be accomplished, there must be time and freedom from the pressure of overwork.

Moorestown, N. J. EMILY ATKINSON.

HOW THE SON CAN SAVE.

[A written answer by Warren C. Gregg, of Pennville, Ind., in response to a sermon by a state evangelist of the M. E. Church.]

At a recent revival meeting in our little town, the State Conference evangelist used as his text, John 8:36, "*If the son therefore shall make you free, ye shall be free indeed.*" Among his remarks, he said: "I cannot comprehend, nor understand the philosophy, how the Son can save a sinner." I presume he thought it so supernatural or miraculous, so incomprehensible. This statement from an educated, enlightened, noble man—truly I believe, a man of God—caused me to think—to meditate.

When we conceive an idea or apprehend a truth when opened unto us and we securely lock it up—do not divulge or reveal it, I think we are extinguishing the spiritual flame from which emanates that divine inspiration, that effulgence that should come to each and every soul. Paul says in 1st Cor. 3:16 and 17—"Know ye not that ye are the temple of God and that the spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." Man, the temple of God; the spirit of God, the indwelling. Paul tells us that any man who defiles the temple of God, him

shall God destroy. Defile—to make unclean, to pollute, to make impure; to tarnish, as reputation; to injure in purity of character; to vitiate, to corrupt. God, being a just, merciful and loving Father, does not ask or require more of us than we know, nor more than we should be willing to give in our own life work. I think Paul meant that, just in proportion as we defile the temple of God, God will destroy. And in like manner the parable brings forth the beautiful idea, that we reap our reward by improving our talents.

"It is written in your law, I said ye are gods." John 10:34. If we are gods, we have the power of judgment concerning truth and justice, or the knowledge, to a degree, of good and evil, or right and wrong; and the more closely we live in touch with the Divine law written in our hearts, or the Divine imprint of our Heavenly Father indelibly stamped upon the spirit of each human soul, the more perceptive, tender or sensitive we become to the everpresent, loving admonitions of God, of the truth; and we grow into a better knowledge of the will of God or acquire a higher degree of knowledge of right and wrong—of truth, justice, mercy and love.

"That was the true light, which lighteth every man that cometh into the world." John 1:9. If Jesus was that light which he exemplified in his humble, unselfish life, as well as in his magnanimous and divinely noble life; and this same light, is the light that lighteth every man that cometh into the world; it is a demonstrated fact, by the testimony of John, that that light that shone so vividly, so brightly, to Jesus also lighteth every man that cometh into the world.

We are not all willing to subject ourselves to this Higher Criticism—this Divine light. We must admit that the Word, the light, the truth, the divine spirit, the Son, the still small voice, the conscience, the Christ and Saviour are all synonyms of God, the Father. God is a spirit and we should worship him in spirit and truth,—God—the fountain—the great universal Spirit.

Paul says: Ye are the temple of God and that the spirit of God dwelleth in you; it is self-evident that we, or our spirits, are the offspring of God. When this Son, the offspring of God, the Divine Critic, the conscience, the child of God assumes supreme reign in our souls, we no longer wish to do wrong; our every motive is divine and our activities and lives are moved by a divine impulse. Though we make mistakes and stumble and seemingly transgress the law of consistency, truth and justice but do it with a divine intent, I think the sinner, so called, is saved to the uttermost, when he asks forgiveness and retrieves the wrong.

The criminal or sinful part is the selfish, malicious or vicious intent and the determination of a continuance therein. If the Son of God is in the soul; if the Father has dominion over the soul or kingdom, how simple, how perfectly natural that God in our soul can save or bring restitution to that soul or this Son. The Spirit of God is released through faith and works by the power of God. If we have God in us, or we are the temple of God and the spirit of God or the Son of God dwelleth in the temple, how natural for the All Father to sup and counsel with the Son, to come into direct communion with the Son. "*And ye shall know the truth and the truth shall make you free.*" John 8:32. The idea I wish to convey is that the Christ, our Saviour is with each of us, when we become subject to the divine dictation, the truth, or to the divine counsel—our Heavenly Father, as did Jesus of Nazareth when he said: "Not my will but thine be done;" when we permit that light that shone with such brilliancy to Jesus, a search light for truth, to light our pathway, to guide us and to choose as did Jesus, the better way, we have then placed our hand into the hand of God.

We feel sure from the ominous overshadowing and advance movement throughout our great nation, on the lines of temperance, philanthropy, the free expression and unsuppressed thoughts of men, unloading the burden of superstition and untruth, and of not following the old lines of thought or popular ideas if untrue, are rapidly unfolding the God-given principles—the principles of being true to conviction, true to conscience and loyal to that truth by the open expression or confession. This is one of the great reasons why Jesus of Nazareth so rapidly advanced in the divine enlightenment in the knowledge of God. He was ever true to his convictions and loyal to those convictions and from an unselfish standpoint; being willing to sacrifice popular applause or popular approval and seeking ever and always the will of the Father and the privilege of promulgating the truth as he saw it, in the synagogue, before the priest and King. This same light that lighteth every man that cometh into the world, was that light that was so brilliant to George Fox, Luther, Wesley, Barclay, William Penn, &c.

The revelation of God to man to-day would be just as great, if the aspirations and attitude of man were as spiritual, as loyal and divinely energized as at any other epoch in the history of the world. And the inspiration of the All Father would make us to know the truth, and cause us to enjoy his ever present peace and love. "If the Son therefore shall make you free, ye shall be free indeed." "Know ye not that ye are the temple of God and that the spirit of God dwelleth in you." Our bodies the temple of God, the Son the indwelling spirit—the Christ, meaning Saviour.

How plain, how simple, needing no philosophy! When the flesh, the temporal, the selfish sensualities, yield to the dominion of God and God enters upon the throne, assumes the supreme reign —with all power, both in heaven and in earth or over the Spirit or Son and the flesh; when we are willing to sacrifice or crucify self for conscience sake, for the Father; we are then surely and truly baptized with the spiritual baptism, with fire and the Holy Ghost, without the formalities of man or the church.

Thanks be to our Heavenly Father that we have learned to know that we need no priest to intercede, to mediate between us and God. God comes right into the sanctuary of our hearts or souls and partakes of the sacrament in the Holy of Holies. The reward of peace will be the inspiring benediction of the Father speaking to the Son or child of God in the soul; "Well done thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."

HISTORY OF PASADENA FRIENDS' ASSOCIATION.

Paper read at the Week-End Conference, Pasadena, Cal., by Anna Walter Speakman, former principal of Friends' Central School for Girls, Philadelphia.

Under the date of Second month 28th, 1904 may be read the following minute:—"At a meeting of Friends held this day, it was decided to organize a Friends' Association. Edward Taylor was appointed clerk and Mary S. Howell, assistant clerk. To act with them as an Executive Committee Frances Baright, Helen Taylor and John Griest were named. It was understood that this committee was to prepare a program, find a permanent place of meeting, take charge of the finances and attend to such other business as might be necessary. The following were appointed as Membership Committee: Nancy T. Gardner, George Howell, Jr., Caroline S. Wood, and George H. Duncan. It was decided to hold the meetings once in two weeks and to hold the next meeting in the G. A. R. Hall on First-day, Third month 13th at 2.30 p.m.

ELIZABETH LLOYD, *Clerk for the day.*"

Thus came into being the Pasadena Friends' Association, in whose establishment Edward Taylor was largely influential. It is true that prior to this time, endeavors had been made to hold Friends' meetings. Nancy T. Gardner in Pasadena and Susanna Yeo in Los Angeles and later at Redlands, had opened their homes and invited Friends to meet with them. These meetings, Friends visiting Southern California usually attended and gave inspiration and strength to the little gatherings. Among these visiting Friends were Alice Robinson of Baltimore and Isaac Wilson of Genesee Yearly Meeting. For the former a parlor meeting was held at the home of Susanna Yeo, for the latter at that of Nancy T. Gardner. Both of these meetings were reasonably well attended and the words spoken were heard with eagerness, but it was not until the coming of Elizabeth Lloyd that the little seed sown in Pasadena by Nancy T. Gardner took firm root, began to grow and to put forth vigorous living branches.

To trace the growth of the Young Friends' Association from that time to the present is an interesting study, proving as it does, that well directed, earnest effort never fails to win success. This success, however, has not been entirely due to our own people, though interest in the meetings and in the welfare of one another has never flagged. Many times we have been favored with the presence of valued ministering Friends from Eastern Meetings, whose words of love, sympathy and wisdom have been a source of encouragement to us all. Among these, Edward Coale of Illinois, has been most frequently with us and has ever evinced an earnest interest in the growth of our association. He has often admonished us of the importance of bringing religion into our daily lives, of remembering that the lessons taught the disciples are as pertinent to-day as they were nineteen hundred years ago, that the divine light comes to us, each one, individually, and that it is our first duty to "mind the Light," and thus be enabled to live up to our own convictions of right.

Other visiting Friends, not recorded as ministers, have lent their aid by preparing papers, or by reading helpful selections, and all, whether taking active part in the proceedings or not, have given us strength by their presence, for we know that where two or three are gathered in His name, He is ever in the midst.

For a time, the meetings of our association were held in the vestry room of the Universalist Church, which was freely granted until it became apparent that such action tended to render the church property taxable. Since then, we have usually assembled at the homes of the members.

The method of procedure has differed somewhat from that of the Eastern Associations. Necessity seemed to demand that ours should be of a threefold nature,—that it should embody the meeting, the First-day school, and the Young Friends' Association proper. At first, after the brief silence and the Bible reading, the program consisted of the reading and discussion of papers on Friendly subjects and of portions of the Philadelphia Discipline, of recitations of well chosen selections and the voluntary giving of sentiments.

As early as Fifth month 14th, 1905, a letter was written to the Committee on the Advancement of

Friends' Principles stating that our greatest need is funds for the erection of a meeting-house. This letter was not sent, however, as it was deemed best that more time should be taken for consideration. In the fall of the same year it was decided to do more systematic work. Hence the study of the rise of the Society of Friends and the causes which led thereto occupied the winter and the Friends' Christian History Series became the regular work of the association. From this study much valuable information was gained but the need of a longer period of spiritual introversion was becoming more and more deeply felt and it was decided to prolong the brief period of silence to a half hour, during which any one should feel free to follow the promptings of the spirit and to express whatever helpful thought should enter the mind. This so shortened the time for general discussion of the lesson leaves that they were finally and regretfully laid aside.

In the spring of 1906, Eliazbeth Stover of New York made a visit to Pasadena Friends and in a conference held Fourth month 22nd, she bore testimony to the Message of Friends which she specified as the faithful living up to the highest within us. On the ensuing evening a meeting was held at the home of George F. Howell, which owing to the excitement due to the San Francisco earthquake, was not largely attended. At this meeting the subject of our daily living was the predominant theme and again the need for a Friends' Meeting was feelingly expressed.

First month 27, 1907, the report of the Executive Committee on the advisability of holding a Friends' Meeting and the Association alternately, once in four weeks brought forth the suggestion that we are ready for a Friends' meeting every First-day, that a meeting held but once a month would indicate a lukewarmness inconsistent with the profession of Friends. We were urged to weigh the matter seriously and thus be prepared to give our unbiassed opinion at the next meeting. Through the sympathetic interest of our friend, Susan W. Janney of Philadelphia, who met with us, Henry W. Wilbur was informed of our feeling and from his pen came a most kind and encouraging letter, the forerunner of several. Our Executive Committee met to formulate a reply to this letter and to consider means of obtaining a meeting-house, for which most of our little company feel that the time has come.

Fourth month 7th, there was read a helpful letter from Henry W. Wilbur, in which he gave suggestions as to the organization of a Friends' meeting. The recommendations of the Executive Committee resulted in the appointment of a special committee to consider the expense necessary for the purchase of a lot and the erection of a suitable building. That Friends in Pasadena are earnestly endeavoring to have a permanent place for holding meetings is evidenced by the fact that the lot has been purchased and paid for. That they are just as earnest in the desire to effect the organization of a Friends' meeting with all the duties and responsibilities that such a proceeding involves is well known to the various monthly meetings which have been asked to transfer our membership to one monthly meeting for the purpose of founding the future monthly meeting of Friends of Pasadena.

NON-SECTARIAN EVANGELISM.

Those who are reckoning the growth or decay of their sects should consider whether the vital question is not which of them is getting most of the church-attending population, but whether the best part of the modern world is coming to church at all. Those who see the situation most clearly are troubled not so much about their denomination, as about the hold that the churches in general are keeping upon the thoughtful and responsible part of Christendom. "I am disposed to think," said the late Prof. A. B. Bruce of Glasgow, "that a great and steadily increasing portion of the moral society lies outside the organized churches, not by Godlessness, but rather by exceptional moral earnestness." Dr. Anderson, another Congregationalist, echoes: "It cannot be doubted that the churches have lost their hold upon two classes of every community, the cultured and the industrial . . . .This state of things is due simply to the fact that the theology of the church has passed out of the living mind of to-day. The modern man is not living in the world in which that theology had its being. He is not opposed to it. He has no live interest in it." How like the day when the Master found the church of his day dry and dead, and took his stand outside of it, appealing to the souls of men!

The same frank preacher spoke these sound words: "If anything is clear from recent study of the New Testament, it is that none of the characteristic ideas of orthodoxy came from Jesus. The orthodox dogma of the person of Christ came from Greek philosophy. Jesus belongs rather to those who speak of the worth and dignity of human nature; of an indwelling divine power in the soul; of the unlimited possibilities of the individual and the race; of the natural divine sonship of every man, woman, and child; of the essential soundness of human nature; of faith in the soul; of salvation as mental and moral health through education, culture, enlightenment, training; of God himself as the indwelling life and love and of the divine love hinted in the human." How beau-

tiful all this is, but how different a Congregationalist is he from those against whom the early Unitarian movement revolted! But how different, also, let us confess, is this teaching from the Unitarianism which in many churches took the place of the rejected orthodoxy! Both the severed fragments of the Puritan constituency have grown deeper and wiser since the fracture. Have they not grown nearer to each other?

—*Christian Register.*

"INTERNATIONAL" TEXT STUDY.

1907. Lesson No. 32. Eighth month 18th.

THE DAY OF ATONEMENT.

GOLDEN TEXT.—Wherefore he is able also to save to the uttermost them that draw near unto God through him.—Hebrews 7:25.

THE SCRIPTURE of the Lesson is Leviticus 16: 5-22.

Our lesson for to-day contains directions for a yearly Day of Atonement, which is still observed by the Jews. There are several reasons for believing that this day was not observed in the manner herein directed until after the exile. At least two accounts have been put together to form this chapter, for we notice that verses 6th and 11th are merely different wordings for the same thing. The Day of Atonement is not mentioned in the older writings that speak of the three feasts of the Jews. In the still later lists of high days given in Lev. 23:27 and Num. 29:7 we find no reference to the ritual prescribed in Lev. 16: 14-28.

In the revised version, the 10th verse reads: "But the goat, on which the lot fell for Azazel, shall be set alive before Jehovah, to make atonement for him, to send him away for Azazel into the wilderness." The Encylcopedia Biblica says that while the meaning of Azazel is much disputed "it is at least certain that, as Azazel receives one goat while Yahwe receives the other, both must be personal beings. Some scholars think that Azazel was one of the demons of the field and desert to whom sacrifices were offered in the days after the exile.

The idea as set forth in our lesson seems to be this: the high priest, after bathing, puts on plain white linen garments instead of his usual rich clothing, for he is to appear as a humble suppliant before the Holy One, whom only the pure may approach. He must first make atonement for himself, then for the priesthood, and lastly for the whole people. No doubt many of the spiritually minded Jews of Bible days looked upon the sending out of the scapegoat, bearing the sins of all Israel, as merely a form; but the great mass of the people were superstitious enough to believe that their sins during the year were carried off in this way and that God was no longer angry with them.

The prophets taught that doing penance and making sacrifices could not wash away sin, Isaiah cried out. "To what purpose is the multitude of your sacrifices unto me, saith the Lord? . . . Wash you, make you clean; put away the evil of your doings from before mine eyes." And the psalmist exclaims, "Create in me a clean heart, O God; and renew a right spirit within me."

The literal meaning of atonement is "a setting at one;" hence it signifies "reconciliation, agreement, concord." Any one who does wrong willfully thereby separates himself from God. He can only restore himself to right relations by ceasing to sin and striving to do what the spirit of God within him assures him is right. In the parable of the prodigal son we have an illustration of what Jesus thought about our relation to God. As long as the prodigal disregarded his father's wishes and kept away from his father's house there was an estrangement between the father and son. The father was not estranged from the son; he yearned over him and longed to see him again. But the son was estranged from the father by his own waywardness. Just as soon as the son was willing to acknowledge that he had sinned and was willing to make all the reparation he could, there was no longer anything to keep him apart from his father. So is it with every one of us in our relations toward God. The moment we are ready to say, as Jesus did, "Thy will, not mine, be done," there is reconciliation; this condition of harmony will continue just as long as we strive to do God's will; but every time we sin we must repent and in our hearts say with the psalmist: "Restore unto me the joy of my salvation; and uphold me with a willing spirit." (Ps. 50:12).

TOPICS FOR ADULT CLASSES.—Scapegoats. Sacrifices.

QUESTIONS FOR INTERMEDIATE CLASSES.—What atonement was Aaron to make for himself? What two offerings for the children of Israel? How many were to be in the tabernacle while he made the atonement? Can one person atone for the sins of another? What is the real meaning of "atonement?"

Money represents health, strength, honor, generosity and beauty as conspicuously and undeniably as the want of it represents illness, weakness, disgrace, meanness and ugliness. Not the least of its virtues is that it destroys base people as certainly as it fortifies and diginifies noble people. It is only when it is cheapened to worthlessness for some and made impossibly dear to others that it becomes a curse.

—*G. Bernard Shaw.*

FRIENDS' INTELLIGENCER.

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News items for insertion the same week, must reach us not later than Third-day morning; longer articles as much earlier than that as possible.

Address all correspondence to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

PHILADELPHIA, EIGHTH MONTH 3, 1907.

THE FRIEND'S MESSAGE.

The message that the Friend has for the world at large is this threefold truth, taught by Jesus of Nazareth, Brother of men: You are children of God; God speaks to you; God as manifested in humanity has need of you.

The Friend does not begin by telling men that they are sinners. He assures them that there is in every one a portion of the Holy Spirit and that this spirit will leaven the whole life if it is given opportunity. Just as soon as a man realizes that he is a child of God sin will become repugnant to him and he will want to get rid of it. Whenever this message is spoken plainly and clearly men are ready and eager to listen to it, for it confirms something of which they have already had experience. There is no human being so low that he has not had some impulses which prompted him to right doing, and who has not at some time experienced the joy that follows obedience to these impulses. If he can be helped to realize that these desires for higher things were implanted in his being by the Power that created him, he is at once placed in a normal relation to that Power.

The second part of the message is that there is no need of priest or mediator between God and man, for God reveals himself directly to every human soul, and every one who desires it may hold communion with God. This communion is different from ordinary conversation. The voice of God is felt rather than heard. But whoever will allow his soul to enter into the quiet will be conscious of impressions that lead him to distinguish between right and wrong. The more earnestly he follows these impressions, does the things that he feels to be right and avoids those that seem to him wrong, the stronger will be his sense of communion with an intelligence greater than his own.

In the days when men worshiped many gods they thought to please their deities by abasing themselves before them. They prostrated their bodies, they brought offerings, they made sacrifices. As they gradually transferred their allegiance from many gods to one, they still believed that Jehovah was pleased by outward acts of adoration. There is much of this idea remaining in the worship of to-day. It is no doubt good for us to express our sense of the wisdom and power and love of God by hymns of thanksgiving and praise, but if we really worship God we will manifest our love in ways that are more far-reaching than this. We realize that it is impossible for one insignificant human being to do anything that will add to the greatness and power of the Creator of the universe. But as we come in touch with our fellow men we discover that God has put something of himself in each of them, and that it is his plan that humanity as a whole shall be uplifted by human beings working for one another.

The central thought of the teaching of Jesus was service. The development of a human being begins as soon as he does something that is of use to some one. The troubles that vex us to-day exist because so much time is spent in doing things that are useless or worse than useless, and because so many insist on being served instead of serving. The Friend should proclaim to the world in no uncertain words that the ideal civilization is a condition in which each individual has an opportunity to grow to his full stature, and a desire to perfect himself in the kind of service that he is best fitted to render.

The General Conference Committee on Philanthropic Labor would be glad to have more requests for the leaflet entitled "Why Abolish the Death Penalty?" [published in full in another column of this issue.] It presents a few very convincing thoughts on the subject in a form for easy distribution. Send a two cent stamp to Henry W. Wilbur, 140 N. 15th St. Philadelphia, for a package of these leaflets and circulate them freely.

Copies of the pamphlet "The Teacher as a Missionary of Peace" also will be sent to any address on application to the secretary of the General Conference Committee on Philanthropic Labor, Arabella Carter, 1305 Arch St., Philadelphia.

For some time there has been comparative silence in the newspaper world concerning the wrongs committed in the Congo State, but it does not therefore follow that these wrongs have been righted. Richard Harding Davis, who is now in the Congo State as a correspondent for *Colliers' Weekly* has this to say of present conditions as they appear to him :

"The charges brought against Leopold II, as King of the Congo, are three; that he has made slaves of the twenty million blacks he promised to

protect; that, in spite of his promise to keep open the Congo trade, he has closed it to all nations; that the revenues of the country and all of its trade he has retained for himself.

"Any one who visits the Congo and remains only two weeks will be convinced that of all of these charges Leopold is guilty. In that time he will not see atrocities, but he will see that the natives are slaves, that no foreigner can trade with them, and that in the interest of Leopold alone the country is milked. . . .

"The work the "State" to-day requires of the blacks is so oppressive that they have no time, no heart, to labor for themselves. In every other colony—French, English, German—in the native villages I saw vegetable gardens, goats and chickens, large, comfortable, three-room huts, fences, and especially in the German settlement of the Cameroons at Duala, many flower gardens. In Bell Town at Duala, I walked for miles through streets lined with such huts and gardens, and saw whole families, the very old as well as the very young, sitting contentedly in the shade of their trees, or at work in their gardens. In the Congo native villages, I saw but one old person, of chickens or goats that were not to be given to the government as taxes I saw none, and the vegetable gardens when there were any such, were cultivated for the benefit of the *chef de poste*, and the huts were small, temporary and filthy. . . . That these human beings are so ill-treated is due absolutely to the cupidity of one man, and to the apathy of the rest of the world."

In speaking of the recent grants of territory to American syndicates, Richard Harding Davis says that these are in direct violation of the Act of Berlin, and that Leopold's motive in granting them was to create a strong American influence against any interference with Congo affairs on the part of the American government. One of Leopold's agents, Henry Wellington Wack, wrote to the King: "In this manner you will create an American vested interest in the Congo which will render the yelping of the English agitators and the Belgian Socialists futile."

Fortunately there are now strong indications that the Belgians will constrain Leopold to transfer the control of the Congo State to the Belgian Parliament, and that steps will then be taken to improve the condition of the natives.

William and Margaret Littleboy, sailed from New York on their homeward journey to England, on Seventh-day, the 27th. During their visit among us, beginning with a few days at Philadelphia Yearly Meeting, and including attendance with us in meeting and conference, in most cases the two bodies of Friends joining together as one, these Friends have endeared themselves to all who have had the opportunity of meeting them. They leave behind them many warm friends on this side the water and we shall look forward to their coming again. William Littleboy's papers and addresses and his part in informal discussion of the live topics of spiritual and Friendly propaganda have been most helpful to us and have born fruit in bringing forward into an interest in Friendly activity some of our younger people who had not realized so well before the significance and responsibility of the Friendly heritage.

When this issue of the *Intelligencer* reaches our readers there is every reason to believe that the legislature of Georgia will have enacted a state prohibitory law. The bill passed the State Senate some time ago by a large majority vote; in the House there are 105 in favor and only 44 opposed, and the Governor has promised to affix his signature to the bill when it is passed. A report in a daily paper says: "It is not a half measure, but prohibits the manufacture or sale of intoxicating liquor in Georgia, and is absolute in its terms. It embodies the sentiments of the Anti-Saloon League and of the many communities from which local option already has barred the liquor traffic."

This victory in Georgia is evidence that "local option" instead of being a step backward, or a compromise with the saloon, is a step forward toward state and national prohibition. Since Georgia enacted a local option law, county after county has "gone dry" until at the present time there are only 15 out of the 140 counties in which there are any licensed saloons. One of the factors in the production of prohibition sentiment was the conviction in the minds of intelligent citizens that, without the saloons then existing in that city, there would have been no Atlanta riots, and that the banishment of the saloon will do much to put an end to the bestial crimes which are constantly adding fuel to the fires of race prejudice in the South.

We gave some account last week of the Friendly deputation that was instrumental in getting thrown out of the Army Bill in the British Parliament the clause giving substantial encouragement to rifle practice of boys under sixteen. The Bill having passed the Commons with this amendment, the Lords have seen fit to re-insert the boy's rifle practice clause. The London *Friend* says editorially:

"Friends will have seen with regret the vote of the House of Lords which replaces in Mr. Haldane's Army Bill the clause permitting grants to cadet corps for boys under sixteen. This clause was omitted from the Bill by the Government after a deputation of Liberal and Labour members

had presented to the Premier and Mr. Haldane the hostility of organised labour to the clause as a prelude to compulsory militarism. The deputation from Yearly Meeting pointed out how opposed the spirit of militarism is to education. The attack in the House of Lords was led by the military Peers. The defence was solely the attitude of organised labour; and the Earl of Crewe, speaking for the Government, said they could not retreat from the position they had taken up in the House of Commons, and Friends will, we hope, be on the alert and strengthen the hands of the Government in their decision to omit the clause, when the Lords' amendment is dicussed. The fact that the clause was in the original Bill indicates the strength of the pressure of the military party in its favour."

SUMMER WORK AT THE FRIENDS' NEIGHBORHOOD GUILD.

WRITE ON POSTAL CARDS.

Emily Wilbur of the Neighborhood Guild, 151 Fairmount Avenue, Philadelphia expects to take a much needed rest during Eighth month and wishes to ask the Friends when they have to write anything about the Guild mission work to do so on postals and everything will be promptly attended to.

TO FLOWER SENDERS.

She would also say to the kind friends who take so much trouble and pains to send us such quantities of flowers, that it is scarcely worth while for them to gather the wild flowers unless they are bright colored ones; the people can not see the beauty of a bunch of wild carrot with ferns as we do. Also please box or tie sweet peas and nasturtiums in one large bunch, so the tender blossoms shall not be broken or crushed, or pack them in grape baskets and set them inside the hampers, that they may come fresh and nice and last a few days; the other way they are so broken that they do not fullfil their mission of love and sympathy. The flowers have been very fine and plentiful this year. On Sixth-day 1,098 bouquets were made and given out.

COUNTRY OUTINGS.

The summer has been an unusually busy one; 508 women and children have had a day's outing and we expect to take a hundred or more girls next Seventh day. The outings are strenuous affairs, the children all having been interviewed; registered and tagged with name and address, but if one wants to see happiness,—unadulterated joy—just come and go with a hundred children in one car—children from the courts and alleys, some with only one garment, some dirty and hungry, but all with such happy, happy faces! One little four-year-old, ragged, dull-eyed and dirty, poor little Joe, who gets more beatings than anything else and had never seen the country was sent to the children's earthly paradise, the country nursery at Chestnut Hill, for the day. The next morning he said "Oh, teacher (eyes big) I saw a cow and a big boy told such a big lie; he said milk came from the cow. Do it, teacher?" A picture of a cow was shown him and explained but little Joe shook his head and his big sad eyes grew sadder as he turned away. "Didn't think teacher would have told no lie like that!"

Seventh month 22nd.

WESTERN QUARTERLY MEETING.

Western Quarterly Meeting held its regular session for the summer on Third-day of last week in the big stone meeting-house at London Grove. As usual, the meeting of ministers and elders was held on the previous day. In spite of the absence of many Friends on account of harvesting and haymaking the attendance at the main session of the meeting was considered very good. A majority of those present were women but a fair number of men had sacrificed farm and other business obligations in order to attend the meeting. A particularly encouraging feature of the meeting was the proportionately large number of young people in the company of Friends that gathered. The manifestation of so much interest on the part of those who are to be the workers and leaders of our Society in the future is surely cause for a spirit of hopefulness. Many of those at the meeting were visitors. Among them were Isaac and Ruth Wilson, Sarah B. Flitcraft., Sarah T. Linvill and Caroline Worth. All of these Friends excepting Ruth Wilson spoke in the meeting for worship, which was held at 10 o'clock preceding the meeting for discipline. The meeting was a season of encouragement and genuine spiritual uplift. One could not help wishing, however, that those who are given the responsibility of speaking in such a meeting might be careful not to be too lengthy, and so avoid the danger of tiring their hearers. No less than six men and women spoke and the meeting for worship was held for at least an hour and three quarters.

The proceedings of the business session gave evidence of a healthy and progressive state of affairs. Committees reported that circular and philanthropic meetings had been held at several places during the last few months and the recommendation was made that others be held during the summer. The usual all-day philanthropic meeting will be held at London Grove on Seventh-day, the 17th, when the subject for discussion will be "How best to promote civic righteousness."

An exceedingly pleasant feature of the meeting was the social opportunity afforded at the conclusion of the business session, when lunch was served to all those present in one end of the meeting-house. It would seem that the Friends of

this quarter acted wisely when they decided to install a kitchen in the meeting-house so as to be in a position to entertain everyone attending the meeting. Keeping the Friends together in this way no doubt not only promotes the spirit of fellowship and sociability, but it is a means of drawing the young people into the activities of the meeting. More than one Friend was heard to remark that this was one of the most enjoyable sessions of Western Quarterly Meeting that they had ever attended.

ARTHUR M. DEWEES.

ADVANCEMENT WORK AT THE SHORE.

On the 21st under the care of the Committee for the Advancement of Friends' Principles at the solicitation of several Friends' families located at Sea Side Park, N. J., meetings were held both morning and evening at the Union Chapel. Our friend Isaac Wilson was present and addressed the meetings.

This chapel is the only place of worship at Sea Side Park and is under the care of five trustees, representing different religious denominations, one of these being a member of the Society of Friends. This is the first time that the Friends have availed themselves of their privilege to hold services there.

The meetings were well attended, the chapel being well filled. The services were conducted according to the regular order of Friends, and several of the members of other denominations expressed themselves as much pleased with the remarks made. W. C. C.

FRIENDS IN YORK.

On Seventh month 7th, our meeting on West Philadelphia St., York, Pa., was attended by Isaac Wilson of Canada. He spoke from the text —"I will arise and go to my Father." He said that in this parable of the prodigal, Jesus strives to portray human life with its temptations, its trials and its weaknesses and he explains through the parable how, when the Divine promptings within us are obeyed, we are again brought into harmony with the Father, and there is a sense of joy that we have gained the mastery over ourselves. The more we advance in the right during our earthly pilgrimage, the greater the promise of rich blessings in the Eternal Home.

Isaac cautioned all to refrain from the popular way of doing as others do. We should stop and say "Is this right or wrong?"

Although it was an excessively warm day a goodly number of interested and earnest listeners were present. The occasion was one of general uplift and the Father's powerful presence was felt to be in our midst. BERTHA K. CLEAVER.

WHY ABOLISH THE DEATH PENALTY?

Because it does not protect society from its actual or possible murderers.

It is not a deterrent of the crime for which it is the punishment.

It entails enormous unnecessary expense upon the taxpayers in the trials of capital offenders, which in many cases result in a miscarriage of justice.

It is not in accordance with the Christian and humane twentieth century policy for dealing with offenders.

The attorney generals of the states that have abolished the death penalty report no increase of capital offences in those states.

The attorney generals of 16 out of 22 states interviewed, state that in their opinion capital punishment does not tend to diminish crime.

The states which still retain the death penalty as the punishment for several crimes, show no less offences than those where the punishment is less severe.

No plan for dealing with crime can rightfully be maintained simply because it is venerable.

Why continue a brutalizing form of punishment, when it serves no economic, moral or other good purpose?

For further reasoning, and specific proof along this line, apply to the Friends' Philanthropic Committee's Superintendent Abolition of the Death Penalty, 140 North 15th St., Philadelphia, Pa.

A package of the above as a leaflet sent in an envelope for a two-cent postage stamp.

TO THE HAGUE CONFERENCE.

AN ADDRESS OF FRIENDS.

[The following has been sent to The Hague by the Peace Association of Friends of Philadelphia (Twelfth Street.) In suggesting that it might be of interest to *The Intelligencer*, the Secretary, H. W. Cadbury writes: "Our association wishes heartily to encourage all other groups or organizations of Friends to send similar expressions of our sympathy and of our desires to the delegates at The Hague. For they are the men to whom we as a nation have entrusted the putting into actual practice the ideals of Peace which we Friends have so long foreseen. If through the columns of your journal, any impetus can be given to a general expression of sympathy with the delegates, our association will be very grateful."].

To the Delegates of the Government of the United States of America to the International Conference now in Session at the Hague: Hon. Joseph H. Choate, General Horace Porter, Hon. David J. Hill, Gen. George B. Davy, Rear-Admiral Charles S. Sperry, Hon. Wm. I. Buchanan, Hon. U. M. Rose.

Dear and Honored Gentlemen:—

At this time when the eyes of all nations are turned toward The Hague in the hope that the

efforts of yourselves and your fellow delegates may result in untold good to the world, we write to express our sympathy with you in view of your great responsibilities, and our hope that your wisdom, courage and high faith in the practicability of world peace through international friendship may triumph over the many difficulties and disappointments that will doubtless confront you.

We respectfully urge upon you the advocacy of the following measures:

I. The establishment of an international conference or parliament, to meet at stated times, through which a recognized and authoritative code of international law may be developed.

2. A general arbitration treaty for the settlement of international disputes.

3. Such changes in The Hague court as may be necessary to establish a premanent judicial tribunal always open for the adjudication of any cases that may come before it.

4. The immunity of all unoffending private property at sea in time of war.

5. The neutralization of ocean trade routes.

6. An arrest in the increase of national armaments and a plan to insure ultimately their proportionate reduction.

In all your deliberations, individually and as a body, may you be directed by a wisdom higher than human understanding and guided by the Spirit of Truth.

Signed by authority and on behalf of the Peace Association of Friends of Philadelphia.

JOSHUA L. BAILY. JOHN B. GARRETT, *Pres.*
STANLEY R. YARNALL H. W. CADBURY, *Secy.*
Seventh month 3rd, 1907.

THE MUNICH PEACE CONGRESS.

The date of the Sixteenth International Peace Congress has finally been fixed for September 9. The Congress will continue its sessions for six days. The Chairman of the Local Committee of arrangements is Herr Mayer, 12b Maximiliansplatz, Munich. The International Peace Bureau at Berne has already published a provisional program for the Congress, which includes reports of the work of the second Hague Conference, international education, an international peace budget, the relations of the peace movement with workingmen, agriculturists, etc. The Director of the Peace Bureau asks for suggestions from any persons who may desire to make them, that the program may be completed as soon as possible. It is very important that a large delegation of Americans should attend this Congress in Southeastern Germany. Munich is one of the most important cities in Continental Europe, and its thorough enlistment in the peace movement is greatly to be desired. The small group of loyal and earnest peace workers there led by Professor Quidde need the largest support possible. We urge all who can possibly do so to go to the Congress. Four delegates from the American Peace Society have already been appointed and will go. Others will be appointed, as fast as those can be found who will attend. Prof. Samuel T. Dutton and Dean Kirchwey will go as delegates from the New York Peace Society. The New York German Peace Society will, it is hoped, send a good delegation. The Secretary of the American Peace Society will be grateful to receive at once the names of any persons who are expecting to be in Germany at the time.

—*Advocate of Peace.*

FROM PHILADELPHIA'S ISOLATED MEMBERS. I.

Every year Philadelphia Yearly Meeting sends a letter to its isolated members, to which many appreciative replies are received. Some of the letters come back with the information that the one to whom they were addressed is no longer in the land of the living. Many Eastern Friends who have visited Colorado have enjoyed the hospitality of Dr. S. Edwin and Elizabeth M. E. Solly, and will be sorry to learn that Dr. Solly is one of those who has passed "through the gates." Though not himself a member of our Society, he gave all Friends a cordial welcome because of his wife's interest in them. The paper published by St. Stephen's Church, Colorado Springs, says of him: "His was a life that belonged to the community at large, for, amid many pressing demands of professional life, he found time to enter the wide fields of public service and medical research. To his initiation Colorado Springs owes much; to her and her people he gave freely of his time and energy, to his friends a genial buoyancy, and to his patients a most unusual consideration. . . . His work was world-wide, his reputation international, and by his writings, "Medical Climatology," and other works, he added much to medical literature and knowledge."

S. A. T. P. writes from La Grande, Oregon: "While we were in San Diego, Cal., two years ago we attended Friends' meeting, but it was not like Pennsylvania Friends. I only spent one day in Pasadena, so had no chance to hunt up Friends there at that time."

G. A. N. of Mayten, Cal., sends this message: "We earnestly hope that all Friends will be nobly bold and free thinkers, able to see that religious power depends on the silent intimacy with the Christ spirit, the true guide of the soul to its spiritual goal."

J. V. W., Duluth, Minn., says: "The opportunity to be and assemble with Friends is now very rare with me, although I do attend meetings at Chicago and Minneapolis occasionally. When business calls me to either of the above named cities, I always try to arrange to spend First-day there and thus have made some good acquaintances and enjoyed meetings at those places.

P. T. H., Gettysburg, Pa., writes: "On behalf of the late Yearly Meeting I address thee, feeling entirely inadequate to the task on account of my age (84 years), but at the same time realizing my responsibility, which is never-ending while life lasts. The earnestness of the Yearly Meeting is fully appreciated, and though I am entirely cut off from any intermingling with Friends I have not lost my interest in them as a Society. I still take *Friend's Intelligencer*, which keeps me in touch with them and renews the friendship and love of former years.

R. H. S. writes from San Jose, Cal.: "Our little College Park Association, which is composed of many religious organizations, is enjoyed by all who attend. Joel and Hannah Bean, our main supports, are on the coast on account of their health: we rejoice they are so much better. The meeting owes everything to them and their brother, James Bean. No matter what one's faith is, they are given such a glad welcome. Thus many have become interested and enjoy mingling with us. Our simple faith is becoming more and more attractive and sought after, so I think we need feel no fear of our number growing less.

"Elizabeth Lloyd, thee remembers this little meeting, and how we enjoy seeing the Eastern Friends. California is a splendid state to visit and we hope that as many as can will cross the continent and visit us." [Elizabeth Lloyd is the Yearly Meeting's correspondent, to whom the replies are addressed.]

NOTES FROM WOODBROOKE.

[From Ethel M. Powell, of Lansdowne, Pa.]

On Thursday evening Edwin Gilbert, the National Secretary of the Adult Schools, came to Woodbrooke to tell us of the aim and work of the schools. He said that there were 1,300 schools in the kingdom, 900 of which belong to men. Of these 222 have been established in Birmingham and within a fifteen mile radius.

All the schools are desirous of being under the leadership of a Friend, or to have the offices filled by members of the Society, thus giving them as much control as possible although they are undenominational. Each school is entirely separate, meeting its own expenses by the contributions of the members and each carrying on work which is needed by the individual schools. The expenses of the schools are quite small. When they have obtained their own institute, there is practically only the heat, light, games and the salary of the caretaker of the building.

The work of the adult schools is extremely varied for it is suited to the needs of the members. The work is primarily religious but they have social and educational departments as well. On Sunday morning the Bible Lesson is given after which the members may express their views on the subject, and as the ideas are usually quite varied on account of so many denominations being represented, the discussions are quite interesting and helpful. Each person is only permitted to speak for three minutes so it allows all an opportunity to give their opinions on the subject.

For the educational department the doctors come to the classes and give talks on physiology and health which are of great benefit to the members. In the women's classes lessons are also taught in cooking, sewing and such useful subjects and the men have classes in carpenter work, shorthand, typewriting, Esperanto, etc.

In the social division there are men's and women's clubs where games are provided for the members, and they have choirs and everything is done to make the club as cheerful and attractive as possible, thus doing much to help in the temperance work.

The mutual benefit of the members is quite an important factor of the schools. They have their saving funds to which the members may pay from a half penny upwards and also a sick fund to which they may give from one penny to sixpence a week, and may have proportional sums paid out when needed; and at the expiration of a year the total amount is returned. Besides these, the clubs also have coal clubs to which each member may pay three pence a week, thus being able to purchase his coal several shillings a ton cheaper. This arrangement is also quite satisfactory to the coal dealer as he receives cash rather than credit.

The large total increase in the attendance as a whole is due to the new schools as the old ones are gradually decreasing in membership. This decrease is partly due to the members organizing new schools but also to lack of enthusiasm and vision on the part of the leaders.

It is quite remarkable what has been done with the men who have joined the adult schools and how wonderfully they have entered into both the religious and educational work, as some had been leading very low and hopeless lives until rescued by the adult schools.

OREGON YEARLY MEETING.

[Following is part of an article by Mabel H. Douglas in *The American Friend*. This Yearly Meeting is affiliated with London Yearly Meeting and with the Five Years Meeting of the Friends' Church.]

The settlements of Friends in Oregon, with slight exception, are found within an area of 60 by 30 miles. For the past four or five years, but particularly during the last year, a number of Friends, among them Aaron Bray, Anson Cox, Seth Mills, Milton Nicholson and Edwin McGrew, with their families, have migrated to Idaho and there established prosperous meetings. A year ago Tacoma Monthly Meeting, in Washington, belonged to us; but now, together with other nearby monthly meetings, it forms a part of Indiana Yearly Meeting. The following is the organization of Oregon Yearly Meeting:

Salem Quarter contains five monthly meetings: Salem, in a suburb of that city; Rosedale, 7 miles south of Salem; Marion, 14 miles southeast: Scott's Mills, 26 miles northeast, and Woodland, in Idaho.

Boise Valley Quarter contains four monthly meetings: Boise, at Boise, in southwestern Idaho; Hopewell, a few miles distant from Boise; New Hope and Mountain View, near Caldwell.

Newberg Quarter contains six monthly meetings: Portland, in East Portland; Middleton, 18 miles south from Portland and 8 from Newberg; Rex, 3 miles east of Newberg; Springbrook, 2 miles northeast; Chehalem Centre, 2 miles north.

All of them on the Southern Pacific Railroad, except the last. A new monthly meeting is about to be established at Lentz near Portland.

Last year's statistics show a total membership of 1878, an increase of 134 over the previous year's census. Most of these meetings are in country or suburban districts; all of them, except three, have their own houses. The yearly meeting-house is at Newberg, a handsome brick structure, seating 1,000 people. . . . .

The pastoral system prevails throughout the yearly meeting, though some of the meetings do not support a pastor, but combine and arrange for help in their First-day services.

There is great freedom in all our meetings for worship, but, of course, under the pastoral system, a tendency to follow a program, particularly in the First-day services. Singing takes a prominent place in all our meetings, and there is undoubtedly a growing sentiment in favor of the stately hymns and tunes in preference to the concert-hall "catches" and cheap poetry, which characterize some of the modern so-called hymn-books. . . .

With a membership even now little larger than some quarterly meetings in the older districts, with none of her members wealthy, Oregon Yearly Meeting has built 10 meeting-houses, a yearly meeting-house, a college building and dormitory, and a mission station in Alaska. She holds them all free from indebtedness. This merely indicates a prudent investment of her moneys, but we believe that her real wealth consists in the army of active, aggressive Christian young men and women who are coming to the front to bear the responsibilities of the church and to do credit to their pioneer ancestors. We ask the prayers of Friends everywhere that Oregon Yearly Meeting may bear herself bravely in the great battle of winning the "Northwest" for Christ and His kingdom of righteousness.

BOOKS AND READING.

The complete volume of "The First Publishers of Truth" (Headley Bros., London) originally issued in parts as supplements to the *Journal of Friends' Historical Society*, is a book which will become a standard work of reference, and is well worthy to take the place alongside Besse's "Sufferings" and George Fox's "Journal" on the shelves of every Quaker library. An introduction has been furnished by Dr. Thomas Hodgkin. The editorial work has been well and faithfully done by Norman Penney. . . . We trust there will be a wide circulation of this deeply interesting volume, and that the perusal of it may lead to a quickened interest in our Quaker ancestry.

—*Friends' Quarterly Examiner. For 7th mo. 1907.*

The little pamphlet entitled "Suggestions towards a Scheme of Religious Instruction" for use in home teaching, and in Bible-classes and Sunday schools under the care of Friends, prepared by the Central Education Committee [of London Yearly Meeting] and the Secretary of the Friends' First-day Schools Association, is now ready. It is intended as a contribution towards the advancement of the Sunday School reform movement, and is the result of much careful thought and conference on the part of experienced teachers and parents. A scheme of Lesson Courses is outlined for Primary scholars (4 to 8), Junior (8 to 12), Intermediate (12 to 16), and Senior (16 to 20 and upwards), the subjects and treatment suited to different stages of development being only broadly sketched, and it is not suggested that they should be rigidly followed. The pamphlet, which will be found useful by many teachers, is printed by Headley Brothers (1d.). It is intended to follow this up by lists of books, Scripture passages, and hymns, classified in accordance with the scheme.

—*The Friend (London.)*

He who desires to understand the fundamentals of Christianity, or to distinguish the local from the permanent, cannot afford to miss reading the volume on "Christian Origins" by Professor Otto Pfleiderer of Berlin University. While of course Dr. Pfleiderer writes from the standpoint of the modern liberal school, of which he is a conspicuous leader, his discussion of historic facts, from Socrates down through all the Graeco-Jewish philosophers, by whom Christianity was so largely influenced, cannot fail to be of profit to all sincere students of the truth. The discussion of Jesus and his followers is particularly noteworthy. Our readers will appreciate the arrangement we have made with the publishers of this volume, whereby we offer it free with a new subscription to *Unity*, as per announcement elsewhere.

—*Editorial in Unity (Chicago.)*

In the last two numbers of the *Interpreter* (Quarterly), Dr. Thomas Hodgkin has been dealing with "Antiochus Epiphanes and the Maccabees." Most of us are poorly read in the Apocrypha, and the interval between the Old Testament and the New is to many little more than a blank. It is certain that if we are to understand the state of popular feeling in the days of our Lord, and many of the allusions in the Gospels and the Acts, we need to have in mind an outline at least of the Maccabean struggle; and these articles by a trained historian are of great service. —*British Friend.*

THE DAUGHTER.

It's not meself I'm grieving for, it's not that I'm complaining
(He's a good man, is Michael, and I've never felt his frown),
But there's sorrow beating on me like a long day's raining
For the little wrinkled face of her I left in Kerrydown.

It's just Herself I'm longing for, Herself and no other,—
Do you mind the morns we walked to Mass when all the fields were green?—
'Twas I that pinned your kerchief, oh, me mother, mother, mother,
The wide seas, the cruel seas and half the world between!

It's the man's part to say the word, the wife's to up and follow
(It's a fair land we've come to, and there's plenty here for all);
It's not the homesick longing that lures me like a swallow,
But the one voice across the world that draws me to its call.

It's just Herself I'm longing for, Herself and no other,
Do you mind the tales you told me when the turf was blazing bright?—
Me head upon your shoulder, oh, me mother, mother, mother,
The broad seas between us and yourself alone tonight!

There's decent neighbors all about, there's coming and there's going;
It's kind souls will be about me when the little one is here;
But it's her word that I'm wanting, her comfort I'd be knowing,
And her blessing on the two of us to drive away the fear.

It's just Herself I'm longing for, Herself and no other,—
Do you mind the soft spring mornings when you stitched the wedding-gown?—
The little, careful stitches, oh, me mother, mother, mother.
Meself beyond the broad seas and you in Kerrydown!

Theodosia Garrison, in McClure's Magazine.

BIRTHS.

BAILY.—At Wilmington, Del., Seventh month 10, 1907, to William W. and Averala Crossan Baily, a daughter, who is named Anna.

HADLEY.—At Wayne, Pa., on Third month 12th, 1907, to Harry Cornish and Helen D. Worrall Hadley, a daughter, who is named Helen Rebecca Hadley.

HAYES.—At Swarthmore, Pa., Seventh month 17th, 1907, to J. Russell and Emma G. Hayes, a daughter, who is named Eleanor Hayes.

DEATHS.

BICKNELL.—Suddenly, in Philadelphia, on Seventh month 21st, 1907, William W. Bicknell, aged 53 years. A member of Monthly Meeting of Friends of Philadelphia held at Race Street and formerly of Little Britain Monthly Meeting, Lancaster Co., Pa. A widow, four adult children and one brother survive him. The funeral was from his late residence, 815 N. 40th Street, Philadelphia, and interment was in Penn Hill Burial Ground, Lancaster Co., Pa., on the 24th inst.

HAINES.—In Philadelphia, Sixth month 15th, 1907, at the home of her brother, Ephraim T. Haines, Sarah B. Haines, in her 79th year; a member of Philadelphia Monthly Meeting (Race St.)

RIDGWAY.—Near Mullica Hill, N. J., at the home of her son, R. D. Ridgway, Seventh month 19th, 1907, Sarah A., widow of the late Richard S. Ridgway, aged 88 years. She was an Elder of Pilesgrove Monthly Meeting for several years but on account of feeble health was released at her request. Interment in Mullica Hill Friends' Cemetery.

Sidney Trueblood, of Salem, Ind., sends us these lines, written by Mrs. C. E. Whitonstone, as expressing her thought concerning the death of her husband, Thomas H. Trueblood:

Some day, beloved, when I have learned to bear
And know as absolute, thy absence here,
And have grown used to silence and the drear
Monotony of days without thy care,
I shall reach higher than this sharp despair,
And so be glad that thou canst hear
The mighty music of a mightier sphere,
And then I may find healing unaware.

Ah, when that day shall come, my soul may rise
To abnegation as supreme as thine,
And I shall clamor heaven no more with sighs,
But read thy heart's new record line by line:
How dare I not be glad who know thine eyes
Are lifted radiant to the eyes divine?

NOTES AND ANNOUNCEMENTS.

I am glad to see an article in to-day's *Intelligencer* condemning the heading in of trees. These "tree butchers" as the Philadelphia *Press* once called them, seem to think that Nature made a mistake—that graceful curl in a branch is not needed. Even the fine Norway maple suffers the infliction. I notice with pleasure that not a single tree in the park on 13th Street is, I think, touched. On our street scarcely a tree escapes. H.

The following is from the *The British Friend*: With much regret we feel it right to give our readers the following quotation from a private letter, received from a Friend who has lately gone out to Toronto, Canada: "I attended the Friends' meeting here the first Sunday. The pastoral system seemed rather a shock at first. There is no time of silence in the meeting here. . . . The pastor of the Friends' Church at Newmarket, near Toronto (the Rev. F. Cornell), has just left for California. At a farewell service the other day the lawn in front of the 'church' was illuminated and a military town band played collections of popular airs. There was nothing in the nature of a religious service about it. Several young English Friends were present, and we came to the conclusion that the only thing we could enjoy was the refreshments."

We understand that the Friends of the "other Branch" are arranging a summer School at George School, twenty miles north of Philadelphia, which is to begin on August 31st and to last about a fortnight. The *Friends' Intelligencer* also mentions the offer of a house and thirty acres of land for an American "Woodbrooke," and appeals to Friends to come forward with offers of endowment, in order that the proposal may be considered. *The Friend (London.)*

The chief subject of interest at the meeting of the Central Education Committee [of London Yearly Meeting] was the report of visits paid by a number of Friend teachers to America under the direction of Alfred Moseley. The keen interest taken in education by the American people, as shown in their magnificent buildings and equipment, was contrasted with the difficulty of raising money for such purposes in this country. All who had the opportunity of visiting American schools and similar institutions spoke of the great interest and stimulus it had been to them.

—*British Friend.*

HERBERT WOOD COMING.

A letter has been received announcing that Herbert G. Wood will be at the Friends' School for Religious and Social Study. He will sail on the 26th of Eighth month, arriving in New York the 31st. He will come to us direct from the sessions of the Summer School of the Free Churches, which meets in Cambridge, England from the 29th of Seventh month, to the 10th of Eighth month. He will be at all of the sessions of our School, possibly excepting the first.

We hope to be able to announce next week the lectures on some of the social and civic topics.

Advance circulars of the school, containing necessary information, have been issued and may be secured in limited quantities on application.

The registration of students progresses, but there is plenty of room left. First-day schools are not moving in the direction of representation as rapidly as they might.

Register and ask for information by addressing Henry W. Wilbur, 140 North 15th Street, Philadelphia, Pa.

CALENDAR OF MEETINGS, ETC.

[In sending in notices for the Calendar they should be put in the usual form, so that they need not be rewritten. They must be in not later than Third-day morning.]

Friends' Meeting at 35th St. and Lancaster Ave., and that at 17th St. and Girard Ave., Phila., will be held at 10.30 a.m. during 6th, 7th, 8th and 9th months.

8th mo. 3rd (7th-day.)—Philadelphia Quarterly Meeting, at Race St., Phila., at 1 p.m.; Ministers and Elders, on Second-day, the 5th, at 3 p.m. The Quarterly Meeting has been changed from the Third-day after the 1st First-day in Eighth month to the 7th-day before the 1st First-day, but no change has, as yet, been made in the time of holding the meeting of ministers and elders.

8th mo. 4th (1st-day) — Appointed meeting in "The Old Stone Meeting House," Clinton Corners, N. Y., at 3 p.m. Henry W. Wilbur and others will attend.

8th mo. 4th (1st-day.)—Mickleton, N. J., Young Friends' Association.

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ATTORNEY-AT-LAW,
325 Swede St., Norristown, Penna.

8th mo. 4th (1st-day.)—At Newtown Square, Del. Co., Pa., at 3 p.m., a Circular Meeting, under the care of a committee of Concord Quarterly Meeting.

8th mo. 10th (7th-day.) — Miami Quarterly Meeting, at Green Plain (near Selma and S. Charleston, O.) at 10 a.m.; Ministers and Elders, day before, at 2 p.m.

8th mo. 10th (7th-day.) — Salem Quarterly Meeting, at Salem, O., at 11 a.m.; Ministers and Elders, same day, at 10 a.m.

8th mo. 10th (7th-day.)—New York Monthly Meeting, in Brooklyn, at 2.30 p.m

8th mo. 11th (1st-day.)—Haverford Meeting, Delaware County, Pa., near Ardmore, attended by members of Philadelphia Quarterly Meeting's Visiting Committee, at 10 a.m. From Philadelphia, take Market Street trolley to 69th Street, then Ardmore Trolley to Cassatt.

8th mo. 11th (1st-day)—A Circular Meeting at New Garden, Pa., at 3 o'clock p.m. under care of a committee of Western Quarterly Meeting.

8th mo. 11th (1st-day.)—Meeting of Friends at White Plains, N. Y., at home of Miss Annie Griffin, 39 S. Lexington Ave., at 11 a.m.

E. B. Capron.

8th mo. 17th (7th-day)—Short Creek Quarterly Meeting, near Emerson and Mt. Pleasant, O., at 11 a.m.; Ministers and Elders, same day, at 10 a.m.

8th mo. 18th (1st-day.)—Philanthropic Meeting at Willistown, at 2.30 p.m. Address: "Brotherhood" by Elizabeth Lloyd.

8th mo. 19th (2nd-day.) — Indiana Yearly Meeting, at Waynesville, O., (not at Richmond, as incorrectly given in the Almanac) at 10 a.m.; Ministers and Elders, Seventh-day before, at 2 p.m. For railroad arrangements and entertainment see advertising pages.

8th mo. 19 (2nd-day.)—Duanesburg Half-Yearly Meeting, at Quaker Street, N. Y., at 10 a.m.; Ministers and Elders, 7th-day before, at 3 p.m.

8th mo. 19th (2nd-day.)—Fairfax Quarterly Meeting, at Goose Creek Meeting House, at Lincoln, Va., at 11 a.m.; Ministers and Elders, 7th-day before at 3 p.m.

8th mo. 24th (7th-day.)—Pelham Half-Yearly Meeting, at Yarmouth Meeting House, near Sparta, Ontario, Canada; Ministers and Elders, day before, at 3 p.m.

8th mo. 26th (2nd-day.)—Warrington Quarterly Meeting, at Menallen, Adams County, Pa., at 10 a.m.; Ministers and Elders, 7th-day before at 3 p,m.

8th mo. 26th (2nd-day.) — Ohio Yearly Meeting, at Salem, O., at 10 a.m.; Ministers and Elders, 7th-day before.

8th mo. 29th (5th-day.) — Bucks Quarterly Meeting, at Falls (Fallsington, Pa.), at 10 a.m.; Ministers and Elders, day before, at 11 a.m.

8th mo. 30th (6th-day.) — Nottingham Quarterly Meeting, at East Nottingham (six miles from Rising Sun, Md.), at 10 a.m.; Ministers and Elders, day before, at 2 p.m.

8th mo. 31st (7th-day.)—Friends' School for Religious and Social Study, at George School, Pa., continuing two weeks.

8th mo. 31st (7th-day.)—Central Committee Meeting and Conferences, at Fishertown, Pa., continuing through Seventh, First and Second-day.

FOUR WEEKS FREE

We will send *Friends' Intelligencer* free for four weeks to any two possible subscribers whose names are sent us by one of our readers. Several of the "possible" subscribers have become actual subscribers. Let the good work go on. The more postal cards we receive in response to this offer the more we shall feel that the *Intelligencer* is appreciated by those who receive it. Our rate to new subscribers is $1.50 for the first year. For every two names sent us at this rate we will send one copy free to someone not already a subscriber.

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Martha J Warner
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FRIENDS' INTELLIGENCER

A Religious and Family Journal

PHILADELPHIA, FIFTEENTH AND CHERRY STREETS, EIGHTH MONTH 10, 1907.

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INDIANA YEARLY MEETING

Indiana Yearly Meeting will convene at Waynesville, Ohio, Eighth month 19th, 1907. Meeting for Ministers and Elders on Seventh-day preceding (17th) at 2 p. m.

Those coming on what is known as the Little Miami Railroad, by Xenia, arrive at Corwin 9.02 a. m. and 5.46 p. m.; by Cincinnati 9.54 a. m. and 2.46 p. m.

Those wishing to come by Dayton to Lytle, three and one half miles from Waynesville, can ascertain when trains leave Dayton for Lytle by inquiring at Ticket Offices: D. & X. T. 23 Ludlow Street, Arcade Building; C. X. & D. Union Depot. Arrangements will be made for these to get to Waynesville.

We hope Friends of other Yearly Meetings will feel drawn to meet with us, and any expecting to do so will confer a favor by informing the committee on arrangements.

ELIZABETH B. MOORE *Chairman.*

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Katharine Lyons and Olivia Silvers, two young women from Lambertville, N. J., have given the guests of Buck Hill Falls considerable pleasure during the last ten days in a musical way. They have entertained the guests in the East room afternoons and evenings with the violin and piano.

Our friends, Isaac Wilson and wife, of Bloomfield, Canada, expect to spend several weeks at Buck Hill as guests of the owners of "Merryland" cottage. Welcome, friends!

One new cottage is nearing completion and plans for two more are under way.

Ten bath houses have been built at Glenmere for the accommodation of bathers. The water is pretty cold for comfortable bathing, however.

The hack service, which runs on schedule time, through the settlement is much appreciated, and increasingly patronized. The fare is 5 cents for an ordinary ride and longer ones in proportion.

The State has just completed another mile of good road to Canadensis at a cost of $13,000.00. It presented considerable difficulties in construction but will be a great advantage to the township. Hasten the day when all the principal roads are improved ones and the less important roads better kept.

Lots of huckleberries on the hills.

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GOOD WORDS.—XXVIII.

Friends, with our view of Christianity, should be in the world, instead of trying to keep ourselves pure and true by staying out of the world.

In a Letter to a Friend. JONATHAN W. PLUMMER.

THE DIVINE IMAGE.

To Mercy, Pity, Peace, and Love
All pray in their distress;
And to these virtues of delight
Return their thankfulness.

For Mercy, Pity, Peace, and Love
Is God, our Father dear;
And Mercy, Pity, Peace, and Love
Is man, His child and care.

For Mercy has a human heart,
Pity, a human face;
And Love, the human form divine,
And Peace, the human dress.

Then every man of every clime
That prays in his distress,
Prays to the human form divine,
Love, Mercy, Pity, Peace.

And all must love the human form
In heathen, Turk, or Jew;
Where Mercy, Love, and Pity dwell,
There God is dwelling too.

—*William Blake.*

THE ORIGIN OF RELIGION.

[Read at a monthly meeting of the Friends of Toronto, Canada, held at the home of William G. Brown, at Balmy Beach, on Lake Ontario, Seventh month 17th. by Capt. R. C. Cockerill.]

It is curious to notice how often men prefer to theorize about a subject, and argue about it, rather than trouble to really investigate it. Men argue about the origin of religion, whether natural or revealed, but how few really try to find out the truth! And yet surely it should not be very difficult to do so. All that is required is to drop the abstract term, religion, and use the concrete one, religions, instead; then set to work to discover the origin of all known religions, and proceed to generalize from the data thus obtained. There is ample material for such a study. In the Bible we have an account of the origins of two religions, the Jewish and the Christian. In the Koran we read the origin of Mahomedanism. In the Granth we have related the origin of the Sikh religion; in the Vedas, Upanishads, and Hindu law books we discover the beginnings of several Hindu faiths; and in the Persian, the Buddhist and the Chinese scriptures we have recorded the facts and theories on which these religions are based. Surely with such ample material at command, we should not have much difficulty in deciding this question.

Let us begin with the Bible, as it is the book with which we are all most familiar.

So much nonsense has been said and written about the Bible, that although we know the book quite well, most of us are quite unable to appreciate it at its true value. Most of us overrate it, a few undervalue it. But some by wide reading are able to place it in its true position among other sacred books. Let us consider what it really is first of all. It is commonly said to be divided into two parts or volumes, the Old Testament and the New. But in truth these two parts are absolutely distinct, and should never have been united. The Old Testament was written by the Jews in Hebrew and contains an account of their origin and history, apparently compiled during their captivity in Babylon from materials of older date. It includes as much of their ancient literature as they have been able to preserve. The New Testament was written by the early Christians, and contains an account of the rise of Christianity out of Judaism. Of course it is believed to be a sequel to the older book, but it was written in Greek, and in its style is quite different. It may be convenient for study to join these two books together; but in that case the apocrypha, which contains the history and literature of the Jews between the periods of the Old and New Testaments, should certainly have been included between them.

Let us examine these books more carefully. The Old Testament we find is a very ancient collection of writings on various subjects. It contains history, poetry, philosophy, myth and fable, all jumbled together. Although very ancient, it is not the oldest literature we have. The Hindus, Chinese, Egyptians, and Babylonians have books which are more ancient. Nevertheless it is a very old book, and considering its great age, its historical portions are very accurate. Moreover, the mythical element in the ancient Jewish literature is less conspicuous than in most. But of course it is impossible to suppose that the opening chapters are anything else than myth and fable. Many of the traditions they contain are

found with other nations, and they are superior to the myths of the Hindus in probability. But I do not suppose that anyone in this room seriously believes that men at one time used to live nine hundred years, or that snakes and animals were able to talk like men.

The true history of the Jews is still a matter of dispute among critics and historians. Some believe Abraham to have been a real person; others deny the truth even of the captivity in Egypt. For myself, I am unable to believe that all these stories were mere inventions. I think there must have been a nucleus of fact in the accounts of Abraham, Moses and the exodus, around which time has woven a romantic tale. But whatever we may think of the reality of the early troubles of the Hebrews, the truth of their later misfortunes cannot be denied. The kingdom of David and Solomon was divided, and part of it taken into captivity by the Babylonians. Then the Jews sang songs to God "by the waters of Babylon," and proceeded to gather up the treasures of their ancient literature.

The most remarkable thing about the Jews is the position the prophets of God held among them. Most nations have had prophets, but they have had little influence except on the religious life of the people. But the Jewish prophets were often politicians, leaders of the people, makers and unmakers of kings, and royal advisers. As these prophets preached a stern monotheism, they prevented the people from becoming quite as idolatrous as the surrounding nations.

When we come to examine the Jewish religion, we find it depended for its existence on two classes, the priests and the prophets. The priests were interested in ritual and developed an elaborate service in which the sacrifice of animals took a prominent part. The prophets were opposed to ritual, and preached ethics as most acceptable to God. There was always an antagonism between these two classes of religious officers, the prophet representing either progress or reform, while the priest was conservative. The authority of each was different. The prophet appealed to the Spirit of God within him, while the priest relied upon the traditions of the past. Sometimes the priests would complain to the king concerning the prophets, as Amaziah the priest of Bethel did against Amos. Or the kings themselves persecuted the prophets, as when Zedekiah king of Judah imprisoned Jeremiah in the court of the prison. At other times the prophets provoked successful revolts against the kings, as Elijah did against Ahab. More often the prophet appeared as the rebuker of vice, as Nathan against David.

When we turn to the rise of Christianity, we find the place of the prophets taken by the apostles of Jesus. Jesus himself taught ethics, and particularly that the Kingdom of God is a kingdom of righteousnesss. Like the prophets before him, he opposed the ritualism of the priests. He rebuked their zeal for the letter of the law, while neglecting its spirit. He also took upon himself the function of lawgiver, daring to alter the laws of Moses where he thought them too formal. His disciples went further and taught that the Kingdom of God was not limited to the Jews only, but was open to all the world.

If we examine more closely how the rise of Christianity resembles the rise of Judaism, we find that the key to both lies in the popular belief that God could speak to men. Just as the Jews believed that God spoke to Moses, and by him to the children of Israel, so the early Christians believed that God revealed himself to Jesus, and through him to the Jews of his day. The apostles, including Paul, also believed that God spoke to them by means of the Holy Ghost, or Spirit of God. In this way God is said to have revealed himself to Peter and Philip, as well as Paul, and to have directed the early efforts of the Christian missionaries.

Now if we turn from Christianity to Mahomedanism, we find the same phenomena. We have again the belief of a man that he is a prophet of God with a message to the people. We have again opposition on the part of the clerical party, represented in this case by the Koreish, who kept the great stone of Mecca. And we have the final victory of the prophet over the priest, the rise of a new religion repudiating the older priesthood, but in time getting into the hands of a powerful priesthood of its own, just as the Christian movement resulted eventually in the formation of the Christian Church.

When we turn to India, we find much the same. The prophet creates the religion, and the priest preserves it as long as he can; but when it gets hopelessly corrupt, a new prophet arises, shakes himself free from the old theology, and starts a new religion of his own. In the Vedas we find sacrificial songs and psalms, implying a sacrificial ceremony, and a priesthood. Now sacrifices are intended as offerings to the gods. Such offerings were originally, no doubt, derived from the spoils of wars, which the gods were believed to have assisted in securing. Some have supposed that the first gods were the spirits of dead ancestors, and that the sacrifices were supposed to be their share of the spoils. This theory is plausible, but there is no direct evidence of its truth. The Aryans, who entered India as conquering invaders, did not worship their ancestors. They were nature-worshippers. They worshipped Indra and Varuna, who were gods of the sky. The poets,

who acted the roll of prophets, sang songs to these gods, and the priests offered sacrifices to them.

The first great prophet in India of whom we have any records was Manu, the Hindu lawgiver. He stands in the same relation to Hinduism that Moses does to Judaism. The Hindus ascribe all their most ancient laws to Manu, just as the Jews did theirs to Moses. Manu was their prophet and lawgiver; and when his laws became unsuitable Buddha appeared as the moral reformer and founder of the new religion. So far the development of Hinduism runs parallel to Judaism. But Buddhism became atheistic; and so when the enthusiasm for the new morality passed away another prophetarose, Sankara Acharya, who taught a new and purer theology, that of the Vedanta.

But Sankara Acharya taught that God is the all, a doctrine the populace finds very difficult to understand. They can worship the Creator of the Universe, but they cannot worship the universe itself for any great length of time. And so the revival of Brahmanism took two separate and distinct courses. On the one hand Siva was worshipped as the Creator of all, with the bull and the linga as his symbols. On the other Krishna and Rama were taken to represent the more human aspects of religion, and were worshipped as incarnations of the Preserver Vishnu. Both sects claimed Sankara-Acharya as their prophet, but he cannot properly be claimed by either.

Then came the Mahommedan invasion of India with the worship of Allah as the God of Heaven and Earth. For a time these two religions, Hinduism and Mahomedanism, were bitterly opposed to one another. But at length prophets arose who taught that one God created all, both Hindus and Mahomedans, and that Vishnu and Allah were different names for one and the same deity. The chief leaders of this movement were Ramanja, Ramanand and Kabir. The latter in particular sought to reform Hinduism by abolishing all forms of idolatry. The movement culminated in the founding of the Sikh religion by Nanak Shah, about the time of the Reformation in Europe. But the reform of Hinduism was not complete. Just as the reformation led to the founding of the Protestant religion in the North of Europe, but left the South in the possession of the Catholics, so the Sikh religion spread over the Punjaub, but left large tracts of India still in the possession of the older faiths. The reform movement, however, has still continued, directed by the leaders of the Brahma Samaj, Ram Mohun Roy, and later, Keshab Chandra Sen.

(To be concluded next week.)

NEGRO PROGRESS IN GEORGIA.

I was at Macon while the first State fair ever held by negroes in Georgia was in progress. In spite of the fact that racial relationships, owing to the recent riot at Atlanta, were acute, the fair was largely attended, and not only by negroes, but by many white visitors. The brunt of the work of organization fell upon R. R. Wright, president of the Georgia State Industrial College (colored) of Savannah. President Wright is of full-blooded African descent, his grandmother, who reared him, being an African negro of the Mandingo tribe. Just at the close of the war he was a boy in a freedman's school at Atlanta. One Sunday General O. O. Howard came to address the pupils. When he had finished he expressed a desire to take a message back to the people of the North.

"What shall I tell them for you?" he asked.

A little black boy in front stood up quickly and said: "Tell 'em, Massa, we is rising."

Upon this incident John Greenleaf Whittier wrote a famous poem and at the negro fair, crowning the charts which had been prepared to show the progress of the negroes of Georgia, I saw this motto:

"We Are Rising."

The little black boy grew up, was graduated at Atlanta University, studied at Harvard, traveled in Europe, served in the Spanish-American War, and is now seeking to help his race to get an industrial training in the college which he organized in 1891. The attendance at the fair in Macon was between 25,000 and 30,000, the negroes raised $11,000 and spent $7,000, and propose to have a greater fair this year. In this enterprise they had the sympathy and approval of the best white people. A vivid glimpse of what the fair meant is given by the *Daily News* of Macon—a white newspaper:

"The fair shows what progress can be accomplished by the industrious and thrifty negro, who casts aside the belief that he is a dependent, and sails right in to make a living and a home for himself. Some of the agricultural exhibits of black farmers have never been surpassed in Macon. On the whole the exposition just astounded folks who did not know what the negro is doing for himself.

"Another significant feature about the fair was the excellent behavior of the great throng of colored people who poured into the city during its progress. There was not an arrest on the fair grounds and very few in the city."

In The American Magazine. *Ray Stannard Baker.*

The first condition of human goodness is something to love; the second, something to reverence.

—*George Eliot.*

WHAT THE INNER LIGHT MEANS TO A FRIEND.

[Read at a meeting of the Friends' Association in Lobo meeting house near Coldstream, Ontario, Canada.]

All down the ages man has worshiped. It is an experience as common to him as seeing and hearing and feeling. He is the product of a Creator who has endowed him with an instinct that never ceases the eternal quest of its own origin. But no finite mind can fully comprehend the infinite. Hence no man's conception of his Creator can be perfect, and it must needs vary from the conception of all other men. The Creator never loses interest in, or ceases to care for, the creature of his own making. But this, creature, man cannot fully and clearly comprehend the manner by which his Creator imparts to him that loving care. He sees darkly, as in a glass now. At one time man fashioned images and thought to be helped by worshipping them. After Jesus lived the perfect life, the church took to worshipping him and by that means thinks to receive the divine unction. This idea satisfies the great majority of Christendom to-day. But it does not satisfy the Friend. He approaches God through what he terms the Inner Light. The Inner Light means to a Friend then, what Jesus means to the Churchman, what the idol means to the Pagan, the avenue through which the mind of man is lifted to its God. The Pagan sees God's image in the idol; the Churchman finds God personated in Jesus, the Friend feels God to be present in the Inner Light. No one of the three conceptions insures the full fruition, no one has been altogether valueless. The simple Pagan pouring out his earnest soul to the wooden image becomes overshadowed and encircled by the All-Power. The Churchman using Jesus as mediator through whom alone he finds the way open to the Father receives the desired blessing if his soul opens to the benign influence. The Friend asks for no mediator, believing that God is ever willing and waiting to receive him, and when his heart yearns for the blessing and turns to the Father the Inner Light floods his soul assuring him of the divine presence.

The Inner Light is only another name for an experience of the human race reaching as far back as Adam. God talked in the garden face to face with the first man. He talked with all the prophets. He talked with Jesus. He still talks with his children to-day. His talk is the light of men, the Inner Light of the Friend.

Now I cannot describe this more fully. I can not describe it at all. I can only say what it is like. It is like our physical light by which we discern things physical, for by it we discern things spiritual. By the light of the sun we see things in the material world. The medium by which we see things in the spiritual world, by parallelism, we call the Inner Light. But it is not really light at all, we only call it light for want of a better term. It is God's veritable presence in the soul of man. Only those know it who feel it. May you all more and more become acquainted with it through experiencing the blessed reality.

EDGAR M. ZAVITZ.

PEACE SCRAPBOOK.

A peace scrapbook, containing 32,977 newspaper clippings in connection with the New York National Peace Congress, is now being made up at the rooms of the American Society in New York. These clippings, the order for which was placed by Mr. Hayne Davis, Secretary of the American Branch of the Society for International Conciliation, reveal the immense interest felt in all parts of the United States in the cause of international peace. The scrapbook will be sent to the American delegation at The Hague to be presented to the Conference, and will finally be deposited in the Carnegie Palace of Peace. The scrapbook will be the largest of its kind in the world, will weigh about two hundred and fifty pounds, and will contain nearly two miles of newspaper reading matter. So mightily doth the peace movement grow and increase.—*Advocate of Peace.*

A MAN WHO HATED SHAM.

[The following incident is from David Grayson's story of "The Country Doctor" in the *American Magazine.*]

I think Doctor North was fonder of Charles Baxter than of any one else, save his sister. He hated sham and cant: if a man had a single reality in him the old Doctor found it; and Charles Baxter in many ways exceeds any man I ever knew in the downright quality of genuineness. The Doctor was never tired of telling—and with humor—how he once went to Baxter to have a table made for his office. When he came to get it he found the table upside down and Baxter on his knees finishing off the under part of the drawer slides. Baxter looked up and smiled in the engaging way he has, and continued his work. After watching him for some time the Doctor said:

"Baxter, why do you spend so much time on that table? Who's going to know whether or not the last touch has been put on the under side of it?"

Baxter straightened up and looked at the Doctor in surprise. "Why, I will," he said. He paused a minute and then continued: "A man's got to live with himself, hasn't he?"

SOME GLEANINGS OF FRIENDS HISTORICAL SOCIETY.

The Journal of the Friends' Historical Society (London) for the third quarter of 1907 contains much that is very interesting reading. In the "Notes" we find the following extract from the "Love Letters of Henry Fowler," which would indicate that "passing meeting" in England a century and a half ago was quite different from that ceremony at the present time:

"Dec. 19, 1741. Ed. Busby came last Monday night and brought with him Jno. Overton of Banbury. They went, next day, with my father to Stafford; there was a meeting appointed to be held there on that day. Whether Richard and Moses Morris had forgot the appointment I can't tell; there was nobody there but the old woman that lives in the house, and Neddy had like to have been disappointed. They took it into consideration, and he laid his intentions before my father and the old woman; my father drew up a paper and signed it on behalf of the meeting, and he has taken that along with him."

Samuel Alexander, who died in London last Third month at the age of eighty-eight, contributes some interesting recollections of more than a dozen American Friends who visited England.

The first of these was William Flanner, from Shortcreek, Ohio, who reached England when Samuel was a schoolboy at the Newton Provincial School. Concerning this Friend he says: "His very tall, and rather uncouth form, clad in the orthodox Friends' costume of those days, and his apparent total ignorance of what were then, as they are now, recognised as the ordinary amenities of civilised society, were in very striking contrast to those of the Friend, who, on behalf of London Yearly Meeting, was accompanying him as an elder. . . . Of course, as a school boy . . . I could have no opportunity of observing Wm. Flanner's manners *en famille* but it was told that, discarding the use of spoons, he helped himself to salt with his fingers, which he also used at the table in other ways to which the company were not accustomed. He had never before seen brass fenders and fire-irons nor door-handles and other articles of that metal; and he was at first extremely burdened and oppressed in the belief that they were all of gold; and, afterwards, the customs and manner of life to which he was introduced among Friends in these countries where carriages, silver plate, mirrors, etc., were things of every day life, had such an effect upon his mind that he was obliged to return home before his service was fully accomplished. But (child as I was, not ten years old) I have never lost the recollection of his powerful sermon in Waterford on the First-day morning of the Quarterly Meeting. His text was Isaiah xxxiii. 20-24, and although at this distance of time I cannot in the least recall the matter, I have never lost a sense of the wonderful power which attended his delivery.

The next minister mentioned is Jonathan Taylor, of whom a foot note says: "J. T. was born in Bucks county, Pa., in 1768. On his marriage with Ann Schofield in 1789 he settled in Virginia and, later, in Ohio, where his wife and he held the first Friends' meeting in that part of Ohio, sitting side by side on a log in the open woods."

Charles Osborn and John Wilbur, who came in 1832, Alexander describes as "two tall men Friends, with unusually broad-brimmed, drab, beaver hats, long drab coats reaching almost to their heels, and grave faces, bearing traces of mental feelings, which we understand as "exercises," only waiting the opportunity for vent. . . . . Very soon John Wilbur arose, whose vehement manner, and a voice which grew almost to a roar, as he set forth the indwelling of the Holy Spirit as "the Inward Light," and the privileges of the Lord's people, made an indelible impression on my memory, although I have no other recollections of his address."

The "Present State of the Nonconformists" (1672) gives us an outside opinion of Friends in the early days:

"The Protestant Nonconformists make up a considerable part of the nation. They are divided into four parts: *The Presbyterians, The Independants, The Anabaptists, The Quakers or 5th Monarchy Men.*"

"The Quakers most truly deserve the character of rude, saucie, unmannerly, with all the ugly names that belong to an ill-bred person; it is no wrong to them to say they are mad, & fitter for Bedlam than sober companie. . . There are among them many rich men that drive very considerable trades, and are as to the affairs of the world as wise in their generation as any person whatever; in their Traffick they will tell you they will make but one word, but 'tis great odds if at that word they do not Cheat you. Though they seem mortifyed, yet they are intollerable lovers of the flesh, &c.

"Their greate deluding Maxime, which flatters many people into a good opinion of their innocency, is, they cannot fight—that they are peaceable—to suffer wrongs, & to revenge nothing; but at the same time, they will curse you from the beginning of the bible to the End of the Revelations, even from making Caen a vagabond to the binding of the Red Dragon and casting him into the Bottomless pitt."

Any of our readers who wish more than a taste of the good things in this issue may obtain it from Herman Newman, 1010 Arch St., Philadelphia, for 50 cents. The subscription price of the *Journal* for the year is $1.25.

THE NEW REVOLUTION.

[The following, an editorial in *Fellowship* edited by B. Fay Mills, is sent us by a Friend.]

England is in the throes of a theological revolution. "The times are ripe for a new reformation!" cries one of England's foremost clergymen. Perhaps not in a century has religious England been so shaken. The Rev. R. J. Campbell, the fiery young successor of Dr. Parker in the City Temple pulpit, launched the thunderbolt that produced what has been aptly termed "a theological thunderstorm." In a series of powerful sermons Mr. Campbell discussed the fundamental doctrines of the church in the light of twentieth century knowledge. With a boldness and thoroughness worthy of a prophet he swept aside the old dogmas, and clearly and tersely stated the vital religious truths of to-day. The same great principles of life so eloquently presented weekly from our Fellowship platform [of Los Angeles, Cal.] are being preached by Mr. Campbell, and to a large extent in the same language.

Mr. Campbell has written a lengthy article for the London *Daily Mail*, in which he says, "The New Theology is an attitude of the spirit rather than a creed." The starting point in the so-called New Theology is a belief in the immanence of God, which carries with it the belief in the oneness of God and man. It believes in the divinity of Jesus Christ, but it also believes in the essential divinity of man. Evil is negation; the shade of light. The Bible is a unique record of religious experience, but is not an infallible authority. The seat of religious authority is within the human soul. The doctrine of the fall of man, the total depravity of human nature, vicarious atonement of Jesus, eternal damnation, and the associated crude and degrading dogmas are condemned and relegated to the limbo of out-grown superstitions. Sin is selfishness, and selfishness means suffering. "Sin itself is a quest for God—a blundering quest, but a quest for all that." The human soul learns the lessons of life through pain, and through pain shall all souls be finally perfected.

Mr. Campbell is a Socialist. He says "The New Theology is simply the social gospel articulated from a definitely religious standpoint."

The discussions have "cleft the London theological world in twain." The younger and more progressive ministers have taken their stand beside Mr. Campbell, but the old ideas find many staunch defenders among the conservative church leaders. A storm of obloquy and bitter criticism has broken about Mr. Campbell's head. His congregation is supporting him with enthusiasm. Progress has thrown down the gauntlet to crabbed conservatism and we need have no fear for the result. Reactionary orthodoxy is fighting for its life all over the world, but is doomed to defeat.

SUMMER SCHOOLS OF ENGLISH FRIENDS.

The tenth annual report of the Summer School Continuation Committee, just issued, contains a review of nearly ten years' work.

Taking its rise from the gatherings at Scarborough in 1897, and Birmingham in 1899, the movement has from the first expressed the need felt by many for Biblical study in the light of modern knowledge. Some deprecated the movement at first, but the report ends with the recognition that early distrust and opposition have largely given way to cordial appreciation. The history of the Committee's work will explain this change. Out of the early gatherings sprang the recognition of the need for greater fellowship. This was met by arranging smaller gatherings for longer periods—Scarborough 1901, Windermere 1902, Woodbrooke 1903, Street 1905. A less foreseen blessing has also come from them—the deepening of the devotional spirit. Many date a first or renewed consecration from the meetings for worship at these summer schools. During the last few years a number of smaller summer schools have to some extent taken the place of the larger ones.

From the first the Committee have arranged courses of lectures, and reading circles, and have suggested to enquirers the best books for Bible study. These lecture courses and reading circles have a still larger place to fill in the preparation of members for service.

Two movements of importance have grown out of the Summer Schools: Woodbrooke, which was "made possible by the generous thought of George and Elsie Cadbury, the statesmanship of the late J. Wilhelm Rowntree, the spiritual genius of Dr. Rendel Harris, and the co-operation of many more." To keep a free ministry thoroughly unprofessional, yet well equipped, is a grand aim, and Woodbrooke is an attempt to reach it. It is under the care of a separate Committee, but the Summer School Committee was enabled to hand over 300 pounds last year to the Woodbrooke Committee. A second outgrowth is the Friends' Social Union, which took its rise at Birmingham in 1899 as a sub-committee, and developed through the Economics Reading Circle, and the Union for Social Study into its present form.

The Summer School is one of the forces that

have made Hope the dominant note of the Society of Friends during the last few years. It stands primarily for knowledge, fellowship, and consecration. In the course of its short history, it has realised what many of us believed before: that men in studying the literary history of the Bible, prize it the more; that men enrich their own souls if they enter into fellowship with one another; that warmth and light and joy come from that fellowship; and that the best fellowship is in worship and in consecration to the service of God and our fellowmen. The service of God is perfect freedom and joy: and the Summer School has been a revelation to many of the fact that fellowship is the root and fruit of the best service.

The only true knowledge of our fellow-men is that which enables us to feel with him—which gives us a fine ear for the heart-pulses that are beating under the mere clothes of circumstance and opinion.

In The American Magazine. *William Allen White.*

"INTERNATIONAL" TEXT STUDY

1907. Lesson No. 33. Eighth month 25th.

ISRAEL JOURNEYING TO CANAAN.

GOLDEN TEXT.—I am Joseph thy God, who teacheth thee to profit, who leadeth thee by the way that thou should'est go.—Isaiah 48: 17.

In order to understand this chapter we must go back to the first lesson of this quarter, in which we learned of the journey of the Israelites toward Mount Sinai. They reached the foot of this historic mountain on the first day of the third month. During their stay near Mount Sinai the events took place about which we have studied in lessons II to VII. According to the record the Israelites left Mount Sinai on the twentieth day of the second month, so that they remained there a little less than a year. They then journeyed in the direction of Canaan until they came into the wilderness of Paran, as is told in our lesson. The verses omitted from the chapter tell the order in which the Israelites marched and the names of the leaders of the various tribes.

When Moses invited Hobab, his father-in-law, to go with him and his people in their journeyings, Hobab at first declined, saying that he would return to his own people, though Moses assured him that they were journeying to a fertile land and it would be good for him to go with them. Then Moses asked him to go as a favor, saying that as he was accustomed to the wilderness he would be eyes for them. We are left to infer that Hobab granted this request, and was willing to go because of the help he might give to Moses, rather than because of any advantage it might be to him to go to the promised land.

Many believe that the Israelites were miraculously guided on their journeyings through the wilderness. Many others think that God guided men in the days of Moses very much as he guides them to-day. A large number of people left Egypt and made their way to Canaan as best they could, keeping out of the way of tribes that were too strong for them to fight openly, and giving battle when they had a reasonable chance of victory.

Often they stayed a long while in one part of the country, when they could find grass for their flocks and food for themselves. In time they came to a land more fertile than any they had passed through, and here they ceased from their wanderings and established themselves permanently. But even after they reached Canaan they could hold possession of it only by waging war again and again with the surrounding tribes.

The wanderings of the children of Israel may be used as a parable from which several lessons may be drawn. Just as it was sometimes best for them to go forward and sometimes best for them to remain patiently where they were, so there are in our lives times for us to press forward and times for us to keep on patiently doing the same task over and over again and apparently making no progress. Sometimes the divine leading tells us to go forward although the path is dark before us, except the one step that we must take next. At other times, although our lot is so hard to bear, we feel that we must stay right where we are because the work that we are doing needs to be done and there is no one to take it up if we let it go.

If we want those who are outside of any religious organization to join the one to which we belong, there are two reasons that we may give them; we may assure them that we have found it helpful to ourselves to be banded with others having common aims and purposes and we may tell them that we need their help in order to carry out those purposes. No religious organization has any right to exist unless its members are made better men and women by belonging to it, and are at the same time put to work at something that will make the organization more helpful to its members and to the world at large.

TOPICS FOR ADULT CLASSES.—Divine Leadings. The advantages of Belonging to Meeting.

QUESTIONS FOR INTERMEDIATE CLASSES.—Trace on the map the journey from Sinai to Paran. What do you understand by "the tabernacle of the testimony?" How could Hobab be to the Israelites "instead of eyes?" What promise did Moses make to Hobab? When we invite people to come to our meetings have we faith that they will find something there worth coming for?

FRIENDS' INTELLIGENCER.

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News items for insertion the same week, must reach us not later than Third-day morning; longer articles as much earlier than that as possible.

Address all correspondence to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

PHILADELPHIA, EIGHTH MONTH 10, 1907.

RELIGIOUS AND SOCIAL STUDY.

The School for Religious and Social Study at the George School, announced for the two weeks beginning the 31st, is not altogether a new undertaking with us. An institute for First-day school workers has been held at Buck Hill Falls in years when the General Conference did not meet, and the Young Friends' Association of Philadelphia has organized with the support of the First-day schools in and near Philadelpha some good teacher training work. One winter a course of lecture and discussion classes on Seventh-day afternoons was carried through the season. Another year a course for philanthropic workers was carried on under the direction of Professor Carl Kelsey of the Department of Sociology of the University of Pennsylvania. Last year Eleanor Wood was enabled to give nearly all her time to courses of lectures and class work and to single addresses on Bible study subjects, in meeting neighborhoods and Friends' schools wherever Friends asked for such work within a radius of twenty or thirty or more miles of Philadelphia. The "week-end" conferences that have been held in nearly all Friendly neighborhoods during the last two or three years have made First-day school teacher training and training for more intelligent and effective philanthropic work a feature of their programs.

The summer schools of English Friends have been held for several years. Some account of them will be found in the present issue of *The Intelligencer*. They very soon developed, with the timely aid of a Friend or Friends who made the endowment possible, into the school for religious and social study at Woodbrooke, which was called Woodbrooke Permanent Settlement because its work was established permanently at one place throughout the year and continuing through the years, as distinguished from the sessions of one or two weeks held at many different places from year to year.

Friends everywhere are realizing more and more the need for definite preparation for First-day school teachers and for those who wish to be useful in connection with the philanthropic and public interests of our cities and neighborhoods.

In our philanthropic work in some of its branches there is felt the need for a new start. If we are to be in line with the best work, to meet the most pressing needs in connection with intemperance, the most trying of our problems; with the prisons, county jails and the whole field of crime and social delinquency; and in the other branches of philanthropic endeavor, the needs must be pointed out, the causes studied, and our members trained in the most effective methods of going about the work.

With the conviction that is coming to be clearer and clearer, that around the educational activities and particularly the First-day school, will center in the immediate future the most important interests of a religious society, there comes the growing need for thoroughly trained teachers and superintendents for our First-day schools. More of our members must come to see their responsibility in connection with this growing need, so that there may not continue the difficulty in securing Friends to teach. Being made to realize the need and being equipped for the work, there will not be the shrinking from and the indifference to this work, which is so apparent and forms the great problem of nearly every meeting.

The Commitee for Advancement of Friends' Principles with other Friends who have been associated with its members for the purpose, has the care and oversight of the School for Religious and Social Study at George School, and has issued a folder setting forth the plan and purpose, giving the topics to be taken up and the names of the lecturers and instructors, together with full particulars about the arrangements. Copies of this may be had on application to this office or to that of the Advancement Committee. Announcements also will be made each week of any new developments as to the program of the school and the personnel of the teaching force.

The following from *The American Friend* is significant as indicating the advanced lines on which Friends of widely differing views are working; and that when such subjects are taken up the meetings are popular:

"Friends of East Main Street Meeting, Richmond, Ind., are holding open-air meetings in the meeting-house yard on First-day evenings. A discussion of some live subject is given by an able

are some of the items from their program: "Duties of American Citizenship," by Wm. Dudley Foulke; "Right attitude of the Church Toward Economic and Social Problems," by Alfred T. Ware; "Child Labor," by Gertrude Breslau Hunt, and "Higher Education and the Community," by Robert L. Kelly. These and kindred subjects occupy an evening each. The meetings are very popular."

These are the subjects that touch the people of the present day most closely. Those religious bodies will be of most use in the solution of the social problem, which is the great task of the present generation, who most frankly take them up and who discuss them most freely.

All who are interested, in the education of the colored people and the welfare of the Indians, whether as contributors of funds, as members and officers of philanthropic committees or departments, or merely as general readers, are sure to find *The Southern Workman* most helpful. It is not only helpful in the cause to which it is devoted, it also contains some of the most interesting matter, and in the best literary form, to be found in any of our popular magazines. It is ably edited by H. B. Frissell and his co-workers of the Hampton Institute, and is issued monthly at Hampton, Va. It was founded in 1872 by General Armstrong. It is devoted not alone to the negro, but to the Indian as well, its field being the interests of undeveloped races.

The current issue, besides the usual editorial articles and comment, has an address on "The Atlanta Riot, Fundamental Causes and Reactionary Results," articles on "Industrial Education for the Indians," on "Negro and White Exclusion Towns in Indian Territory and Oklahoma," "The Negroes of Porto Rico." Some of the articles are beautifully and effectively illustrated. The book reviews are a valuable feature, including in this issue Booker T. Washington's Life of Fred Douglass and Helen W. Ludlow's "Pocahontas."

The following is from the *Christian Register*: Those who have charge of invalids and who regulate the affairs of sanatoriums and asylums are often troubled by questions about religious services and the reading matter that is adapted to the condition of the patients. The modern method is to provide that which shall be wholesome, truthful, and productive of health-giving influences. The *Alienist and Neurologist*, discussing such matters, recommends our paper as a periodical to be trusted. The editor says: "The *Christian Register*, liberal in religion, strong in its moral and sanitary editorials, enlightening and vigorous in matters of world government, its defence of the right and assaults upon wrong, forceful, witty, and pure in every matter it discusses, has withal no patent quack or soul-polluting advertisement in its pages."

MEETING OF THE CENTRAL COMMITTEE AT FISHERTOWN, PA.

The meeting of the Central Committee and the special committees appointed to arrange for the General Conference to be held next summer at Winona Lake, Indiana, will be held on the 31st of this month and the 1st and 2nd of next month.

A specially attractive program has been prepared and it is hoped that there will be a good attendance. Fishertown is an attractive village in the mountains of western Pennsylvania, not far from Bedford. Many of those who live there are Friends, who, together with others, not members, extend a cordial invitation.

O. EDWARD JANNEY, *Chairman.*

NOTES BY THE WAY.

A trip up the Hudson Valley takes one through as fine scenery as our country possesses east of the Rocky Mountains. While the Hudson above Troy is guarded by no Storm King Mountain and no Palisades, yet the valley is flanked by noble and fertile hills, and the spurs of mountain ranges, which make it a land of beauty. The valley is wide, and from its bordering highlands the vision takes in a sweep of territory hard to duplicate in our own or any land. In this region of the upper Hudson the writer was born, and spent the days of his boyhood. Here is located what is known in the Friendly vernacular as the Easton meeting. Across the river in plain sight from the hills on the Easton side is the Saratoga battle gound of the Revolution, since that time simply a region of peaceful industry, and of real American prosperity.

In the days of our boyhood the Monthly Meeting at Easton was composed of two preparative meetings, and had two meeting houses, holding every First-day a goodly company of interested worshippers. But time, and the neighorhood changes, have played numerical havoc with the membership of these meetings. The one in the southern section of the town has disappeared entirely, the house being tenantless. The remaining meeting is held at North Easton, and is made up of the remnant of Friends and Friendly people, who still reside in the neighorhood. The meeting is not numerically strong, yet there is a nucleus here which might become a substantial Friendly center, if all who bear the name of Friend, and those speaker. Suitable music is also a feature. Here

who have Friendly sympathies, were duly impressed with the present needs and conditions, and their own responsible obligation in meeting them.

On Seventh month 28th the meeting at North Easton was attended, a goodly company coming to the little brick house where so many of their ancestors had met and worshipped. In this building the first anti-slavery society in the eastern part of New York was organized against much opposition from the conservative membership, which was then the minority element in the meeting. But the movement grew, and in the days immediately preceding the war the community had practically become a unit in opposition to the institution of slavery. Four miles away in the village of Greenwich our lamented Friend Aaron M. Powell attended and addressed his first abolition convention. He was a frequent visitor to this particular neighborhood in the ante-bellum days. The afternoon of the 28th a meeting was held in the unused house at South Easton, and was attended by a goodly company. All of the indications are that there is still in the community a real Friendly interest, which even time and changed conditions have not been sufficient to remove. It is just such places as Easton that impress one with the present-day opportunity of Friends, and also emphasize the need of the real missionary zeal and spirit to meet the need.

H. W. W.

WESTBURY QUARTERLY MEETING.

In the last decade quite new interests have begun to attach themselves to this neighborhood of Friendly associations. The wealth of New York city has discovered Westbury's wooded hills commanding views of sound and ocean; its fertile fields whose springs of good water seem to have been like magnets to the Friends who long ago settled about them; and the long stretches of excellent level roads that lend themselves to the pleasures of the automobile. This invasion of wealth has built many palatial residences and has transformed steady-going grain fields into Italian gardens, and has introduced foxhunters—a class by themselves. It has also made many shaded and blossoming roadsides. Nor has it been without its pecuniary benefits to such as were ready to give up the labors of the farm; and it will doubtless avail itself of the modern methods of preserving the forests.

Wealth, of necessity, introduces new standards of living, and a new atmosphere; but the Friends of this neighborhood are too well grounded in the principles of the nine or twelve generations behind them, to be much disturbed by the new order of things. They will not easily forget the grandfathers who early emancipated their slaves, and *lived* their testimony against war, and set their faces against the saloon, and gave their strength to developing the resources of the island. True, the spinning-wheels and looms of their grandmothers are resting in the attics, but they touch with tender hands the treasured stores of their linen-closets; and great grandmothers and great aunts are cherished in memory. With the passing of grandparents and great grandparents, meetings have decreased in size; but the younger members are taking up the work of the religious society bequeathed to them with their acres and samplers and heirlooms; and among them are many sincere, earnest workers imbued with the true spirit of Quakerism. There are some not born to this legacy, who yet love the severe simplicity of the old meeting-houses, such as that at Jericho in which Elias Hicks taught; all built in the "groves which were God's first temples." They love the opportunities for quiet "introversion" only occasionally interrupted by the spoken word. These young people are entering into the activities of the Society to help on the work of the world.

The Westbury Quarterly Meeting has been an occasion of much interest. Mary Travilla and Isaac Wilson were in attendance, both pointing the way in their discourses, to the best things in life. The subject that most claimed the attention of the business meeting was the proposed change in the Discipline of the New York Yearly Meeting—to make what is known as the Meeting of Ministers and Elders, a meeting for ministry and counsel. It is believed by concerned Friends that the proposed change will sacrifice nothing of the real efficiency of the meeting as it has been. They believe that it will add much to its value to the Society, not to "acknowledge ministers," thus making a professional class, but instead, to "acknowledge a gift in the ministry;" and to change the name of "elders" to "counselors" in order that the younger members interested in the work of the society may with propriety enter into its councils. It is believed by these concerned Friends that such a change will make the "Meeting for Ministry and Counsel" an active organization for the "advancement of Friends' Principles."

This quarterly meeting has been largely attended; and it has been a beautiful occasion to remember, not only for the spirit of the meeting and its consideration of a very vital subject; but also for the radiant beauty of the day, and for its social aspects. It is a matter of deep regret that the old Westbury Meeting-house was burned a few years ago. This has been replaced on the same lines as nearly as practicable. The trees were somewhat

injured by the fire, but they are still very beautiful, and they do their part toward making every gathering in the meeting-house, an uplifting occasion. The Westbury Friends have provided a refreshment house of simple structure — an arrangement that makes the afternoon also available. The Committee for the Advancement of Friends' Principles held a session at three o'clock in which it was my privilege to present a brief study of the life and teachings of Elias Hicks. Other reminiscences were added by Samuel B. Haines and William M. Jackson.

Swarthmore college is fortunate in having many sons and daughters in the Friendly committees of Long Island. Two members of the Board of Management are among these; and all are very loyal to the college, deeply interested in its progress, and desiring its best good.

ELIZABETH POWELL BOND.

THE CAMBRIDGE SUMMER SCHOOL.

The next number of *The British Friend* (Eighth month) will be devoted especially to the great Summer School of the Non-Conformists at Cambridge. This summer school is largely the concern of Dr. J. Rendel Harris, Director of Woodbrooke, and was organized by a joint committee of the Friends' Summer School Continuation Committee and the Free Church Council, of which last Dr. Harris this year is president. This is the first summer school in which Friends have had the co-operation of other churches. Among the members of the committee are Henry Lloyd Wilson, Clerk of London Yearly Meeting, John William Graham, George Cadbury, Isaac Braithwaite, W. C. Braithwaite, Arnold S. Rowntree, Arthur Rowntree, T. Edmund Harvey.

CONCORD QUARTERLY MEETING.

Concord Quarterly Meeting, held at Concordville, Pa., on Seventh month 30th, was well attended, there being between two hundred and three hundred present, about one-third of whom were men. In the first meeting there were sermons by Sarah B. Flitcraft, Elizabeth Lloyd, Edwin J. Holmes (of Mickleton, N. J.), Ezra Fell, William Webster (of West Philadelphia), Sidney Yarnall, David Ferris, Charles Paxson, and prayer by Alice P. S[illegible]. Some of the speakers emphasized the importance of a closer dependence upon God; others called attention to the duty of Friends in connection with the social problems that confront us to-day, and the importance of discovering the causes of social evils before trying to remedy them.

In the second meeting, the clerk being absent, Morgan Bunting was appointed clerk and Sarah B. Flitcraft assistant clerk for the day. After the reading of the opening minute Joseph Shortlidge felt it required of him to give expression to his views concerning the ministry. He said that he believed that the chief reason for the decreasing membership of the Society of Friends has been the lack of preaching that appealed to the listeners. In his opinion it is not enough, at this day and time, to quote texts of Scripture and enlarge upon them in a general way. Men need preaching that will help them to take hold of the conditions that exist around them and make them better.

A communication was read from Lansdowne Meeting asking that a circular meeting be established in Lansdowne, to be held each year on the first First-day in Second month; this request was granted by the Quarterly Meeting.

The report of the Philanthropic Committee told of twelve conferences that had been held during the year, and gave the names of the speakers and the subjects of their addresses. One Friend expressed regret that the report did not give any account of philanthropic work that had been done by different monthly meetings. She knew that this was reported to the Yearly Meeting's Philanthropic Committee but she thought it would be of interest to have it reported to the Quarterly Meeting also.

A representative from Lansdowne asked that the Quarterly Meeting consider the advisability of changing the time of holding the meeting from Third-day to Seventh-day, as many of the men members of the meeting would find it easier to get away from their places of business on Seventh-days. No action was taken on this matter, but there was a feeling that it would be well for the representatives to bring it up in their respective monthly meetings and ascertain the feeling of their members in regard to it.

At the close of the meeting a bountiful lunch was served in a hall near the grounds to all who wished to partake, and while some were eating, others enjoyed mingling together socially until their turn came to go to the table. E. L.

THE JOINT FELLOWSHIP CONFERENCE AT CHAPPAQUA.

Genuine fellowship was enjoyed and a most interesting and inspiring program carried out at the joint meeting of Friends of both branches in the old meeting-house at Chappaqua, New York on the thirteenth of last month. The weather conditions were ideal for such an event and the attendance

was so large that the meeting-house was filled to its full capacity. Many of the meetings in New York state were well represented, some of those in attendance having made long journeys to be present. It was said by Friends who were present that the big company was fairly well proportioned between members of both branches and although not a few of those present had not been accustomed to meeting together a very cordial spirit seemed to prevail and the occasion seemed to be in every way happy and enjoyable.

The morning session convened at 10 o'clock with James B. Wood, clerk of the New York (other branch) Yearly Meeting presiding. In his opening remarks he spoke of the meeting as an event of probably great significance in the history of the Society of Friends; it was, he said, the manifestation of a desire for effectiveness and progress in the field of religion. Friends were found fault with for spending too much time in the past in trying to perpetuate customs and traditions while they at the same time were showing a most shameful lack of appreciation of the vital elements in the heritage handed down by the fathers of the Quaker church. Now it was being realized more and more clearly that if it was to be counted worth preserving the Society of Friends must stand for real, vital spiritual experience in the hearts of people; Quakerism must be a life force if it is of any account.

The main feature of the morning session was a paper read by William Littleboy of Birmingham, England, his subject being "Roots of Quakerism in the Old Testament." In the first part of his paper the speaker dwelt upon the history of prophecy and priestcraft among the Israelites, in the end greatly exalting the former as a powerful and truly spiritual influence in Jewish religion, but discrediting priestcraft as a constantly deteriorating and blighting influence and as having no justification for its existence. In closing William Littleboy made a very effective application of the prophecy feature of his paper to present day conditions in the Society of Friends, making an earnest plea for the spirit and practice of prophecy among us. The sure, vital touch with the spirit of God and the willingness and implicit faith to go forward as God directs is what we need most to-day. William Littleboy was followed by Robert Pretlow, pastor of the Friends' Church in Brooklyn, who spoke optimistically on the question "Is Quakerism a Dying Force?"

A two hours' recess was taken for lunch and social mingling, during which time Friends' had the opportunity for becoming acquainted. Excellent arrangements had been made for entertaining those at the meeting and these two hours appeared to be one of the most enjoyable periods of the day.

In the afternoon Henry W. Wilbur made an address on the subject "Meaning and Value of the Friendly Possessions."

William Littleboy again spoke, this time taking for his theme "The Vocal Ministry in Our Meetings for Worship." He spoke along the same lines that he followed in several meetings in Philadelphia and the vicinity, deploring the absence of vocal ministry in many of our meetings as too often an evidence of a low spiritual state in the membership and in other cases as the result of a neglect of duty. He endeavored to dispel a misapprehension as to the nature of vocal ministry, that it was something mysterious and beyond the province of the average member of our society and strongly urged young Friends to be willing and even anxious to take up this important line of religious service. James H. Haviland of Purchase Monthly Meeting presided at the afternoon session. Near the close of the meeting a few remarks were made by Joseph G. Alexander, a well known English Friend who was travelling homeward after several months spent in a missionary tour of China, Japan and other far Eastern countries.

ARTHUR DEWEES.

WILLIAM LITTLEBOY IN RICHMOND, IND.

On the evening of Seventh-day the 20th of Seventh month, the day of William Littleboy's arrival in Richmond, an informal reception was given in his honor by the young Friends of both branches. It was held on the lawn at North A Street meeting house. Japanese lanterns, the soft music of a harp and refreshing lemonade helped to make the time pleasant. About 200 people, old and young, were present and nearly all found opportunity to meet the guest of honor. On First-day morning he spoke to a well filled house at East Main St. Meeting on "Discipleship." At So. 8th St. in the evening he spoke very earnestly on "Prayer." On third-day evening the twenty-third, at North A Street about 75 Friends of both branches listened to the address on "The Vocal Ministry in our Meetings for Worship." During the period of quiet which followed, President Robert L. Kelly of Earlham, Emily P. Yeo and many others gave expression to the deeper feeling of responsibility that had been [illegible] within them. On Fourth-day morning, [illegible] Littleboy was again present at the regular [illegible]k meeting at North A Street. Here he spoke with much tenderness and comfort to his hearers on the lesson of the Thirty Silent Years in the life of Jesus. He returned to New York the evening of the same day. Seldom has any one come among us whose message has sunk so deep in the hearts of all. E. M. W.

AN OLD SCHOLAR'S EMPLOYMENT BUREAU.

[From *The British Friend.*]

At the meeting of the Mount [Friend's School] Old Scholar's Association at Whitsuntide, it was decided to start a Mount Old Scholar's Employment Bureau, to be worked in connection with the Central Bureau, for the Employment of Women. The aim of the Bureau is briefly to supply information and advice concerning all professions and occupations open to women. . . . The Bureau is intended more especially for members of the Mount Old Scholar's Association, but also for any Old Scholars of others Friends' Schools, who desire information and advice on the subject of Women's Employment. . . .

The Grove, Roundhay, Leeds, [England.] Helen G. Harvey, *Hon. Secretary.*

The New Jersey Medical Society met at Long Branch, June 26. The annual address of the President, Dr. Alexander Marcy, Jr., of Riverton, took strong grounds against the use of alcohol in medicine and declared against the alleged right of the state to license the sale of strong drink. Dr. Marcy dwelt largely upon the needed improvement in the medical profession both intellectually and morally. He said that the practice of medicine was a sacred calling and was not to be lightly regarded. He advised the discontinuance of alcohol both as a medicine and as a beverage.

—*The American Issue.*

The civilizing capacity of a people does not correspond with the mental or moral attitude of its best men, but with the general level of social impulse in the majority.

In his "General Sociology." *Albion W. Small.*

BOOKS AND READING.

The Oxford edition of Wordsworth, published by the Oxford University Press on thin paper, in one volume, comes as near being the ideal edition as could be desired. It can be carried into the fields or on a railway journey and made a delightful companion as our best-loved books ought to be. The appendix gives all Wordsworth's prose prefaces to his various books of verse, forming a notable body of commentary on his own great art. What truer can ever be said of it than in that sentence of his?—"Poetry is the breath and finer spirit of all knowledge; it is the impassioned expression which is on the countenance of all science." Again, he defines poetry as "emotion recollected in tranquility," four words that tell the whole story of all that is most fruitful, most characteristic, most "Wordsworthian" in those immortal lyrics and high musings. A wise thinker who recently died in England once gave it as his belief that future generations would give up all books but Wordsworth's poetry and nourish their hearts upon its philosophy. It is a startling thought, indeed; yet who will deny that in that poetry lies the essential and sufficient nourishment of man's dreams and imagination? J. R. H.

A poetic interpretation of faith is what we are hungering for to-day in our revolt against the arid facts of science. We must turn back to Spencer and Wordsworth and Tennyson for light. We must welcome, too, such living teachers as give us glimpses of the old-time faith that truly satisfies. Such a teacher is George A. Gordon, pastor of the Old South Church of Boston. In his volume, "Through Man to God" (Houghton, Mifflin & Co., $1.50), a sort of a protest against John Fiske's "Through Nature to God," he interprets Christianity through human nature.

The author's eloquent and poetic manner, born of his Scotch blood, prevails throughout the book. His noble concluding chapter opens thus: "All great religion is a kind of tidal interest in God, an unreturning, endless Godward sweep of the soul. The character of the soul in death, in Tennyson's great lyric, is the character of the soul in all profound religious experience:—

"'When that which drew from out the boundless deep
Turns home again.'"

People are constantly asking for books which carry with them the devotional feelings of large and hopeful religious life. It is not fair to ask such people to buy Martineau's complete works. But almost any one of them can buy Miss Weaver's pretty little volume of selections which you praised so highly.

In The Christian Register. *Edward E. Hale.*

The version of the Bible in French authorised by the Roman church is a mere translation of the Vulgate and as literature is poor. The noble version of Dr. Louis Segond, "vivid, exact, forcible and beautiful," which is published in England by the Oxford Warehouse, is largely used by French Protestants and is also used in Catholic seminaries. Now at length, a version has been published, mainly the work of A. Champon, a Catholic priest, but revised by the Jesuit fathers and the professors at Saint Sulpice, which bids fair to become the authorised Catholic version. It is a fresh translation from the original Hebrew and Greek, and its character is such that it is very cordially welcomed by French Protestant writers.

—*The Friend (London.)*

MOTHER MAGIC.

In days of childhood, now long-lapsed and dim,
Often I sat within a holy place
Where mystic word and solemn-rolling hymn
Touched the tranced souls of men to thoughts of Grace.

Too small to comprehend, yet happy there
I lingered, since beside me, close and dear,
Sat the sweet mother with her rippled hair,
Her smile of angels and her color clear.

And she would hold my hand, and so express,
In some deep way, the wonder of the hour:
Our spirits talked, by silent tenderness,
As easily as flower nods to flower.

And to this day, when so I creep alone
Into some sacred corner, list the choir,
Hear some great organ's most melodious moan
And watch the windows flush daylight with fire,

Over me once again those memories steal;
I sit as in a dream, and understand
God's meaning; for, across the years, I feel
The meek, sure magic of that spirit-hand.

In The Atlantic. *Richard Burton.*

BIRTHS.

KIRK.—At Manoa, Pa., Sixth month 4th, 1907 to William B. and Martha B. Kirk, a daughter, who is named Edith Balderston Kirk.

DEATHS.

BAILY.—Mary Baily, daughter of John and Elizabeth Linton Satterthwaite, died in the full possession of her faculties Fifth month 30th, 1907, at her late home near Waynesville, O., aged 89 years 11 months.

In 1840 she was married to Emmor Baily, son of Emmor and Elizabeth Hayes Baily. She had been a widow more than twenty-eight years and is survived by four children. She was an active member of Miami Monthly Meeting.

EASTBURN.—In Pennsylvania Hospital, Philadelphia, on Seventh month 30th, 1907, Thomas Eastburn, son of the late Joseph and Elizabeth C. Eastburn, of Langhorne, Pa., aged nearly 54 years.

He is survived by a brother, Samuel K. Eastburn of Langhorne, and a sister Anna Eastburn Willets of Haddonfield, N. J.

GOVER.—On Seventh month 13th, 1907, at the home of his son, Amos M. Gover, Richmond, Va., Samuel A. Gover, in his 84th year. He was the son of Jesse and Miriam Gover both ministers of the Society of Friends.

He was born in Waterford, Va., and was almost a life long member of Fairfax Monthly Meeting and for many years an elder. For several years he has resided in Washington, D. C. He was deeply interested in all that related to the growth and prosperity of his Society. His funeral was from Fairfax Meeting-house on the 15th. Loving testimony was given of his worth and faithfulness.

HALL.—On Eighth month 4th 1907, at the Chester County Hospital, West Chester, Pa., his death the result of a terrible accident, John James Hall, eldest son of Walter E. and Lydia T. Hall, aged 28 years.

LUKENS.—At Jenkintown, Pa., on Seventh month 31st, 1907, Clara Lukens, daughter of the late Charles and Ellen Lukens.

RAKESTRAW.—By a most distressing accident which accurred in New Windsor, Md., on Seventh month 16th, 1907, our much esteemed friend, John B. Rakestraw, lost his life.

He was a contractor and builder, and whilst on a scaffold with two of his men, it gave way and they fell nearly 40 feet to the ground. He lived about one hour after the fall; the others were not so badly hurt.

He leaves a wife and four children to mourn his untimely death, whilst an aged father and a sister will miss his kindness and considerate help and care. His forty years of life have not been spent in vain. In that time he had built up a character worthy of imitation by the young men of to-day. A character "with malice toward none, with charity for all," in which a loving spirit and peaceful life were so manifested that he appeared to have no enemies. His sterling integrity gave confidence to his many patrons that their work would be performed in a masterly, honest manner. He was quick to see what needed doing, and prompt but mild in giving orders to his workmen. An excellent draughtsman, he was also a good practical mechanic, thus

"Combining in one man
The Artist and the Artisan."

He was a valuable member of the Society of Friends at Pipe Creek, Md., and attended the meeting nearly every First-day.

SNYDER.—At her home in Seattle, Wash., on the 21st of Seventh month, 1907, Mary P. Snyder, widow of Alfred Snyder, aged near 83 years. She was a daughter of Enoch and Susanna (Neal) Taylor, of East Fallowfield Township, Chester County, Pa., residing near Ercildown. Of their large family of fourteen children only four are now living all of whom are well advanced in years. Of her own family a married daughter and grandson survive her. She was a bright, energetic woman, her active life being one of remarkable experience. There are many near relatives and friends throughout her native state and county who lovingly remember her in her more youthful days, and to whom this message brings feelings of sadness, their silent sympathy going out to her nearest kindred, whose privilege it has been to enjoy her presence during her advancing age and affliction of blindness. E. W.

WALN.—Entered into rest, Eighth month 6th, 1907, Mary B. Waln, widow of Nicholas Waln of Walnford, N. J., and mother of Emma Waln. Relatives and friends are invited to attend the funeral at her late residence, 1708 Vine St., Philadelphia, Sixth-day the 9th inst. at 10 a.m. Interment at Crosswicks, N. J. at 2 p.m.

NOTES AND ANNOUNCEMENTS.

Wm. Littleboy spent a few days in Richmond, Ind., with Friends of every name trying to strengthen the spirit of fellowship among them.—*American Friend.*

The time of holding Nebraska Half Yearly Meeting has been changed to the first Second-day in Ninth month, near Genoa, and the first Second-day in Fourth month at Lincoln.

We earnestly hope some of the F[illegible]o contemplate attending Illinois Yearly Meeting [illegible]el able to meet with the Nebraska Friends at thei[illegible]alf Yearly Meeting held Ninth month 2nd,; Meeting of Ministers and Elders, Eighth month 31st at 2 p.m.

CATHARINE BURGESS CARR, *Clerk.*

Many of our old meeting houses are looked upon with delight by artists and lovers of art who chance to visit

them. Owen Shoemaker Paxson of Devon, Pa., has spent a good part of his summer taking photographs of the houses and graveyards within the vicinity of Philadelphia. These are velox finish and are attractively mounted. They will especially appeal to those who want an artistic picture, suitable for framing, of some meeting-house in which they are particularly interested. For further particulars see advertisement in this issue.

On Eighth month 17th, an All-day Conference will be held at London Grove, Pa., beginning at 10 a.m. Subject, "Civic Righteousness." County Superintendent Geo. W. Moore and others will speak in the morning. In the afternoon, able speakers will consider the topic, "How can we best promote civic righteousness?" Philanthropic Committee of Western Quarterly Meeting meets the same day at one o'clock.

Alexander Peckover, of Wisbech, Lord-Lieutenant of Cambridgeshire, is, we believe, the first member of the Society of Friends on whom a Peerage has been conferred. (Lord Lister, we understand, was born a Friend but left the Society before he became a Peer.)—*British Friend.*

Following on the decision of the Yearly Meeting that it is unadvisable for our Schools to receive Government Grants, the Committee of Sidcot School have decided to forego the Grant to which the School is entitled for the present year, and is issuing an appeal to Friends to make up the deficit.—*British Friend.*

J. Wilmer Lundy and Thaddeus S. Kenderdine of Newtown, Pa. expect to attend North Carolina Yearly Meeting, which convenes at Guilford, Eighth month 7th. The sessions will be held in the College Auditorium.

Cyrus S. and Susan Troth Moore have returned from a trip to California, on which they enjoyed Riverside, Los Angeles and Pasadena, with their well-kept orange groves, and the Santa Clara Valley with its productive prune orchards. At San Jose they visited William and Sarah B. Walton and David Satterthwaite and his daughter Rebecca. While here they attended the Friends' meeting maintained by the College Park Association of Friends, where they were warmly welcomed.

Thomas Parker, the inventor of Coalite (mentioned in *The Friend* of the 12th inst.), is closely associated with Friends. He began work as a lad, nine and a half years old, at Coalbrookdale; a Quaker lady—Caroline Norris—took an interest in him and encouraged him to study; this he did by reading at the public libraries, often having to go long distances to get at them; his chief love was chemistry. After various ups and downs he became an authority on electric traction, and had a hand in most of the electric tram systems in this country—the latest being the Metropolitan Railway. At Wolverhampton he used to attend meeting and helped them to build a new meeting-house. For [illegible] few years he has lived in Hampstead, and been a [illegible]ttender (when at home) at Friends' meeting, a[illegible]helped in the meeting-house scheme there.—*Th*[illegible] (*London*).

A correspondent writes to *The Friend* (London):—"It may be of interest to your readers to hear of the use that has been made of the the Yearly Meeting Epistle by a clergyman of the Church of England in one of the suburbs of London. A member of his congregation writes:—Last Wednesday evening at the prayer meeting after the usual service, the Vicar instead of giving us a Bible talk as usual, produced the Yearly Meeting Epistle, explained what it was, and with the exception of a few sentences read it through to us from beginning to end, feeling it was better than anything he could say to us; followed by a time of silent prayer and meditation upon the same."

Thomas Davidson writes from Fritchley, England, Seventh month 26th: "I had a fairly good passage from Montreal by the "Ottawa" to Liverpool. . . . After leaving Philadelphia, I attended Conservative Quarterly Meetings at Poplar Ridge, N. Y., and Providence, R. I., and then went to Pickering, Canada, for the Conservative Yearly Meeting there which was well attended and a time of real helpfulness."

Canada Half-Yearly Meeting will be held at West Lake Meeting-house, Bloomfield, Ontario, the 1st and 2nd of Ninth month instead of the 29th and 30th which would be the usual time. The change of date is only for this year.

George M. Warner writes to *The Friend* (Philadelphia), Seventh month 7th: "We were both at Westminster (London) meeting this First-day morning; a truly solemn, reverent time of waiting upon God,—and we were not disappointed. The quiet simplicity and spiritual life of the congregation was most impressive."

CLUBS FOR SCATTERED SEEDS.

Our readers who are acquainted with *Scattered Seeds* know that it is an excellent paper for children. We believe that in every neighborhood there are children, not Friends, who would subscribe for it if they only knew of it. All that is wanted is for some one to take the trouble to talk it up. We are now offering to send this attractive paper the last four months of this year to five new subscribers for fifty cents. Subscribers can be secured quite as well by isolated Friends as by others. If one hundred Friends will send us five names each in response to this offer that will mean 500 new subscribers, and we feel sure that at least half of these will continue to take the paper. Who will be the first to start the ball rolling? Send for sample copies to *Scattered Seeds*, N. W. Cor. 15th & Cherry Sts., Philadelphia, Pa.

SCHOOL FOR STUDY REGISTRATION INCREASING.

There has been a goodly registration of students for the School at the George School during the past week, and the men folks are coming along nicely now.

As the time for opening the school approaches, it is still more important that Friends register promptly. While it is not intended to turn any one away at the last moment, it will readily be seen that the arrangements can be much more easily perfected if those who are to attend are known in advance.

The program of the school will be issued soon.

Edward Grubb, editor of the *British Friend*, who is coming over to attend the Five Years' Meeting, has been invited to be the guest of the School, and it is hoped that he will come early enough to spend a few days with us.

We supposed it was understood that the teaching force among our own members would assist in the School to a considerable extent. Such is the case. Certain experts have been secured from the outside, but the School will be a distinct Friendly institution, the Friendly atmosphere to dominate both the work and the play.

We trust that the coming week will bring an enlarged registration. Write to Henry W. Wilbur, 140 North 15th Street, Philadelphia, at once, expressing intention to attend the School.

BYBERRY FRIENDS' SCHOOL REUNION.

On Seventh-day, Eighth month 17th, the second reunion of the old pupils and families of Byberry Friends School will be held on the grounds of Byberry Meeting. All former teachers are also desired to be present. While invitations have gone to all the pupils and teachers so far as present names and addresses could be secured, yet the committee in charge is desirous of reaching all who are entitled to participate, and with the hope that this may meet the eyes of such an one, announce that coaches will meet at Somerton Station, trains leaving Reading Terminal at 9.17 a.m. and 12.37 p.m.; and returning trains leaving Somerton at 5.06 and 6.11 p.m. ARABELLA CARTER, *Sec.*

RAILROAD RATES TO FISHERTOWN.

The Committee would suggest to those who are going to Fishertown, Pa., for Committee and Conference meeting, to take the 8.40 a.m. train on Sixth-day at Broad St. Station, Philadelphia, Pa., buying the special limited excursion ticket to Bedford, to be signed when purchased and again at Bedford before returning. These tickets do not allow any stop overs. The price from Philadelphia is $10.25, New York $13.85, and Baltimore $9.55. From Bedford to Fishertown local fare will be paid, about 40 cents each way. If 25 or more go, a special through car will be given. Those who contemplate going will please notify James H. Atkinson, 421 Chestnut St., Philadelphia, as early as possible so that arrangement can be made for a special car if the number will warrant it.

FRIENDS' ASSOCIATIONS.

NEW GARDEN,—The Young Friends' Association of New Garden met Seventh month 14th, at the home of John Harper. The president opened the meeting by reading the 20th chapter of Matthew and a hymn was sung. We decided to forward one dollar to the Woodbrooke Fund, the same for the fund to the "School for Religious and Social Study" at George School. We also decided to send an official representative for one week and an informal ballot was taken to ascertain the fortunate person. Ida J. Pyle read a beautiful original paper on "Friends and Companions" and Estella A. Parker recited Celia Thaxter's "The Heavenly Guest" in an impressive manner. W. Penn Hoopes contributed an excellent life sketch of Aaron M. Powell. Maude M. Cooper gave many interesting Current Topics and Jennie Wollaston read an instructive article on "Children's Rights". Ethel Jefferis gave "Echoes from the Semi-annual Conference Friends' Association at Philadelphia, Fifth month 13. A goodly number responded to roll call and a hymn was sung, when the meeting adjourned with a short silence, to meet Tenth month 6th at the home of Elwood Wollaston. EVA S. RICHARDS.

LINCOLN, NEBR.—Lincoln Friends' Association met at the home of David and Maria A. Bailey Sixth month 23rd, 1907. Maria A. Bailey was appointed president *pro tem.* After the reading of the 13th ch. of II Cor. there was a period of silence. The program was based upon the subject of love. At roll call nineteen answered with sentiments containing the word "love." The first chapter of Henry Drummond's "Greatest Thing in the World" was read by Wm. H. Carr. Amy Votaw read from John J. Cornell's Journal the impressive account of the manner in which he was divinely lead in choosing his second wife and of the blessings which have followed this union.

After this, the subject of love was discussed by Mary O. Sargent of Lincoln, Amy Votaw of Echo, Neb., Martha F. Kaighn of Eldridge, Florida, Samuel Blackfan of College View, and others.

The Lincoln Friends' Association met Seventh month 28th, at the home of C. H. and Mary O. Sargent, Lincoln. Mary O. Sargent opened the meeting by reading 17th chapter of John; this was followed by a period of most impressive silence. All responded with sentiments at roll call containing the word "prayer." John Wilhelm Rowntree's views on "What Prayer Must Be" "The Problem of Prayer" and "The Power of Prayer" were read from his "Essays and Addresses," by Catherine Burgess Carr. Martha F. Kaighn, formerly of Philadelphia, but now of Eldridge, Fla., read an excellent original paper on "Prayer." The question was asked, "How can we teach children the spirit of prayer?" Martha F. Kaighn thought that by teaching submission to elders, and through this give an idea of the waiting spirit in prayer. If we elders wait on God before giving decisions of importance the children learn that we, too, are subject to a Higher Power. The spirit of prayer is natural and inborn and comes to all even if never taught by outward means. The Spirit of Truth may teach children when quite young. Charles H. Sargent gave some most beautiful thoughts on prayer. The discussion was continued by Mary O. Sargent and Samuel Blackfan. Miss Miller gave us two piano selections. Subject for next meeting, "The Inner Light." Meeting closed with a few moments silence.

HAMTONETTA BURGESS, *Sec. Pro tem.*

CALENDAR OF MEETINGS, ETC.

[In sending in notices for the Calendar they should be put in the usual form, so that they need not be rewritten. They must be in not later than Third-day morning.]

Friends' Meeting at 35th St. and Lancaster Ave., and that at 17th St. and Girard Ave., Phila., will be held at 10.30 a.m. during 6th, 7th, 8th and 9th months.

8th mo. 10th (7th-day.) — Miami Quarterly Meeting, at Green Plain (near Selma and S. Charleston, O.) at 10 a.m.; Ministers and Elders, day before, at 2 p.m.

8th mo. 10th (7th-day.) — Salem Quarterly Meeting, at Salem, O., at 11 a.m.; Ministers and Elders, same day, at 10 a.m.

8th mo. 10th (7th-day.)—New York Monthly Meeting, in Brooklyn, at 2.30 p.m

8th mo. 11th (1st-day.)—Haverford Meeting, Delaware County, Pa., near Ardmore, attended by members of

Continued on page xii

JOSEPH L. THOMAS,
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325 Swede St., Norristown, Penna.

Philadelphia Quarterly Meeting's Visiting Committee, at 10 a.m. From Philadelphia, take Market Street trolley to 69th Street, then Ardmore Trolley to Cassatt.

8th mo. 11th (1st-day)—A Circular Meeting at New Garden, Pa., at 3 o'clock p.m. under care of a committee of Western Quarterly Meeting.

8th mo. 11th (1st-day.)—Meeting of Friends at White Plains, N. Y., at home of Miss Annie Griffin, 39 S. Lexington Ave., at 11 a.m.

E. B. Capron.

8 mo. 11th (1st day.)—The Visiting Committee of Salem Quarterly Meeting will attend the Meeting at Mullica Hill N. J. at 10 o'clock A M.

8th mo. 17th (7th-day)—Short Creek Quarterly Meeting, near Emerson and Mt. Pleasant, O., at 11 a.m.; Ministers and Elders, same day, at 10 a.m.

8th mo. 17th (7th-day.)—All-day Conference at London Grove Pa., (See "Notes and Announcements.)

8th mo. 18th (1st-day.)—Philanthropic Meeting at Willistown, at 2.30 p.m. Address: "Brotherhood" by Elizabeth Lloyd.

8th mo. 19th (2nd-day).—Duanesburg Half-Yearly Meeting, at Quaker Street, N. Y. at 10 A. M.

On First Day the 18th, Friends Meeting at 11 A. M., at 3 P. M. same day a service to commemorate the One Hundredth Anniversary of the Meeting House at Quaker Street.

No meeting of Ministers & Elders.

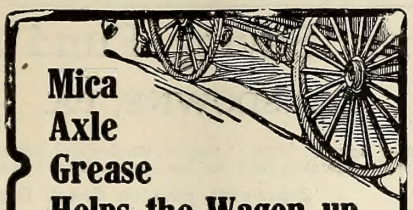
M. J. Hoag.

8th mo. 19th (2nd-day.)--Fairfax Quarterly Meeting, at Goose Creek Meeting House, at Lincoln, Va., at 11 a.m.; Ministers and Elders, 7th-day before at 3 p.m.

8th mo. 19th (2nd-day.) — Indiana Yearly Meeting, at Waynesville, O., (not at Richmond, as incorrectly given in the Almanac) at 10 a.m.; Ministers and Elders, Seventh-day before, at 2 p.m. For railroad arrangements and entertainment see advertising pages.

8th mo. 24th (7th-day.)—Pelham Half-Yearly Meeting, at Yarmouth Meeting House, near Sparta, Ontario, Canada; Ministers and Elders, day before, at 3 p.

8 mo. 25th [illegible].)—The Visiting Committee [illegible] Quarterly Meeting, will at [illegible] appointed Meeting at the Old Cape May Meeting House at Seaville N. J. at 11 o'clock A. M. Leave the train at Ocean View Station, Sea Isle City Branch. Meeting House one mile East on "Shore Road." Carriages in waiting.



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8th mo. 26th (2nd-day.)—Warrington Quarterly Meeting, at Menallen, Adams County, Pa., at 10 a.m.; Ministers and Elders, 7th-day before at 3 p.m.

8th mo. 26th (2nd - day.) — Ohio Yearly Meeting, at Salem, O., at 10 a.m.; Ministers and Elders, 7th-day before.

8th mo. 29th (5th-day.) — Bucks Quarterly Meeting, at Falls (Fallsington, Pa.), at 10 a.m.; Ministers and Elders, day before, at 11 a.m.

8th mo. 30th (6th-day.) — Nottingham Quarterly Meeting, at East Nottingham (six miles from Rising Sun, Md.), at 10 a.m.; Ministers and Elders, day before, at 2 p.m.

8th mo. 31st (7th-day.)—Friends' School for Religious and Social Study, at George School, Pa., continuing two weeks.

8th mo. 31st (7th-day.)—Central Committee Meeting and Conferences, at Fishertown, Pa., continuing through Seventh, First and Second-day.

Let us not look backward for Christ; let us look around. If we have not seen Him it is because our eyes are dim.—*Christian Guardian.*

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Carl Vrooman, in this month's *McClures* quotes from the *Railroad Gazette* to prove "the criminal willingness of the Steel Corporation to manufacture rails that cost human life," because rails cheaply made mean higher dividends, and an almost equally criminal willingness on the part of many high railroad officers "to ignore the plain truths that are being brought before them by their superintendents and chief engineers." But he adds that railroad officers now seem thoroughly roused and says that "at the meeting of the American Railway Association not one representative of the railroads was satisfied with the rails now being received. Representatives of the steel-makers who were present had nothing to say when asked to defend their processes of manufacture."

A Friend of the other branch, who is of a joking turn, but who feels keenly the havoc a pastoral system plays with a Friends' meeting, is reported in *The Friend*, (Philadelphia) as having been overheard to say after attending a Quarterly Meeting in which the subject had been brought forcibly to mind, "The exercise of our own gifts becomes dormant, while the more we lean on a pastor the leaner we become ourselves."

FOUR WEEKS FREE

We will send *Friends' Intelligencer* free for four weeks to any two possible subscribers whose names are sent us by one of our readers. Several of the "possible" subscribers have become actual subscribers. Let the good work go on. The more postal cards we receive in response to this offer the more we shall feel that the *Intelligencer* is appreciated by those who receive it. Our rate to new subscribers is $1.50 for the first year. For every two names sent us at this rate we will send one copy free to someone not already a subscriber.

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is worthy of a wider circulation. We believe there are children in every neighborhood, not Friends, who would subscribe for it if they knew about it. For fifty cents we will send five copies of *Scattered Seeds*, for four months to new subscribers. For one dollar we will send ten copies of *Scattered Seeds* and one copy of *Friends' Intelligencer*, to new subscribers, for the same length of time. Send for sample copies. Address *Scattered Seeds*, N. W. Cor. 15th and Cherry Streets, Philadelphia, Pa.

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PHILADELPHIA, FIFTEENTH AND CHERRY STREETS, EIGHTH MONTH 17, 1907.

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Established 1844. The Journal 1873. Young Friends' Review 1886. | PHILADELPHIA, EIGHTH MONTH 17, 1907. | Volume LXIV. Number 33.

GOOD WORDS.—XXIX.

At another place, I heard some of the magistrates said amongst themselves, "If they had money enough, they would hire me to be their minister." This was where they did not well understand us and our principles; but when I heard of it I said, "It was time for me to be gone; for if their eye was so much on me, or any of us, they would not come to their own teacher." For this thing (hiring ministers) had spoiled many, by hindering them from improving their own talents; whereas, our labor is to bring every one to their own teacher in themselves.

GEORGE FOX.

A CONTENTED MIND.

No longer forward nor behind
I look in hope or fear,
But, grateful, take the good I find,
The best of now and here.

All as God wills, who wisely heeds
To give or to withhold,
And knoweth more of all my needs
Than all my prayers have told.

Enough that blessings undeserved,
Have marked my erring track;
That wheresoe'er my feet have swerved,
His chastening turned me back;

That more and more a Providence
Of love is understood,
Making the springs of time and sense,
Sweet with eternal good.

—*Whittier.*

From "My Psalm."

THE SECOND HAGUE CONFERENCE III.

Six weeks have now elapsed since the formal opening of the Conference, and its four Commissions and seven Sub-Commissions have had four weeks for the furtherance of their labors. The results of their labors have disappointed many ardent supporters of the peace movement, and the attitude of apparent inactivity or opposition on the part of the English delegation has been criticized with especial severity both on the Continent and in England. I believe that this criticism has been due partly to the fact that the peace world had very high expectations of the work of the English delegation, appointed as it was by a Liberal government which made a strong stand for the discussion by the Conference of the question of limiting the growth of expenditures for armaments, and headed as it is by Sir Edward Fry, a member of the Society of Friends. How far this criticism is just or unjust may be better determined a fortnight or two later and I will revert to it then in speaking of some of the more interesting personalities among the delegates. The enemies of the peace movement have seized every opportunity, of course, to ridicule the "slowness" and "futility" of the Conference, and have endeavored by caricature, misinformation, and editorial leaders, to make it seem and result in a failure. Without attempting to say what it should have done by this time, or will do within the three or four weeks which are still generally assigned to its continuance, I will endeavor to state for the *Intelligencer's* readers what has actually been accomplished; and I believe that that statement will afford just ground for gratitude and encouragement.

WAR UPON THE SEA.

The most apparent progress has been made by the III Commission, of which Count Tornielli of Italy is president, and which has in charge the question of alleviating the evils of warfare upon the oceans. It has discussed, revised and recommended to the Conference the application to maritime warfare of the so-called *Genevan Conventions*, which were adopted for terrestrial warfare in 1864 and revised in 1906. The Conference, at its third plenary session on the 20th instant, unanimously adopted [Bolivia and Uraguay not responding to the roll call] the Commission's report on the Genevan Conventions. It is true that some reservations were made before the vote, among them being two by Turkey and Persia, who prefer the Crescent and the Red Lion or the Sun, respectively, instead of the Red Cross, as the ensign protecting hospital ships. But the prime victory has been won, on the sea as on the land, for human kindness and medical science over the savage brutalities of war.

On the question of *bombardment*, too, some progress has been made. The United States, Spain, Italy, Holland, and Russia, proposed plans for restricting bombardment, and these, welded into one, and slightly amended, have been adopted by the sub-commission. These restrictions include the prohibition of the bombardment of ports, towns, cities, dwellings, or buildings, which are not defended; the prohibition of giving over to pillage even places taken by assault; and the requirement that, in case of bombardment of

fortified places, due warning and reasonable delay be granted by the bombarding ship or ships. The opposition to this last requirement on the part of the English Captain Ottley, supported by the Japanese delegate, is one of the reasons why the English delegation is being so severely criticized, and why the final adoption by the Conference of the restrictions on bombardment is as yet by no means certain, although quite probable.

The menace to peaceful ships from *floating mines* is also in a fair way to be greatly restricted, and this largely by England's aid. England has proposed to limit the placing of mines to the territorial waters of besieged forts, to prohibit their use for blockade against commerce, to require due notice to neutrals of their use, and to prohibit the use of any which do not lose their power of explosion at the moment when they are detached. Brazil, as spokesman for the "weaker powers," is pleading for the right of neutrals to use mines for purpose of defense; and Japan and Italy argue for the permission of mines which must explode within a given time, say one hour, after they are detached. How essential it is to curb the terrible menace of these "dynamitards of civilization" is plain from the fact that about 25 peaceful ships have been destroyed by mines floating in Eastern waters since the close of the Japanese-Russian War. One of these ships was blown up and thirteen lives lost by a mine floating a distance of forty marine leagues from its original "bed" and two full years after the close of the war in which it was sunk.

Gratifying progress may be reported, also, in the discussion and increasing agreement upon the definition of *contraband*, the process of *blockade*, the treatment of belligerents ships in *neutral waters*, and the *transformation of merchant vessels*, into battleships.

WAR UPON THE LAND.

The Second Commission, over whose two sub-commissions a Belgian and a Hollander preside, has decided upon some ameliorations in the condition of *prisoners of war*, of *non-combatants* inhabiting territories invaded, and upon some rights and duties of *neutral states and subjects*. The two questions which have aroused the most interest in the work of this Commission have to do with the use of "*inhuman balls*" and the formal *declaration of war*. It has been widely stated and believed that France, Germany and the United States have decided to use, and that England is on the point of deciding to use a bullet which is "inhuman" because of the needless suffering and death which it inflicts. This report, and the use of "dum-dum" bullets have caused the Commission to make one more effort, as was done at St. Petersburg in 1868 and at The Hague in 1899, to prevent the use of "inhuman balls." The United States delegation has proposed that a prohibition be passed against "the use of balls which inflict uselessly cruel wounds, such as explosive balls, and in general every kind of balls which transcends the limit necessary for putting a man immediately out of the battle." This phraseology would seem to be sufficiently broad—admitting the use of bullets at all!—and it seems probable that it will be adopted. But it is criticized on the ground that it will not prevent the use of the new bullets with pointed ends and the rotating bullets which, *it is said*, the four countries above named are about to introduce into their military equipment.

France proposed to the Commission that a *definite declaration of war* be required before hostilites are commenced, and that immediate notice of the state of war be given to the other nations. Germany warmly seconded this proposition, and the Commission has adopted it almost unanimously, only two votes being adverse and two delegations not voting. When the vote was cast, General Porter made the observation that "according to the U. S. Constitution the right of declaring war appertains to the Congress, but he saw therein no obstacle to the affirmative vote which he cast for the delegation." Holland made the additional proposal that at least twenty-four hours' delay be required between the declaration and the commencement of hostilities; but this was voted down in the Commission,—16 no, 14 aye, and 5 not voting. Russia's proposal that certain days of grace be given to merchant ships in hostile ports is still under consideration.

The first subject assigned to the Commission on warfare upon land was "*warfare from the air* by means of balloons." The Conference of 1899 condemned the launching of projectiles and explosives from balloons; but this one of its agreements was signed by the powers for a term of only five years, which expired three years ago. During the past three years, great progress seems to have been made in the making of inventions for utilizing the air, as well as the land and the sea, for purposes of warfare. Recent news items relate that a military balloon in Germany, controlled at will, has a speed of thirty miles an hour; that the French Prime Minister and Minister of War have spent two hours in the air in "La Patrie," sailing, or flying, around Paris in any desired direction, or at any desired altitude and speed; and that the French government has decided to organize a corps of twenty "military aerostats" to operate on the Eastern frontiers. In face of such news as this, the failure of the Conference to take any action in regard to warfare in or from the air, has made two diverse impressions. According to some critics, its neglect of this matter and its devotion to questions dealing with present modes of war-

fare, is like the laying down of rules regulating stage-coaches after the introduction of locomotives. While other critics aver that the untrammeled developments of "airy warfare" will prove the only great remedy of humanity for armaments on land and sea. But to most people it would surely seem that armaments in the air would be no whit better than terrestrial ones; and it is to be hoped that at least Belgium's proposal of the 26th instant to renew the five years' prohibition of 1899 will be accepted.

This letter is already sufficiently long, and I must defer to a later one some of the most interesting and probably the most important topics which have come up for discussion. Among these may be mentioned here: the gallant struggle made by our Ambassador Choate to prohibit the capture or injury of the private property of belligerents on the high seas, and the veiled attack upon the United States' recent policy made by Perez Triana of Columbia; the proposal of Germany's first delegate, Marshal von Bieberstein, to establish a permanent high court of appeal for cases of prizes captured at sea, and the eloquent speech made by the same delegate in accepting the United States' plan for a permanent court of arbitration; the splendid efforts of our General Porter and Dr. Drago of Argentina to restrict or prohibit the use of force for the collection of debts; the long and animated speech of Ruy Barbosa of Brazil in favor of prohibiting annexation of territory without recourse to arbitration; the attempt of Ambassador Choate to increase the activity of the famous Commission of Inquiry established by the First Conference; and above all the United States' proposition of the 9th instant to establish a permanent court of arbitration. The Limitation of Armaments and the Extension of Arbitration are doubtless the two topics in which the lovers of peace the world over are at present the most interested. An evidence of the special interest in Arbitration taken by our own Society at present is a communication from the Representative Committee of Philadelphia Yearly Meeting which I have just received for presentation to our delegates from the United States. It has come at a most opportune moment, and will, I doubt not, give aid and encouragement to our delegates in furthering the plan of Arbitration which they have presented to the conference.

WM. I. HULL.

The Hague, Seventh Month 28th.

Say, what is prayer, when it is prayer indeed,
The mighty utterance of a mighty need?
The man is praying who doth press with might
Out of his darkness into God's own light.

—*French.*

THE ORIGIN OF RELIGION.—*Concluded.*

[Read at a monthly meeting of the Friends of Toronto, Canada, held at the home of William G. Brown, at Balmy Beach, on Lake Ontario, Seventh month 17th. by Capt. R. C. Cockerill.]

Other religious movements which throw light on the origin of religions are the Taeping agitation in China, and the Bab movement in Persia. Both of these occurred in the nineteenth century, so that we are able to study them closely. The founder of the Taeping movement was Hung sen tsuen, a native of Hua-sien in the Kwang-Tang province. He was born in 1813, and was fairly well educated in the Chinese fashion, but failed to take his degree in 1837. He had previously visited Canton in 1833, obtained a copy of the Bible and studied Christianity. After failing to pass his examinations he fell sick, and during his illness believed that Shang-ti, the God of Heaven, visited him, and called upon him to found a kingdom of God in China. He started preaching and made converts to his new religion. These converts were called God-worshippers. In 1846, he revisited Canton, and applied to a Mr. Roberts, an American Baptist missionary, for baptism as a Christian. This was refused him, for while missionaries can ask the Chinese to become worshippers of the God of the Jews, the idea that the latter can also be the God of the Chinese is extremely distasteful to them. Hung sen tsuen, therefore, returned to his native place in 1848, and continued preaching by himself. In 1851, he styled himself the "Tien Wang," or Heavenly King. His followers now numbered about 5,000 men, and began to attract the notice of the authorities. The latter foolishly attempted to suppress the movement by force. Then Hung sen tsuen, abandoning the peaceful method of propagation, met force with force. Thus began the Taeping rebellion, which General Gordon was instrumental in suppressing in 1864. It ended with the treacherous betrayal and massacre of the Chinese worshippers of God by Chinese Imperial troops led by British officers. And yet we still have the face to send Christian missionaries to China!

I should have explained before that Tien Wang taught belief in one God, the Heavenly Father, and in Jesus, our Elder Brother. His doctrines had therefore much in common with Unitarianism. But after his repulse by the Christian missionaries he preached what was practically Mahomedanism, including polygamy. Now that he is dead I understand that he is himself worshipped as an incarnation of God. You who are students of comparative religion will have no difficulty in understanding this curious transformation of which we have several examples in Christianity, Hinduism and Buddhism.

The other religion I mentioned, Babism, is an offshoot of Mahomedanism. It was founded by Mirza Ali Muhamed in 1844. He proclaimed a New Dispensation to supersede Mahomedanism and called himself the Bab or Gate by which people should in future go to God and Heaven. Not unnaturally the Mahomedans objected to the new faith, and persecuted his followers, but the more they were persecuted the stronger he grew. Then he was imprisoned and finally put to death in 1850. The reforms begun by the Bab were continued by his followers and received a new direction from Beha 'ullah. The Babis practise monogamy, and the first adherents to the faith were remarkable for their good morals. Unfortunately, this cannot be said of the later followers of the sect. The original object of the movement was religious reform. It was in fact a revolt against the Mahomedan mullahs, who, they said, cared nothing for the central truths of religion, but only for dead formulae, rites of purification and legal subtilties. The Babis teach the same theory of prophetic dispensations as the Mahomedans, but claim that just as Mahomet superseded Jesus, so the Bab should supersede Mahomet as a later "Manifestation" of God.

Having sketched the beginning of several different religions, I think we can now see how they originate. They arise in most cases from the reform of a previous religion, either in theology or ethics. The reformer is usually, but not always, a prophet; i. e. he believes himself to be in communication with God, either directly face to face, or indirectly through spirits. Apparent exceptions to this rule or law are Buddhism and the older religions of China. These were founded by ethical teachers who were not prophets in the Biblical sense. But even these apparent exceptions prove a rule, for they illustrate how moral or religious reform is the foundation or point of departure of every new religion.

It may be objected by some that to show the origin of religions is not the same as showing the origin of Religion. This is true to a certain extent. The difficulty is exactly the same as the one we meet when discussing the origin of species. It is possible to show that every existing variety has arisen from the modification of some previously existing species. Thus the Canadian is an offshoot of the English, the Englishman of the Teuton, the Teuton of the Aryan, and so on; but we do not get to the origin of man. We infer his origin by similar means. We cannot prove it.

Similarly it is possible to trace Babism to Mahomedanism, the latter to Christianity, Christianity to Judaism, Judaism to Babylonianism, and so on; but we do not get to the origin of religion. We can only infer that as religions arise now-a-days, so they have always arisen; and that therefore the first religion probably arose from a prophet who, like the Bab or Tien Wang, believed himself to be in direct communication with the Most High God. We have a tradition of such a man in Adam among the Jews and Manu among the Hindus. But these traditions cannot be relied upon.

It should be noted that sects arise in the same way as religions, but the reforms or points of dispute producing them are matters of detail merely and not fundamental principles. Thus Protestantism arose from Church reform, Presbyterianism was due to difference of opinion concerning church government, the Baptists originated with disputes about baptism and ritual; Methodism began with a new method of preaching; the Society of Friends was a protest against formalism in religion; and the Unitarians owe their origin to theological differences. All these sects claim to be Christian and are therefore varieties of the Christian religion.

New and independent religions arise when some element of the old religion is entirely omitted, or something new inserted which the old believers are quite unable to assent to. Thus Christianity became a new religion, and not a mere sect of Judaism, because Jesus, or rather his disciples, were willing to throw the Kingdom of God open to all believers in God whether Jew or Gentile. Instead of a national and exclusive faith, an universal one was the result.

Buddhism became a new religion partly for the same reason, and partly because the followers of Gautama Buddha rejected the authority of the Vedas, the Hindu scriptures.

Mahomedanism became a new religion because Mahomet refused to worship Jesus and Mary as the Son and Mother of God respectively, and proclaimed himself to be a new prophet.

The Sikh religion owes its separate existence to the attempt to amalgamate Hinduism and Mahomedanism.

Thus a trivial difference of opinion on religious matters produces a sect, a greater difference, a new religion. We therefore, come to the following conclusions:—

1. New religions arise from attempts to reform older faiths;

2. They are the work of prophets or moral reformers, who usually believe themselves to be acting under divine guidance;

3. A minor reform or difference of opinion produces a new sect, a fundamental reform a new religion; and finally,

4. We infer that the first religion arose in a similar manner, namely from some poet, prophet, or philosopher, who attempted to guide his fellow men into the way of Truth.

COLLEGE SOCIETIES.

I believe that it is generally agreed that the universities of the English Cambridge and of the English Oxford were founded before the several Colleges which now make up the universities. What seems to have happened is this: Young men came to the university town to study. They took care of themselves as well as they could, but one by one little clubs formed themselves for purposes of companionship or of housekeeping, or perhaps study. For instance, in Oxford, a lot of young men made such a club, hired a beer house, organized themselves with rules, which are the statutes of Brasenose College to-day. This is at least one theory. Another such club became Balliol, another became Exeter, and so on.

It seems as if in the United States we are now following the same excellent precedent. A college society forms itself for whatever purposes. At first, perhaps, it is for a supper once a week or once a month. Perhaps it is a debating society. Perhaps it has rules and statutes which bind the members to each other for mutual help or advice. Anyway, such a society exists. As time goes on, as the graduate members begin to send their sons to college, or as they recollect what they gained themselves from some college club, the fraternity is able to build for itself a "chapter house." In the beginning, perhaps, this is a modest reading room where the chapter can receive its magazines, can keep its piano, and indulge other social luxuries. Such, for instance, was the "chapter house" of Alpha Delta Phi when I was in Cambridge in 1838. It was one little hired room. You had a pass-key to the door, you did or did not find another fellow there when you went in, and you read your *Blackwood's Magazine* there. Whenever was the evening for a regular meeting, you went round there, and James Lowell read a paper on Massinger or Beaumont and Fletcher,—or you read one yourself, or somebody else did.

As years passed by, from a beginning as modest as that there grows up a handsome chapter house. Take Alpha Delta Phi, for instance. There are many of the American colleges in which the Alpha Delta Chapter House is one of the most attractive buildings on or near the college campus. Frequently the house is built large enough to contain rooms in which all the undergraduates, members of the society, may reside. Sometimes the house contains its own kitchen, with the other accessories for housekeeping. In that case the members may all live together, as a man lives in his father's family at home.

I write these words after returning from the seventy-fifth anniversary of Alpha Delta Phi, in the city of New York. The New York members, graduates and undergraduates, now number several hundred. These gentlemen have carried the general plan even farther than I have described. They have built an elegant club-house in the city of New York, which will have all the conveniences and comforts of a modern city club, available for all the resident members of the fraternity, and, indeed, to a certain extent for visitors from abroad. So far the club has maintained a New York club-house for many years. But the new building is so large that it will receive sixty or more resident members, who will thus constitute a New York family or home. It will be a centre of interest, not to say of convenience, for several thousand gentlemen, graduate members of the fraternity from every part of the nation,—indeed from every part of the world.

It seems to me that this is a definite and distinct step in the social order of our large cities, and the success of this new club-house will be a matter of great interest to college men of all ages in the country.

In the Christian Register. *Edward E. Hale.*

THE MILITARY SPIRIT GLORIFIED.

[From *The British Friend.*]

We much regretted to observe, in the *Church Times* of June 21st, a leading article in which the military spirit is deliberately glorified. The writer allows that the real cause of war is in "the hatred and spites and selfish ambitions and arrogant claims which both engender it and are the legacy it leaves behind." He quotes with approval Archibald Forbes's saying that war is a "soul-blinding, heart-blurring business." Yet the military spirit, he maintains, is the opposite of all this. M. Ferdinand Brunetiere is quoted as testifying that in France war is "the one great moralising element—the minister of simplicity, of idealism and of sacrifice, the sole corrective of the selfish luxury and moral indifference of a victorious materialism. . . The Army is the school of honour" [in the Dreyfus business, for instance], "the school of equality, the school of a noble poverty." Therefore, because the military spirit has often been associated with chivalry and self-sacrifice, let us cherish the military spirit, and foster it in our schools.

The logic appears to be that of the Chinese, who, according to Charles Lamb, were accustomed to burn down their houses as the only way they could think of to secure the blessing of roast pig. Are there no other ways of developing healthy bodies, hardy minds, and noble ideals, than the "soul-blinding, heart-blurring business" of war and preparations for war? Are there no other paths to chivalry and courage and simplicity than that by which a man devotes himself,—"will, con-

science, honour, honesty, and things of that description,"—to blind military obedience? An interesting comment on such childish arguments is offered by Major Ross's "The Problem of National Defence," which (as pointed out in a recent letter by Dr. Spence Watson to the *Daily News*) says:—

> The only factors that count in human affairs are force and fraud. Righteousness and justice no more pay the nation than the individual. That which succeeds in the struggle for existence must have no dealings with such worn-out virtues. Strike your enemy secretly and effectively, whether you have a quarrel with him or not.

So that is "the ideal of knightly chivalry" of one who has fed himself on the military spirit.

Yet we do not wish to belittle the beauty of the knightly ideal of fighting the battle of the weak, and righting the wrongs of the oppressed. And, in the centenary of the birth of Joseph Garibaldi, England has had before her the example of one whose life was an embodiment of that ideal. Few more romantic figures find a place on the page of history than this leader of lost causes who turned them into victory. It is hard to say which was most effective for the liberation and uniting of Italy—the idealism of Mazzini, the diplomacy of Cavour, or the romantic daring of Garibaldi. All three had their place, and together they turned into reality what had been the wildest of dreams. A character like Garibaldi's transmutes dross to gold, and makes beautiful even the military spirit.

AN ENGLISH VIEW OF THE HAGUE CONFERENCE.

The *British Friend* for Seventh Month has the following as to the Peace Conference:

It would not be wise to be depressed or discouraged by the apparent failure of the Hague Conference to rise to a heroic level, or cynically to dismiss its deliberations as profitless talk. The mere fact that such gatherings as this and the former Conference can be held at all, and that there is good prospect of the Conference becoming a recognised institution, with regular dates of meeting, marks an enormous step forward. And what has been done already, to substitute Arbitration for the hasty resort to arms (notably in the case of the North Sea incident between Russia and England), almost puts us into a new world from that of ten years ago. We do, however, much regret that our own Government has not risen to the occasion in a more worthy manner,—particularly in the matter of the right of belligerents to capture private property at sea. The United States proposal that such property should be protected was defeated, mainly at the instance of Great Britain. As few men have urged this reform more powerfully than Sir Edward Fry, it must have been an unpleasant duty to him to vote against it. It seems an extraordinary anomaly, as the *Tribune* points out, that our own country, which has as much vulnerable commerce as all the others put together, should have "taken the lead in legitimising piracy." This failure seems to have been due in part to the absence of adequate attention to these matters on the part of the Powers, in preparation for the Conference. It does not look as though the proposal for the limitation of armaments would reach the stage of effective discussion,—indeed the more closely it is examined the more difficult and complicated it appears. What we hope most from the Conference is its effect in facilitating Arbitration Treaties, by which the Powers will bind themselves, as a good many have already done, to settle their disputes if possible by Arbitration before the Hague Tribunal.

MINISTRY AND THE LIFE OF A MEETING.

We note that William Littleboy, of England, has addressed companies in this and in New York State on "The Vocal Ministry in Our Meetings for Worship."

"He stated that the most pressing and difficult problem confronting Friends to-day was the problem of the ministry in their meetings. It was true, he said, that in many meetings there was no vocal ministry. This was a great weakness, and it was a condition that ought to be improved upon. Although vocal ministry was perhaps not the most important thing to be desired in a Friends' meeting for worship, it was a fairly sure reflection of the spiritual state of the meeting that if there was genuine spiritual life in the meeting, there would surely be vocal ministry,"—unless, we would add, the spiritual life was too deep for words, or too prevalent among the worshippers for the need of any man to teach them. But while spiritual life would make vocal ministry in many barren meetings, it is not found that the introduction of vocal offerings can be depended upon to make spiritual life.—*The Friend* (Philadelphia.)

AN OBJECT LESSON.

Gov. Hughes, in his veto of the teachers' equal pay bill, admits that "the gross inequalities which have been permitted by the New York board of education should not be continued," but he holds that, if an equal pay bill is to be passed, it ought to apply to the whole state, and not to one city alone.

It seems to be taken for granted that a state law could not be passed. But where women have the ballot, there has been no difficulty about it.

In Wyoming, for many years, a state law has provided that women teachers shall have equal pay with men when they do equal work (Revised Statutes of Wyoming, Section 614.)) In Utah, the news that full suffrage has been granted to women was quickly followed by the announcement that the Legislature had passed a bill to give women

teachers the same pay as men when they held certificates of the same grade (Revised Statutes of Utah, Section 1853.) The Colorado State Superintendent of Public Instruction says, "There is no difference made in teachers' salaries on account of sex."

Yet some people still say that the ballot would be "of no practical benefit to women."

Dorchester, Mass. ALICE STONE BLACKWELL.

"INTERNATIONAL" TEXT STUDY

1907. Lesson No. 34. Ninth month 1st.

THE TWO REPORTS OF THE SPIES.

GOLDEN TEXT.—The Lord is with us: fear them not.—Numbers 14: 9.

THE SCRIPTURE of the Lesson is Numbers 13: 17-20. 23-33.

Two or three months after leaving the foot of Mount Sinai the Israelites encamped at Kadesh-barnea. In this time it is estimated that they had travelled about one hundred and seventy miles. Some Bible students who have visited Palestine think that the spot where they now were was about fifty miles south of Beer-sheba, which afterwards marked the southern boundary of Palestine. From Kadesh-barnea Moses sent out Caleb and others to go through the land of Canaan and find out the character of the country and the strength of the tribes that were already in possession of it. These men set out just as the grapes were ripening, which was the latter part of July or early in August. There are records of bunches of grapes weighing from nineteen to twenty-three pounds each. The bunch spoken of in our lesson was probably carried between two men so that the grapes might not be bruised. The pomegranate, the name of which means "an apple with many seeds," is a fruit about the size of an orange, and contains a pulp which is very refreshing.

During the forty days that they were absent the spies had time to go the whole length of Palestine and back again, the distance from Kadesh to "the region of Hamath" being about 250 miles. In the report which the spies brought back we evidently have versions by two different writers. In the first account (verses 25-29) the spies reported that the land was all that could be desired, but that the people were strong and the cities fortified. They told of the children of Anak, a race of giants, of the Amalekites, a race descended from Esau; of the Jebusites, who lived near Jebus, afterwards known as Jerusalem; of the Amorites, a tall, warlike race living in the mountains; of the Canaanites who dwelt in the lowlands.

In the second account (verses 30-33) we are told that Caleb urged Moses to go up at once, believing that the Israelites were quite strong enough to overcome these tribes and gain possession of the land. Those who had gone with Caleb were afraid to undertake this and so they gave a discouraging report. The land, they said, was one in which it was hard for the people to gain a livelihood, and the men who dwelt there were of such great stature that the Israelites seemed like grasshoppers in comparison.

When the children of Israel heard this discouraging report they murmured against Moses and Aaron and wanted to return to Egypt. Then Joshua and Caleb appealed to the people and urged them to go up and take possession of the land, assuring them that the Lord would be with the children of Israel. But the people were angry and would not listen, and even wanted to stone these two brave leaders.

"Then the glory of Jehovah appeared in the tabernacle of the congregation before all the children of Israel," after which there was a long dialogue between Jehovah and Moses, in which Jehovah told Moses that the people were to wander in the wilderness as many years as the spies had spent days in examining the country, and that of those who were more than twenty years old, only Caleb and Joshua should live to see the promised land.

In this story of the spies Caleb and Joshua stand forth as heroes. They had faith in their God and so they believed that if the people would but follow them they could take possession of the land. The other spies who compared the Israelites to grasshoppers were like people who are of little use in the world because they are continually underestimating their abilities. There is a great difference between pride and boastfulness and the spirit of willing service. True humility is a willingness to do the work required of us, having faith that to our own strength will be added other strength coming from "the Power, not ourselves, that makes for righteousness."

TOPICS FOR ADULT CLASSES.—Compare Life to the Wanderings in the Wilderness. True Humility.

QUESTIONS FOR INTERMEDIATE CLASSES.—How many spies did Moses send out? (Num. 13: 34-17) Why was this number sent? By what other name is Joshua spoken of? Find Kadesh and Beer-sheba on the map. Read in class the 14th chapter of Numbers.

When one has been long unfamiliar with the vocabulary of an old-fashioned evangelist, the language used by him sounds almost as shocking as the profanity of the street, and immediately suggests the idea that the latter is only the former mode of speech taken out of its usual environment. —*Christian Register.*

FRIENDS' INTELLIGENCER.

EDITORS: R. BARCLAY SPICER,
LYDIA H. HALL, RACHEL W. HILLBORN,
ELIZABETH LLOYD, ELIZABETH POWELL BOND,
BUSINESS MANAGER: CHARLES F. JENKINS.

News items for insertion the same week, must reach us not later than Third-day morning; longer articles as much earlier than that as possible.

Address all correspondence to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

PHILADELPHIA, EIGHTH MONTH 17, 1907.

THE VICTORY OF DARWINISM.

The daily papers are reporting far and wide over the country that the distinguished theologian, Professor James Orr of the University of Glasgow, in his sermons at Northfield, has been "declaring that Darwinism was practically dead, adding that the leading scientific scholars abroad were forming a new theory of evolution, and that this theory was in perfect accord with the great fundamental truths of the Bible."

The newspapers are not much to be depended on and it may be that Professor Orr is not fairly represented. However, this thing goes out from Northfield and is not contradicted by those who are responsible there. While there may be very few indeed of the more conspicuous religious teachers who would care to have such a word go out as from them, yet there are a host of lesser teachers and preachers whose view it expresses and it is preached studiously and persistently by some of those who have the opportunity to exert a great influence for good or for bad among the masses of the people. This statement as coming from an authoritative source will be used far and wide in many a little pulpit to bolster up the anti-scientific prejudice that is abroad among many congregations. It is especially unfortunate that Northfield should be used in this way, for Moody before his death had seemed to catch the spirit of the times and had begun a work of education there that promised to do its part toward rooting out from among even the less advanced congregations of evangelical Christianity in this country this prejudice against science, and to smooth the way for a Christian educational movement that would carry on and make permanent the great evangelist's work.

The subtle danger in such a statement lies as much as anything in the truth that it contains. Science *has* made advance since the day of Darwin. Science is not like the good old-fashioned theology. It does not get settled by some council of compromisers and stay put for a hundred years. Darwin would be the first to rejoice at the advance that has been made in the years since he did his revolutionizing work and cleared the way for such progress as had not been known before in so brief a period. Scientists to-day and true scientists in all ages are not like theologians of certain schools, satisfied to take the words of their great leader and make a creed of them. They do not spend their energy and their time defending his position. They take their start from the results that he and others that have gone before have achieved, and from these they endeavor to contribute whatever they may to the advancement of knowledge and the application of it to the improvement of the condition of man. There *is* a new theory of evolution, but those who are working it out would be the last to repudiate their great teacher and forerunner, Darwin. This new theory *is* in accord with the great fundamental truths of the Bible, for it is the outcome of the efforts of earnest human beings working with the divine impulse, in the workshop of God, and with the divine companionship that God gives to every one of his children who will work earnestly with him. It is in accord with the great fundamental truths of the Bible, for those truths are eternal and were worked out also in God's workshop and by his workmen.

But Darwinism is not dead. Darwin had much to do with starting men on this great new way of studying nature. It was the work of Darwin that made it impossible for even theologians to stand in the way of science. They struggled hard against being brought into line and made to work in accord with science or be discredited by those from whom they drew their support. So hard did they struggle against the rising tide of scientific enquiry, and so much did the work of Darwin have to do with making their unscientific position untenable that Darwin became their great bogey. They have been fighting him and the newer trend under his name, but all the time they were being themselves revolutionized by his very influence; until now even this great reactionary theologian from Glasgow declares that the present stage of scientific enquiry is in accord with the Bible. The new theory of evolution *is* in accord with the Bible. They have been dragged along and now even the theologians are all evolutionists; but they will never forgive Darwin. He gave them too great and too sudden a shock in their complacency.

Darwinism is not dead. That great work is a part of the great structure of modern science. But the kind of learning is dead which stays fixed for a hundred years, and will not have anybody

differ with it on pain of being disgraced and read out of the fellowship of good people for heresy. That is dead for good and all except in out-of-the-way popular pulpits, in nooks and corners, and in those poor miserable newspapers that care more for sensation and circulation than for either science or religion.

Now that prohibition territory is increasing so rapidly it is more than ever important that the next Congress should pass the Littlefield-Dolliver bill, or some similar measure, to prevent liquor dealers from shipping liquor into prohibition states. *The Wine and Spirit News* boasts that wholesale liquor dealers have no trouble in circumventing the prohibitory law in Maine, for when a man wants to do a wholesale liquor business he has only to form an incorporated express company composed of three men.

Adams Express Company is finding it very difficult to obey the conflicting laws of different states. In a mandamus suit brought by a liquor firm in Kansas City, Mo., to compel the company to carry C. O. D. packages to Iowa, the attorney for the company said that in Iowa they have as employees 600 clean, reputable, high class young men "who will not see their way clear to make bartenders of themselves and push their noses up close to the Iowa state penitentiary." He concluded his plea with these words: "When they leave our employ we will have to look among the hoboes, the crooks and the disreputable element to find men who are willing to break the state law. The way the liquor houses deal in C. O. D. packages makes virtually a saloon of the express office in the small town. It has become so bad that even some railroad companies have refused the express companies offices in their depots."

On account of the absence of Dr. Benjamin F. Trueblood in Europe to attend the Sixteenth International Peace Congress, there will be no issue of the *Advocate of Peace* in Ninth month. The present issue is a double number and is one of unusual interest. Besides the editorials on "The Talk of War with Japan," "Progress of the Hague Conference," "Education for Peace," the editorial comment on the things that are making for peace, and the news of the peace movement, it gives the address of Dr. Schaeffer as president of the National Education Association on "What the School can do to Aid the Peace Movement," the address of Professor Samuel T. Dutton of the Teacher's College, Columbia University, before the American Institute of Instruction of Montreal on "Educational Efforts for International Peace," the address of Dr. Snow as president of the American Medical Association for Aid in the Prevention of War, on "The Physician in the Universal Peace Movement." It is a notable issue and one that all who are interested in the peace movement, especially the educational phases of it that are coming into such prominence just now, can hardly afford to be without. *The Advocate of Peace* is published at 31 Beacon St., Boston, Mass., at one dollar a year, ten cents a copy. Dr. Benjamin F. Trueblood, Secretary of the American Peace Society, is the editor.

Visitors to the Jamestown Exposition are now bringing back good reports of what is to be seen there. The military display which was so loudly heralded in advance is not now very much in evidence, while the exhibits of peaceful industry and philanthropic activity may be seen on every hand. We have already called attention several times to the Negro Building and the very fine exhibit there made of the progress and industries of the colored people of this country.

At the Exposition may be seen a model home, known as the Mother's and Children's Building, with a pretty playground adjoining, where the little ones may enjoy themselves under competent supervision while their mothers make the tour of the grounds. This is under the immediate supervision of the National Congress of Mothers and is in the immediate charge of Mrs. Edwin C. Grice, of Philadelphia. The playground is being enlarged by the National Playground Association and will contain $3,000 worth of apparatus for the comfort, amusement and physical improvement of the children. The kindergarten is equipped with a trained teacher, a trained nurse, and two assistant nurses. There is also a housekeeper who prepares lunch for the little visitors.

A FIELD FOR PEACE TALK.

It is not my purpose or inclination to dwell at length on that last year at West Point. In some ways I enjoyed it deeply, and the fountains of those joys are still flowing. But before referring to them let me reflect, vaguely to be sure, some features of our West Point life which I think prevailed in great measure at every college, at Princeton, Yale, Harvard, in fact wherever a college bell rang; namely, the utter neglect of study, indifference to class standing. The war absorbed everybody, it began to be talked of at sunrise, it was still the topic at sunset, and among college men it was talked of long after night fell and laborers were asleep. They gathered in their rooms and talked; they sat on the fence under the elms at New Haven and talked; they sat on the steps of the historic dormitories of Harvard, and the Tigers were on those of old Nassau long, long

after the lights in the professors' quarters were out, and I have no doubt more than once the clock pealed midnight and the college boys—God bless every one of them of every college in the land today!—were still talking of the war.

In The Atlantic. *Gen. Morris Schaff.*

NOTES BY THE WAY.

On the evening of Eighth month 2d a meeting was attended at Quaker Street, in Schenectady county, New York. A particularly friendly feeling exists between Friends here and the members of the little Christian church in the village, and as a result a meeting in our place of worship is likely to be attended by the Christian brethren as well as by our own people. The meeting here is being maintained by the faithfulness of the few remaining Friends, who amid many discouragements bravely let the light shine in the old place of worship. This meeting is one hundred years old, and on the 18th inst. will celebrate its centennial. LaVergne Gardner, of Poughkeepsie, and possibly Isaac Wilson, will be in attendance, while local members of the meeting, and Friends near by, will tell the historical story of the meeting's establishment, at an afternoon session.

Following the service at Quaker Street a journey was made to Dutchess county, and on First-day, the 4th, a meeting was held in the afternoon in the old stone meeting-house at Clinton Corners. This is known, or was to a previous generation, as the Creek Meeting, but the meeting for worship was laid down some years ago. While the Hudson Valley is plentifully supplied with rocks, this is the only stone meeting-house we know of in all that section. The very commonness of stones may have bred a contempt for them as building material on the part of the early Friends. The house at Clinton Corners is in good condition and the grounds well kept. One side of it is rented to the Grangers for their meetings. On the day in question the whole meeting-house was occupied, not excepting the "preachers' gallery." Mary Travilla, who had attended the Nine Partners' meeting in the morning, was present, and most helpfully shared in the service. Between four and five hundred people were in attendance. The day was almost ideal, and many drove ten or a dozen miles to attend the meeting. Not a few composing the large audience were of Friendly descent, while others are still Friendly inclined, and attend Friends' meeting from choice and not curiosity. The mayor of the city of Poughkeepsie, and two Presbyterian ministers were in the audience. Our friend James C. Browning had prepared the way for this meeting by a most judicious spreading of the news abroad, while Charles F. Underhill, of Brooklyn, had secured the publication of a number of articles about Friends in the Poughkeepsie papers.

Across the street from our meeting-house at Clinton Corners, our Orthodox Friends have a "church," but it is now without a regular pastor. They have a comparatively new modern building for a meeting place. There are two more unused meeting-houses of our "branch" in Dutchess county. One at Crum Elbow and the other at Pleasant Valley. It is probable that the New York Yearly Meeting Committee for the Advancement of Friends' Principles will hold meetings in these houses during the year. Visits to these neighborhoods where our Society as an active religious force has nearly disappeared, and a study of the situation, forces the conclusion that there is still a field in these localities for Friendly service, and a concerned leadership would be able to revive the Friends' meetings in these localities, and make our simple worship and rational faith meet a manifest need in the community. H. W. W.

THE VIRGINIA PILGRIMAGE.

A party of six young Friends started on last Seventh-day (the 10th) to visit some of the country meetings of Maryland and Virginia. Sandy Springs is the only Maryland meeting which they will visit. In Virginia they are expecting to visit Woodlawn, Waterford, Lincoln, Winchester and Hopewell. The pilgrimage is made under the care of the visiting committee of Baltimore Yearly Meeting and it is hoped that it will result in a wider acquaintance and more thorough friendship among the members of the various Yearly Meetings. The pilgrims are Louise E. Haviland of New Rochelle, N. Y., Martha C. Wilson, Newtown, Pa.,; J. Bernard Walton, George School, Pa.; Edith M. Longstreth, Germantown, Phila.; and Emily Ingram Walton and George A. Walton of Philadelphia.

FRIENDS OF BENJAMINVILLE.

The Friends at Benjaminville, (near Holder, Ill., and about 10 miles from Bloomington, Ill.) are thankful that we have Edward Coale and wife with us this summer and we hope their health will permit them to remain with us during the winter. His sermons are such a help and uplift to us all, last First-day, Eighth month 4th, being especially helpful.

The attendance was larger than sometimes and was marked by the presence of several of our older members. Newton Jones, aged 93 years and six months rode ten miles in the morning and attended meeting and returned to his home that evening. His health seems good and he has never

needed the aid of glasses in reading. It is not often that he meets with us owing to the distance.

Julia A. Brown in her 84th year, an elder for many years, was also with us. Her winters are spent in LaFayette, Indiana, and she is only here during the summer months.

George W. Brown, an elder, 84 years of age, is seldom absent from meeting the year around.

Elizabeth H. Coale, well known to the readers of this paper was 81 in Seventh month.

Edward Coale and his wife, Sarah Ann, Ruth A. Dixon, Loanza H. Rowley, Rebecca A. Brown, and H. Frank and Ann Brown are all past or near the three score and ten.

Another old Friend, Sarah M. Benjamin, widow of our pioneer Friend, John R. Benjamin is 88 years old, but her health is such that she has not been with us often of late.

Most of these have been associated with Benjaminville Meeting for many years, all being pioneers of the county. We hope our young Friends will all be as faithful in attendance and interest as these old Friends have been. M. C. B.

BUCK HILL FALLS MEETING.

Friends' Meeting for worship at Buck Hill Falls Inn held regularly during the months of activity in that settlement, approaches the ideal of a Friends' Meeting for worship. The attendance is regularly large. The hour, 9.30 a.m. every First-day is promptly observed and the behavior is not only becoming but is remarkable for quietness and attention.

Here are different denominations, the larger number being Friends, of all ages, filling the large assembly room of the inn at that early hour.

When we consider the outside attractions, the absence of music and other external helps to religious service in general, we cannot but ask ourselves why so many not our members from cottages and from the Inn assemble with us in these meetings. And what is the result of this ingathering? A beautifully impressive meeting, no apparent deadness nor dullness, but ample evidence of the presence of the Divine Spirit, giving life and quickening power.

The messages are not alone from our own members but from other denominations showing kinship with our faith. They are brief and in keeping with the occasion and like that of Professor Magill on the morning of the fourteenth of Seventh month, forcible and long to be remembered. He spoke from the text, "The Lord is in his holy temple; let all the earth keep silence before him." The response, so necessary to enable a speaker or minister to deliver his message is of the right kind in these meetings. With an improvement in our vocal ministry still greater good will come to us through these meetings and those of like character.

Are we alive to the opportunity and responsibility of this field of work, missionary or otherwise, and are we ready to supply workers, and equal to its cultivation?

Wilmington, Del. HANNAH M. THOMPSON.

SOCIETY ACCRETIONS.

[A letter to the Editor in *The Friend* (London) of Seventh month 26th. The writer was formerly secretary of the Howard Association for prison reform, and has been all his life devoted to philanthropy, and an earnest member of the Society of Friends in England.]

The letter in *The Friend* of Seventh month 19th, headed "'Temperance and Social Service,'' is a timely one. But the suggestion in it, that there is no need for a special Friends' Temperance Union, may be carried further, and may usefully prompt consideration whether it is the duty of any church, as a church, to adopt as virtual embodiments in its system and doctrine, such matters as not merely teetotalism, but also peace, oaths, &c. Are these not the proper objects, rather, of individual choice and responsibility.

The object, or *raison d etre*, of a church, or religious society like ours, is to unite persons for special modes of worship and ministry, for the common faith of the Gospel, and, collaterally, for the education of its youth, and the help of its poor. In these objects all can unite. But as the April issue of the *Friends' Quarterly Examiner* shows there are certain Friends who conscientiously object to either identify teetotalism with Temperance, or commit themselves to a condemnation of all force for personal or national defence. And there are New Testament precedents for both.

I have long believed that one of the reasons why our Society makes so few converts, even from the Adult Schools, is on account of such modern *accretions* (for such I take them to be), which many true Christians feel unable to subscribe to.

Certain other excellent objects which the Society, as a Society, has never taken up, as, for example, Penal Reform, have been more promoted by well-concerned individual Friends, or outside associations, than they would probably have been by any official Society action.

Much more could be said respecting the weakening rather than strengthening influence of such accretions to the official system of our church, as have been here alluded to. They do not tend to the unanimity, "the one mind" desirable for the holding and promotion of "the faith of the Gospel."

William Tallack.

PHLANTHROPIC MEETING AT COLDSTREAM.

The members of the First-day school held at Coldstream, Ontario, are divided into four sections each taking up a branch of the philanthropic work.

The section on literature, purity, profanity, gambling and kindred vices held their meeting Sixth month 30th, 1907.

Howard V. Zavitz read the 25th psalm after which readings were given by Ethel Shotwell, Edgar Marsh, Howard V. Zavitz on Literature; Sarah V. Zavitz read "The Effect of Athletic Sports in Schools." Readings on purity were given by Sarah Marsh, Mary E. Bycraft, followed by recitations from Helen Zavitz and Gertrude Marsh.

Ethel M. Bycraft, secretary of this division, gave the following report: During the past year much has been said and written against the many forms of impure literature. The new Lord's Day act reads, "It shall not be lawful for any person to bring into Canada for sale or distribution or to sell or distribute within Canada on the Lord's Day any foreign newspaper or publication classified as a newspaper," thereby shutting out in one day only, fifteen thousand American papers, mostly Sunday issues. The Mother's Club of London and the teachers' institute of West Middlesex in their meetings have strongly objected to the hideous colored supplement now being issued in connection with some Canadian papers. The Brockville *Times* says that the educated part of the United States has become disgusted with the hopeless vulgarity of the colored supplement and awakened to a realization of its injurious effects upon the children from the educational point of view. We are pleased that the London, Ont., *Advertiser* is offering prizes and publishing the best drawings of the children in the Saturday edition thereby training the eye to be exact in copying. The Mother's Club have expressed their appreciation of this helpful line of work.

In London, Ont., pastors have frequently pointed out to their flocks that if every time one uttered a profane word he were compelled to go down in his pocket and pay a fine he would soon stop the practice. Evidently one family in London has profited by this advice and has put the scheme into practice for Inspector McCallum has received a letter reading as follows: "Please find inclosed $1.25 from the Anti-Swear Club of the family for the Boy's Home on Wharncliffe Road." We read that in cities across the line anti-swear clubs flourish and a penalty is imposed for every offense. When the fine is collected it goes to a charity fund. The result is said to have proven very beneficial to many men while many institutions have profited by the men's benefit.

The subject of gambling also was taken up.

FROM PHILADELPHIA'S ISOLATED MEMBERS. II.

Annetta S. Malin, who is one of the faithful workers in a hospital at Rio Grande, Puerto Rico, under the care of Orthodox Friends, makes another plea for co-operation of the Friends of our branch:

The letter to isolated members received, and is a source of comfort and strength to me. In the work of the dispensary, where hundreds of poor, distressed, sordid lives are brought to my notice, I try to give them a little gleam of that light which can come to us from one source only. There is that in Quakerism which reaches them. It is a revelation to them that they can do anything of themselves towards salvation, that they can communicate directly with their Father. Heretofore they have been made to believe, of course, that only the priest can save them, and as in most cases, they have no money to pay him, they are cut off from so-called religion. Without money they cannot be married, baptize their little ones, bury their dead, or have them prayed out of purgatory. Can thee not believe that the sweet simplicity of our belief takes hold of them?

That part of the letter which refers to growth of kindly feeling, etc., between the two branches cheers my heart. I have hoped that this work here might become the child of both branches. Surely on this little island of only forty-five thousand square miles, all Friends might contribute their little, for the advancement of their principles and the alleviation of suffering. It would be a great boon if they would contribute to the building fund so that the hospital proper might be built.

W. G. writes a long and appreciative letter from Mexico from which we extract the following:

One would be indeed ungrateful who could not take a few minutes from even a busy life to lay all selfish motives aside and acknowledge its receipt, even though distance and long absence may have somewhat dimmed the luster of early instruction. These annual messages of love and interest searching over the world for those who have left the parent nest, bring food for reflection, forcing us to cast our thoughts inward to know if we still are worthy to be named among the elect. They are as invisible cords converging at the old home fireside (the seat of instruction) from whence the light and warmth of love is ever wafted in waves of solicitude for those who, from one cause or another, have drifted.

L. T. W. writes from College Park, Ga.; "To the best of my knowledge there are no members of Friends within my reach. It is known in this little suburb that I belong to the society usually represented as the one that believes in nothing.

I sometimes think how strange it is that among so many denominations of religion so little appears to be known of the good our Society does, and the kindness of its members to all persons. I have given literature frequently and they will say perhaps, 'It is very good indeed,' or words to that effect."

L. J. C., in a letter from Colorado Springs, explains why she is no longer a member of the Society of Friends: "Last summer I resigned my birthright membership in New Garden Monthly Meeting and in November united with the First Congregational Church here. I have attended this church ever since I came to Colorado, and have enjoyed the independence of thought and freedom of belief taught by it, combined with real piety, and its participating in all things that make for righteousness in city, state and nation. I gradually grew to feel that I could do more good and could receive more help myself by belonging to a church here, than being a far-distant member of a meeting back in Pensylvania. . . After all it is but a small matter what name we go by if we are working for the Father and our brothers and sisters of every denomination."

A NEW FRIENDS' PAPER.

We have received the first number of *The South African Friend* published monthly at Cape Town. In its editorial preface it is claimed that "its origin as the organ of the Society of Friends in South Africa under the authority of the Cape Town Meeting, which was officially recognized by the London Meeting in Fifth month last year, links it to a noble history of Christian profession that has never faltered for more than two centuries and a half; and its aim, to be a link between all South African members of the Society and to bear witness of God as He revealed Himself to us, is so ambitious that in any other cause the incongruity of the task and the instrument might have discouraged us from the attempt. We believe that God gives his truth to those who seek it, and no measure has yet been taken of the power of a true word."

It appears that the Cape Town Monthly Meeting now contains forty-seven members and attenders —the registered members being twenty-six. Besides keeping these informed of Cape Town Friends' doings and interests, this periodical contains a few solid and edifying articles on Friends' doctrines.—*The Friend (Phila.)*

In regard to beliefs, we do not seek to know their age, but their power. A powerless religion is useless from its birth, but a religion of power dies hard.—*Christian Guardian.*

BOOKS AND READING.

[*Any book mentioned in this column, or information as to its cost, may be had from Friends' Book Store, 15th and Race Streets, Philadelphia.*]

We acknowledge with thanks the receipt of a very instructive volume,—the *Autobiography of John J. Cornell*, containing an account of his religious experiences and travels in the ministry. (Baltimore: The Lord Baltimore Press. Price not stated.) J. J. Cornell is a leading minister of the "Hicksite" Branch, and represents that portion of it which is very far from the "orthodox" theology. Most of our readers, like ourselves, would probably not find satisfaction in the conclusions reached by the author but all would acknowledge the reality of the deep spiritual baptisms through which he passed. As a personal record, told with faithfulness and modesty, this work should take its place alongside of Prof. William James's *Varieties of Religious Experience.* The volume contains a number of sermons delivered by J. J. Cornell on various occasions, from one of which we quote the following statement of his Christology:—

"I look upon Jesus as the Messiah or Anointed of God to bring to the Jews, and through them to mankind in general, a higher dispensation and a clearer knowledge of God than had prevailed in the world prior to his coming; but Jesus the man was not and is not the Saviour, but Christ the Spirit incarnated in Jesus and in every other man since and before his day, was and is the Saviour; and this Christ was not born of woman nor crucified by man."

This is probably a typical utterance; yet it is only right to remember that many members of that Branch of Friends are just as much concerned as we are to learn the lesson of God's revelation of Himself in the human Jesus.

—*British Friend.*

All who are interested in the controversy which has arisen about the views of R. J. Campbell should not fail to read Mr. W. L. Walker's little book "What about the New Theology?" (London 2s. 6d. net). Mr. Walker is well known as one of the most thoughtful of living students of theology, and has more than once honoured our columns by his contributions. He has himself been through phases of thought similar to those of Mr. Campbell, is a convinced Evolutionist, and writes in an admirable spirit of fairness and moderation. Yet his thought is far from being hazy or ill digested. He shows up with much force and conciseness the weakness and inconsistencies of Mr. Campbell's book, and contributes what he believes to be a more excellent statement of the changes that are needed in the presentation of Christianity

to adapt it to present knowledge and modern needs. The root of Mr. Campbell's error he finds in an unethical conception of God; and the nature of his own belief may be judged from this one sentence in regard to Christ's Atonement: "The Cross was not intended to operate on God, but on man." —*British Friend.*

"The American Institute of Sacred Literature" is the rather cumbersome title given to one of many educational activities which originated in the fertile brain of President Harper of the University of Chicago. It was inaugurated in 1900 for the purpose of promoting Bible studies, particularly through the instrumentality of the Sunday School. Since then the society has annually asked the co-operation of ministers, at least so far as the setting aside of one Sunday in September to a sermon upon some phase of Bible study. The chairman of the executive committee, Professor Burton, reports that at least 2,500 different churches the last year accepted the invitation. This call is again repeated, and all ministers who accept this invitation are invited to register at the headquarters of the society and they will receive free of charge printed material that may assist in the preparation of such a program. No minister joining in the movement assumes any further obligation towards the Institute. The invitation is certainly a movement towards fraternity, and happy are the people whose pastor will lead them into this high comradeship. Is there not such a thing as a "chorus of thought" as well as a chorus of voices?—*Unity* (Chicago.)

THE WILD ROSE BY THE RAILROAD.

On its straight iron pathway the long train was rushing,
With its noise and its smoke and its great human load;
And I saw where a wild rose in beauty was blushing,
Fresh and sweet, by the side of the hot dusty road.

Untrained were its branches, untended it flourished;
No eye marked its budding, or mourned its decay;
But its leaves by the soft dew of Heaven were nourished,
And it opened its buds to the warm light of day.

I asked why it grew there, where none prized its beauty;
For, of thousands that passed, none had leisure to stay;
And the answer came sweetly, "I do but my duty;
I was told to bloom here, by the side of the way."

There are those on life's pathway whose spirits are willing
To dwell where the busy crowd passes them by;
And the dew from above on their lives is distilling,
And they bloom in the sight of the All-seeing Eye.

They are loved by the few; let the wild rose remind them,
When tempted from duty's lone pathway to stray,
They too have a place and a mission assigned them,
Though it be but to grow by the side of the way.

—*Susanna M. Parrish.*

MARRIAGES.

BRIGGS—FRANKLIN.—In Brooklyn, Seventh month 20th 1907, by Friends' ceremony, William T., son of Albert G. and Elizabeth C. Briggs, of Hartford, Burlington Co., N. J. and Emma M., daughter of Martin and Mary Franklin, of Brooklyn, N. Y.

MORSE—HALLOWELL.—At West Medford, Mass., on Eighth month, 8th, 1907, at the home of the bride's parents, by Friends' ceremony, Esther Fisher, daughter of Norwood Penrose and Sarah W. Hallowell, to Arthur H. Morse of Kansas City, Mo.

DEATHS.

IRISH.—Eighth month 9th, 1907, at Yorktown Heights, Westchester County., New York, of marasmus, J. Rufus, son of David J. and Viola R. Irish, aged five months.

KINNEY.—Died in the hospital in Richmond, Virginia, on Second-day, Eighth day of Seventh month, 1907, James D. Kinney, only son of the late James D. and Margaretta I. Kinney, aged 56 years, 11 months, 26 days. Interred at Friends Burying Ground, Camden, Delaware, on the following Fourth-day.

MOELLING.—On Fourth month 29th, 1907, Sarah C. Moelling of Cambridge, Md., aged 79 years; a life long member of the Society of Friends.

MOORE.—In Avondale, on Eighth month 6th, 1907, Lydia R. Moore, in the 87th year of her age. She was the widow of the late Sharpless Moore of New Garden, Pa., and died at the home of her niece, Sarah M. Cooper, at Avondale. She was the last of ten children of George and Alice Roberts and a sister of the late Spencer Roberts of Philadelphia; a member of New Garden Monthly Meeting at which place she was interred. A local paper says of her: "She was of a retiring disposition, and found in her home the happiest moments of her life, but when affliction laid its heavy hand on those around her, she was ever ready in a quiet way to help.

RADCLIFFE.—At her home in Waterford, Virginia, Seventh month 28th, 1907, Mary E. Radcliffe in her 81st year; an exemplary member of Fairfax Particular Monthly Meeting and for many years an overseer.

About four years ago she had a stroke of paralysis from which she never recovered, though for some time was able to be around and occasionally attend meeting. For the past 21 months she has been confined to her bed. She bore her sufferings with Christian fortitude always patient and glad to see her friends.

When very young she began teaching, she being the eldest of four children, and her mother a widow. Many of the mothers of the neighborhood attended her school, and later on their children. She was beloved by all who knew her. Some of her pupils who have left the home town have held her in grateful remembrance so that her loving influence is far reaching. She was firm in her convictions, but gentle and kind. She leaves an invalid sister, a nephew, a niece who has faithfully cared for them, besides many relatives and friends to mourn her loss and who will miss the pleasant smile and cordial greeting. We are assured she is enjoying one of the many mansions prepared for those who love and serve God. M. R. W.

NOTES AND ANNOUNCEMENTS

At the All-day Conference to be held at London Grove, Pa., on the 17th, the following additional speakers are assured: Mary Heald Way of Oxford, John B. Rendall of Lincoln University, Thomas L. Passmore of Chatham and Nathan P. Walton of New Garden. All these have the cause of Civic Righteousness deeply at heart and an earnest and able presentation of the subject may be expected.

If any of the correspondents of the monthly meetings belonging to Philadelphia Yearly Meeting have not received the Extracts from the minutes of the Yearly Meeting of 1907, they will please write at once to Friends' Book Association, 15th and Race Sts., Philadelphia.

We are sure the many friends of the late Lydia H. Price will be glad of the following extract we are permitted to print from a letter written by her daughter to one of the editors: "I am so grateful that I had the privilege of caring for my mother during the last years of her life. She was so loving and gentle through it all; such a dear companionable mother to me and yet in my care for her, so like a sweet trustful child. We are so thankful she did not suffer. There was some suffering at intervals the last week from breathing but the closing moment was so peaceful. She was conscious throughout her whole illness and knew us all to the last moment. On First-day the 7th of Seventh month, I read to her the twenty-third Psalm. It seemed to give her a vision of rest. She did not speak but looked at me with her wonderful loving eyes, and I knew that she understood."

Centre Quarterly Meeting will be held this year Ninth month 9th at Centre Meeting House in the Half Moon Valley, two miles from Port Matilda station and post-office, Centre Co., Pa.;—being set one week later than regular time on account of Central Committee meeting at Fishertown. Pa.

ISAAC UNDERWOOD
Bellefonte, Pa.

Isaac Wilson was one of the three speakers at the annual all-day temperance mass-meeting held in the Bart (Lancaster Co., Pa.) neighborhood, on Seventh-day, the 10th. These meetings are not under official Friendly care, but the Friends of Bart meeting are in full accord with their purpose and take an active part in co-operating with others in making them as strong an influence as possible for temperance. On First-day the 11th, Isaac attended Sadsbury meeting at Christiana, Pa., where there was a large attendance. On Second-day he attended by request of the family, the funeral of Harry Davis, a prominent business man of Christiana.

Dr. W. Evans Darby, secretary of the Peace Society, 47 New Broad St., London, E. C., will sail from Liverpool for Boston on the 14th of August. He comes to attend the twenty-fourth conference of the International Law Association, which is to be held at Portland, Me., the 29th, 30th and 31st of this month. Dr. Darby will read a paper on arbitration at the opening session of the Conference, as he has done for many years.—*Advocate of Peace.*

The annual peace meeting held in the Friends' Church at Portland, Me., on June 21, under the auspices of the Peace Committee of the New England Friends' Yearly Meeting, was an unusually successful occasion. The house was full. Benjamin F. Trueblood presided. The principal speaker was William Lloyd Garrison of Boston.

—*Advocate of Peace.*

Elizabeth Powell Bond expected to sail for Holland on the morning of the 14th, by the "New Amsterdam" of the Holland-American Line.

During the last day of the Yearly Meeting the California Friends were pleased to welcome Frank Cornell among us as the pastor of the Los Angeles Church, corner of Third and Fremont streets. He comes from Newmarket, Ont., and will be greatly missed in that town and vicinity. While we had never met our friend before, yet we have felt acquainted having received for several months past as an exchange, the *Canadian Friend* that Mr. Cornell assisted in publishing in his home town. With the California Friends, the *Friends' Chronicle* welcomes Mr. Cornell to be at home in this sunny south land.

—*Friends' Chronicle of California.*

Dr. Benjamin F. Trueblood, Secretary of the American Peace Society and Editor of *The Advocate of Peace*, will sail from Boston for Europe on the 21st of Eighth month on the "Bohemian" of the Leyland Line. He will go by way of London, The Hague, Berlin and Dresden, spending a day or two in each of these cities, and arriving at Munich for the opening of the Congress on the 9th of Ninth month. The return will be made by way of Venice, Florenec and Rome, and from Naples home on the 20th of Ninth month on the "Konigin Luise," of the North German Lloyd line.

In *The Australian Friend* of Sixth month 26th, which reaches us Eighth month 8th, the next Australian General Meeting of Friends is announced. The sittings will open on the 23rd of Ninth month, at Sydney. The Friends of Sydney Monthly Meeting express a cordial hope that there may be a large and representative gathering from within the Commonwealth of Australia and New Zealand.

The movement of a number of Friends to secure a preserve among the Pocono Mountains for purposes of the simple life in the summer season, deserves Friend-like encouragement.—*The Friend* (Philadelphia).

FRIENDS' SCHOOL FOR RELIGIOUS AND SOCIAL STUDY

EIGHTH MONTH 31ST TO NINTH MONTH 13

The lecturer for Eighth month 31st, is yet to be secured. For the week from Ninth month 2nd to Ninth month 7th inclusive there will be lectures and class work by Dr. Jesse H. Holmes, Eleanor Wood, George A. Walton, Dr. Forbush, of Detroit, Michigan, Herbert Wood, Cambridge, England, Dr. A. C. McGiffert, of Union Theological Seminary, New York; State Treasurer, William H. Berry, of Harrisburg, and possibly Dr. Bewer, of Union Theological Seminary.

Dr. Holmes will deal with the Apostles' and Nicene Creeds, and with the Mechanics and Materials of First-day School work; Eleanor Wood will treat Old Testament literature; George Walton, Methods of Teaching; Dr. Forbush, various phases of the "boy problem;" Herbert Wood, the Study of the Gospels; Dr. McGiffert, the development of Early Christian Thought and State Treasurer Berry, phases of the Citizenship Problem.

For the week beginning Ninth month 9th, in addition to the above, Dr. Stephen S. Wise of the Free Synagogue, New York, will lecture on "The Development of the Sense of Brotherhood," and will address the class probably on the "Religion of the Prophets;" Arthur M. Dewees will tell "How to Study the Conditions of a Neighborhood" from the experience of a United Charities worker; Dr. W. Evans Darby, of London, England, will lecture on the Peace Question, and give instruction in advancing the peace propaganda and Anna Hilborn will conduct a class on Primary Teaching. Herbert Wood, Eleanor Wood,

George A. Walton and Prof. Bewer, will continue labor during the second week. It is hoped that Edward Grubb and Douglas Pepler, of England, will perform some service in connection with the work of the school, and in case they do not come the best available home talent will be secured to supplement the lectures already announced.

The school will open each morning at 8.45 with a devotional period of twenty minutes. The study periods will begin at 9 o'clock, and last fifty minutes each, with an intermission of about ten minutes between each period.

The evening lectures will begin promptly at eight o'clock.

The afternoons will be occupied with various forms of recreation, games, tramps, etc., under the care of committees.

Students at the school will supply themselves with such towels and napkins as they may need for the two weeks, as the domestic arrangements will follow those which govern the George School.

Trains for George School leave the Reading Terminal, Philadelphia, at 6.49, 9.45 a.m., and 12.57, 4.23, 5.27, 6.28, 8.50 and 11.45 p.m.

Persons coming from New York, take the Reading Road foot of Liberty or 23d Street. Take express trains which stop at Trenton Junction, then take local train to Langhorne, Pa.; a trolley leaves Langhorne Station and lands the passengers at the George School.

REUNION AT ROARING CREEK.

We have arranged to have a reunion and basket picnic on the 7th of Ninth month at the Friends' Meeting-house at Roaring Creek. A religious meeting will be held in the meeting-house after which a program will be carried out, papers read etc. Any Friends desiring to attend should leave the Reading Terminal, Philadelphia, at about 10.30 a.m. on the Sixth-day preceding for Catawissa. On reaching this place take the hack which leaves the post-office, as it carries the mail, for Slabtown. At this point they will be met by William Grant Beaver, who, though a member of the Lutheran Church, has kindly offered to entertain the Friend or Friends coming.

Any one thinking of being with us on that day should write to William Grant Beaver, Catawissa, Pa., R. F. D. No. 3.

FRIENDS' ASSOCIATIONS

BYBERRY, PA.—The regular meeting of the Byberry Friends' Association was held on Eighth month 4th, with an attendance of about forty. The meeting was opened by Edward Comly reading the 12th chapter of Romans. Sarah W. Knight reported that she had sent the $10.00 contribution to the Guild, following which Lillian Shoemaker read a selection entitled, "A Psalm of Twilight."

An excellent address was given us by John M. Justice on "Mission Work in Alaska." He described the country and the modes of life there. He spoke of how the government was protecting Alaska and the use of the revenue cutters. It was interesting to know the location of the different missionary societies, their principal mission being among the Eskimos. Some of their duties are to teach the gospel and prevent the whiskey trade. The good they are accomplishing in that country is simply incalculable. The program for Ninth month will consist of a talk by Dr. Darby from England.

EMMA C. WILDMAN, *Secretary.*

A WELCOME VOICE.

Across the field beside the wood,
He greeted me in cheery mood
This gladdening presence bright.
He had not been abroad I know
Since from his home he does not go,
Nor outing take in flight.
For months no message from him came,
Then, shrilly sweet he called his name,
My friend, Bob White, Bob White.

Calvert Md. M. ALICE BROWN.

CALENDAR OF MEETINGS, ETC.

[In sending in notices for the Calendar they should be put in the usual form, so that they need not be re-written. They must be in not later than Third-day morning.]

Friends' Meeting at 35th St. and Lancaster Ave., and that at 17th St. and Girard Ave., Phila., will be held at 10.30 a.m. during 6th, 7th, 8th and 9th months.

8th mo. 17th (7th-day.)—Byberry Friends' School Reunion, on the grounds of the meeting house at Byberry, Phila. All old pupils with their families and all former teachers are invited. Coaches will meet at Somerton, trains leaving Reading Terminal, Phila., at 9.17 a. m. and 12.37 p. m. and returning leaving Somerton at 5.06 and 6.11 p. m.

8th mo. 17th (7th-day)—Short Creek Quarterly Meeting, near Emerson and Mt. Pleasant, O., at 11 a.m.; Ministers and Elders, same day, at 10 a.m.

8th mo. 17th (7th-day.)—All-day Conference at London Grove Pa., (See last week's issue, page 511, and Notes and Announcements this issue.)

8th mo. 18th (1st-day.)—Philanthropic Meeting at Willistown, at 2.30 p.m. Address: "Brotherhood" by Elizabeth Lloyd.

8th mo. 19th (2nd-day).—Duanesburg Half-Yearly Meeting, at Quaker Street, N. Y. at 10 A. M.

On First Day the 18th, Friends Meeting at 11 A. M., at 3 P. M. same day a service to commemorate the One Hundredth Anniversary of the Meeting House at Quaker Street. No meeting of Ministers and Elders.

M. J. Hoag.

8th mo. 19th (2nd-day.)—Fairfax Quarterly Meeting, at Goose Creek Meeting House, at Lincoln, Va., at 11 a.m.; Ministers and Elders, 7th-day before at 3 p.m.

8th mo. 19th (2nd-day.)—Indiana Yearly Meeting, at Waynesville, O., (not at Richmond, as incorrectly given in the Almanac) at 10 a.m.; Ministers and Elders, Seventh-day before, at 2 p.m. For railroad arrangements and entertainment see advertising pages.

JOSEPH L. THOMAS,
ATTORNEY-AT-LAW,
106 Market Street, Camden, N. J.

G. HERBERT JENKINS,
ATTORNEY AND COUNSELLOR-AT-LAW,
929 Chestnut Street, Philadelphia.
Also Member of Montgomery County Bar.

JOSEPH T. FOULKE,
ATTORNEY-AT-LAW.
OFFICES: 623 Walnut St., Philadelphia, Penna.
Ambler, Montgomery County, Penna.

ALFRED L. SELLERS,
CERTIFIED PUBLIC ACCOUNTANT,
420 Mutual Life Building, Philadelphia.

DAVID HENRY WRIGHT
LAWYER
1420 Chestnut Street
PHILADELPHIA

JOHN FABER MILLER,
ATTORNEY-AT-LAW,
325 Swede St., Norristown, Penna.

8th mo. 21st (4th-day.)—Monthly Meeting of Friends of Phila., at Race St., at 7.30 p. m.

8th mo. 22nd (5th-day.)—Monthly Meeting of Friends, at Green St., Phila., at 7.30 p. m.

8th mo. 24th (7th-day.)—Mansfield, N. J., Young Friends' Association.

8th mo. 24th (7th-day.)—Pelham Half-Yearly Meeting, at Yarmouth Meeting House, near Sparta, Ontario, Canada; Ministers and Elders, day before, at 3 p.m.

8 mo. 25th (1st-day.)—The Visiting Committee of Salem Quarterly Meeting, will attend an appointed Meeting at the Old Cape May Meeting House at Seaville N. J. at 11 o'clock A. M. Leave the train at Ocean View Station, Sea Isle City Branch. Meeting House one mile East on "Shore Road." Carriages in waiting.

8th mo. 26th (2nd-day.)—Warrington Quarterly Meeting, at Menallen, Adams County, Pa., at 10 a.m.; Ministers and Elders, 7th-day before at 3 p.m.

8th mo. 26th (2nd-day.)—Ohio Yearly Meeting, at Salem, O., at 10 a.m.; Ministers and Elders, 7th-day before.

8th mo. 27th (3rd-day.)—Burlington Quarterly Meeting, at Mount Holly, N. J., at 10.30 a.m.; Ministers and Elders, day before, at 10.30 a. m. Steam trains leave Market Street Wharf, Philadelphia, at 9.08 and 9.20 a.m. Trolley cars leave Camden every half hour, running direct to Meeting House.

8th mo. 29th (5th-day.)—Bucks Quarterly Meeting, at Falls (Fallsington, Pa.), at 10 a.m.; Ministers and Elders, day before, at 11 a.m.

8th mo. 30th (6th-day.)—Nottingham Quarterly Meeting, at East Nottingham (six miles from Rising Sun, Md.), at 10 a.m.; Ministers and Elders, day before, at 2 p.m.

8th mo. 31st (7th-day.)—Friends' School for Religious and Social Study, at George School, Pa., continuing two weeks.

8th mo. 31st (7th-day.)—Central Committee Meeting and Conferences, at Fishertown, Pa., continuing through Seventh, First and Second-day.

9th mo. 1st (2nd-day.)—Canada Half-Yearly Meeting, at Newmarket, Ontario, Canada; Ministers and Elders, day before, at 3 p. m.; Public Meeting for worship First-day morning. (This is a change from the usual time, which would be a month later. The change is made on account of advantageous transportation rates available at this time. It is for this year only.)

9th mo. 3rd (3rd-day.)—Chesterfield Monthly Meeting, at Trenton, N. J., at 10.30 a.m.

9th mo. 5th (5th-day.)—Salem Quarterly Meeting, at Woodstown, N. J., at 10 a.m.; Ministers and Elders, day before, at 3 p.m.

9th mo, 7 (7th-day.)—Whitewater Quarterly Meeting, at Maple Grove, near Huntington, Ind., at 10 a.m.; Ministers and Elders, same day, at 8 a.m.

9th mo. 9th (2nd-day.)—Centre Quarterly Meeting, at Centre Meeting House, in the Half Moon Valley, near Port Matilda, Pa., at 10 a.m.; Ministers and Elders, 7th-day before, at 3 p.m. (Change made from usual time for this year only, to avoid conflict with Central Committee Meetings at Fishertown.)

9th mo. 9th (2nd-day.)—Baltimore Quarterly Meeting, at Gunpowder (near Sparks Station, Md.), at 10 a.m.; Ministers and Elders, 7th-day before, at 3 p.m.

9th mo. 12th (5th-day.)—Prairie Grove Quarterly Meeting, at West Liberty, Ia., at 11 a.m.; Ministers and Elders, day before, at 8.30 a.m.

9th mo. 12th (5th.day.)—Haddonfield Quarterly Meeting, at Moorestown, N. J., at 10 a.m.; Ministers and Elders, day before, at 3 p.m.

9th mo. 16th (2nd-day.)—Illinois Yearly Meeting, at Clear Creek Meeting House, near McNabb, Putnam County, Ill., at 10 a.m., and continuing through several days; Ministers and Elders, 7th-day before, at 10 a.m.; Representative Committee, 2nd-day, at 8 a.m.

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We will send *Friends' Intelligencer* free for four weeks to any two possible subscribers whose names are sent us by one of our readers. Several of the "possible" subscribers have become actual subscribers. Let the good work go on. The more postal cards we receive in response to this offer the more we shall feel that the *Intelligencer* is appreciated by those who receive it. Our rate to new subscribers is $1.50 for the first year. For every two names sent us at this rate we will send one copy free to someone not already a subscriber.

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And yet how much pain he alleviated in this community—in forty years!

David Grayson.
In the American Magazine.

AFTERTHOUGHT.

O little Afterthought, I wish
You had not come to me,
For with myself I otherwise
Quite satisfied should be.
You're excellent, but I deplore
That you should not have come before.

Why is it that you are not prompt,
But saunter in instead
When all the things I've done are done,
And all I've said is said?
Of nuisances you are the worst;
Don't come, unless you come at first!

—Life.

"No man can drink alcoholic liquor who goes to the north. It would mean death to the man and a menace to the expedition and the man who is dependent on his cigar or his pipe might better remain at home. I should as soon think of taking a man who had to have a piece of pie ever so often."

—Peary.

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When the Observer commented some time ago on the manners of the twentieth century young man the New York *Sun* had not chronicled the following instance of true politeness under present-day conditions. It was the usual six o'clock subway express. Clinging to a strap was a tall, dark young man with pleasant eyes. As the train rounded a curve a woman, standing in the aisle, lost her balance and bumped into him. He doffed his hat politely and said: "Madam, please take my strap."

Thou art a piece of God, thou hast in thee something that is a portion of him. Why, then, art thou ignorant of thy high ancestry?

—Epictetus.

FRIENDS' INTELLIGENCER

A Religious and Family Journal

PHILADELPHIA, FIFTEENTH AND CHERRY STREETS, EIGHTH MONTH 24, 1907.

Martha J Warner
RD 1

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WANTED.

WANTED—INFORMATION OF THE whereabouts of William Knight, son of the late Thomas Knight, whose widow married a person named Elkinton. Please reply as soon as possible to A. K. T., 315 N. 35th Street, West Philadelphia, Pa.

WANTED—BY A YOUNG LADY STUDYING in New York, board in a Friend's family; could give an hour or two in the entertainment of children. Address: No. 91 this Office.

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"Darby" cottage, on Lot No. 108, is for rent from Ninth Month third to the end of the season. Four bedrooms, with all necessary linen, etc. No provision for housekeeping in this cottage. Rent for Ninth Month $50.00.

"Sunset," on Lot No. 10, is one of the few plastered cottages. Is equipped with a hot water heating plant, and so is especially adapted for end-of-the-season use. On Sunset Path, with level walk to the Inn. Four bedrooms; no housekeeping. One or two restrictions by owner. Rent from Ninth Month first to end of season, $60.00

"Waldeck," a larger cottage on Lot No. 31. This has four bedrooms, and a large attic which is practically a fifth. Fully equipped for housekeeping, except silver, table linen and towels. Short and level walk to the Inn. For Ninth Month, $60.00.

"Sylvan Lodge" is near "Darby," on Lot No. 107. It has three bedrooms, large living room, etc., and the southern view toward the Delaware Water Gap. Except for table linen, everything is provided for housekeeping. Owner wishes a tenant without servants or young children. For Ninth Month, $60.00.

"Floralba Lodge," on Lot No. 18, is close to the Inn. Contains four bedrooms, bath, living-room, etc. This cottage is not equipped for regular housekeeping, but has range and some utensils. Towels supplied by the tenant. Rent for Ninth Month, $60.00.

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***TELEPHONE, SPRUCE 33-55.

Entered at Philadelphia Post Office as Second-class Matter.

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FRIENDS' INTELLIGENCER

Established 1844. The Journal 1873. Young Friends' Review 1886. | PHILADELPHIA, EIGHTH MONTH 24, 1907. | Volume LXIV. Number 34.

GOOD WORDS.—XXX.

Continue vigilant and be not satisfied with any former exertions, whilst the present evils remain.

From London Yearly Meeting Epistle, 1808.

FRIENDS' MEETING.

With folded hands laid down upon my knee,
I bide, nor heed the moment's rushing flight,
Nor hear the city's loud garrulity.
The charge and countercharge of wordy fight;
From these strong walls of silence fend me quite,
And I am left in peace to contemplate,
Alone and open to the nameless Light,
With all my depths of soul irradiate,
While speech must fail, and even formless thought,
And blind-eyed instinct (stirring in the clay,)
And sturdy reason, all be counted naught,
All cast aside for this diviner way—
The hidden, psychic power awaken, thrill,
Vibrate, responsive to the Outer Will.

—*Christine S. Swayne.*

THE PALACE OF PEACE IN THE HAGUE.

THE LAYING OF THE CORNER-STONE.

I have just returned from the above named ceremony, and its interest and significance are such that I think the readers of *Friend's Intelligencer* may like to have some account of it.

Just outside of the City Gate of The Hague, at the commencement of the beautiful Scheveningen Way, and extending along the left-hand side of the Way one-half the distance to Scheveningen, lies a large estate known as "Zorgvlieb,"—Sans Souci, as the French would say, or Care for Naught, as we might translate it into English. This was rescued from the sand dunes in the seventeenth century and planted with pines and other trees. In it still stands a small building in which Jacob Cats, the people's poet, the Longfellow of Holland, lived and worked. It belongs now to a private corporation and will soon be converted into a "villa-park," where many Americans will probaby find transient but deligthful abodes. In one corner of Zorgvlieb, just inside The Hague gateway, stands an old palace, built by Anna Paulowna, a Russian arch-duchess and widowed queen of Willem II. of Holland. Through this palace went, this afternoon, the guests invited to be present at the ceremony of laying the Peace Palace's corner-stone; for the land purchased for the Palace of Peace lies just behind the palace of the Russian duchess-queen, and there Russia's first delegate to the Peace Conference laid the stone. After a brief shower at the hour appointed for commencing the ceremony, the sunshine burst forth brilliantly and, like a good omen for peace, continued to illumine the proceedings by its own genial rays and by the rainbow it made on the departing clouds. Amidst an environment of trees and flowers, with instrumental and vocal music interspersed, and in the presence of representatives from all the nations of the world, the ceremony was performed in a most simple and impressive manner. The name of Andrew Carnegie, the donor of the Palace, united the New World with the Old in the ceremony, and in the decorations of the rostrum America was remembered in a pleasing way. Above the arch were the red, white and blue of Holland and America, on one side floated the flag of the Netherlands, and on the other side the flag of the United States sewed upon the pure white emblem of Peace, on whose silken border above the stars and stripes were the words, in golden letters: "Peace to all Mankind." A genuine lover of our country may wish for no higher motto to accompany our country's flag!

The delegates to the Conference and their wives, the "foreign journalists" and their wives, and the officials of the Dutch government, who comprised the audience, were seated in an open-air amphitheatre facing the rostrum, while between it and them was suspended the great granite block designed for the "corner-stone," as we Americans call it, or the "first stone," as the Europeans say. Engraved and gilded on one side of the stone are the words: PACI JUSTITIA FIRMANDAE HANC AEDEM ANDREAE CARNEGII MUNIFICENTIA DEDICAVIT.

The principal address was made by Jonkheer A. van Karnebeek, President of the Committee of Directors of the Carnegie Foundation, and one of Holland's most distinguished jurists and statesmen.

His address, in French, was delivered in a simple and impressive manner, whose spirit breathes in the following passages: "If ever an expression of large import be permissible, it seems that we may characterize this ceremony in the open air as a world event; since without exaggeration it may be said that the first stone in the Pal-

ace of Peace is to be laid in the presence of the entire world, crystallized, so to speak, in an assembly of delegates from nearly all the established states of the terrestrial globe. There has been given to this edifice the name of Palace of Peace, because its roof will shelter the chief product of the first Conference of Peace, the Permanent Court of Arbitration." The orator then spoke of the work and significance of the Court of Arbitration, and of arbitration itself, "whose verdicts have no other sanction than honor and good faith. This gives to it a moral value superior to ordinary justice which rests upon the employment of public force. It appears indeed, that this moral sanction constitutes the sole practicable system for international jurisdiction, whose aim (is it not true?) is to prevent the use of force in order to make law and justice prevail." After describing the plan of the building, he concluded his address with the stirring words: "Such will be the Palace of International Justice, founded on the need of every civilized community for substituting the rule of right for the reign of force. For it is not only between citizens that this need makes itself felt; but, in proportion as the progress of civilization weaves between the different peoples the bonds of common interests and of common aspirations, there is formed little by little a community of states which are not content with the ethics of a '*jus inter gentes*,' but demands, based upon this ethics, a '*jurisdictio inter gentes*,' guaranteeing the practice of the right. In this palace, open equally to all nations, there will be neither the stronger nor the weaker. No other sword will be placed in the balance than the keen edge of justice. This palace will mark a considerable advance in the onward march of humanity, and, although erected on a soil level with the sea, its tower will point towards the stars, indicating the excelsior of our efforts.

"This palace, then, is dedicated to the worship of "Peace through Justice" ["la paix par le droit"] and by just right may be called a "Temple of Peace," as the generous donor of the means for its erection was pleased to call it in the act of foundation.

"Honor to him who conceived the idea of being its founder. Honor also to the gracious sovereign who desires to lend her aid in the realization of this idea. Honor before all to the august monarch, initiator of the illustrious assembly which created the humanitarian institution whose seat this Palace, this Temple, will be."

The President of the second Peace Conference, M. de Nelidow, then performed the act of laying the corner-stone; that is to say, with a silver trowel, he placed some mortar on the foundation masonry, and after the stone was lowered into position by mechanical means, struck it three times with a small hammer, saying as he did so that the strokes were given in the name of the Queen of Holland, the Czar of Russia, and the Conference of The Hague. M. de Nelidow then made a short address in French, in which he said: "This Palace will be a monument of the first efforts undertaken in common by the governments to preserve to the nations the benefits of a peaceful development by seeking to prevent war. Thus the name Palace of Peace is already attached in advance to the edifice whose foundation we have come to lay, and which the donor himself has designated as the Temple of Peace.

"It is this character, almost sacred, of this edifice which I should like to be able to put in relief. It is not here the question simply of a place, more or less sumptuous, where officials, however important they may be, will be sheltered. It is a new idea, a new principle, in the relations of the peoples—Peace through Justice and Right—which, having received a solemn consecration by the foundation of a particular international institution, is to see erected as its seat an edifice worthy of the thought which inspired it.

"The peoples have had, since the earliest times, the worship of War. Special divinities were supposed to incarnate it in the ancient mythologies, its temples were consecrated, and a special worship was celebrated for it. Who does not know the Temple of Janus at Rome on the Janiculum—where to-day stands the statue, no less warlike, of Garibaldi,—the Temple whose portals were said to remain closed during peace and opened only in time of war? But there has never existed in the world the worship of Peace! It was preached nineteen centuries ago by the divine Redeemer, together with the love of one's neighbor, with charity and brotherhood; but of all those sublime precepts which sum up the most exalted aspirations of the human soul, it is the idea of peace which until now has been the most neglected. It has been necessary for its triumph and the credit for this belongs to the Emperor of Russia—that the governments should agree to study in common the means of making the words of peace a reality, to inquire into the possibility of assuming its maintenance, and to conserve to the peoples its blessings.

"I venture, then, to say that a new worship has been instituted in the world; and it is Mr. Andrew Carnegie, inspired by the grand humanitarian idea which revealed itself to him and by the good which it promised to the world, who desired to dedicate to it a special edifice which he was justified from that moment in calling—a temple of Peace! Let us hope, then, that this worship of Peace will be propagated more and

more as well among governments as in the midst of the peoples; that the blessings which it assures to the former as well as to the latter will constantly draw to it new adepts; and that the monumental tower which will crown this edifice may be like a light-house, showing to the nations the way of right and of justice, the immutable pillars of peace!"

After the formal laying of the corner-stone was accomplished, a commemorative medal was presented to M. van Karnebeek to be sent to Andrew Carnegie in the name of The Universal Alliance of Women for Peace through Education. The medal was presented by Mme. d'Albret, of Paris, and bears on one of its surfaces the inscription: "In the name of five million women to the benefactor of peace on earth, Andrew Carnegie: for the inauguration of the Palace of Peace at The Hague, the 30th of July, 1907;" on the other side of the medal is the figure of a woman, a school teacher, with a child on her knees, teaching him to read from a book on whose page is seen the word "Pax;" and on the edge of the medal are the words; "Universal Alliance of Women for Peace through Education." After the presentation of the medal, M. van Karnebeek announced that the Queen of Holland had appointed Andrew Carnegie a grand officer in the Order of Orange-Nassau. And then, as the close of the exercises, the orchestra, choirs, and quartet united in giving Mozart's "Hymn" and Wagner's wonderful song "Awake, for Day is Dawning."

The episode which I have endeavored to describe is not only "a world event," as the orators of the occasion called it, but is also unique in the world's history and one not even dreamed of a dozen years ago. Among the many gilded palaces of royalty, which help to make the Old World a mecca for pilgrims from the New, there is to be henceforth a palace of a higher type, a Palace of Peace. And New World pilgrims will like to remember, when standing within the precincts of this palace, that it represents an ideal realized by a practical business man of their own busy Western World. They will remember, in justice, too, as they read the name of their fellow-citizen on this first stone of this first building erected for the first truly international institution, that behind him and behind it there stand the devoted lives and labors of the men and women who have striven, in their own day and generation, through nineteen centuries, to be genuine disciples of the Prince of Peace.

WM. I. HULL.

The Hague, Seventh Month 30th, 1907.

Human life can grow only through human partnership.—*William Allen White.*

NORTH CAROLINA FRIENDS.

In company with J. Wilmer Lundy, of Newtown, a great nephew of the abolitionist, Benjamin Lundy, who spent a part of his anti-slavery career in North Carolina, several of his name having migrated there from Northern New Jersey in the latter years of the eighteenth century, I attended the Yearly Meeting at Guilford College commencing on Eighth month 7th. This was the 210th session, a period hardly realized by Friends of the North, east of Ohio, who know so little of this people.

George Fox and William Edmunson, an ex-soldier of Cromwell's visited the Northeastern section of North Carolina in 1672 when, although it has been claimed otherwise, there were no Friends there save one family, that of Henry Philips. But by 1676, when Edmunson came back, Friends were finely settled. Little River in Perquimans County has the first official record of any particular meeting, in 1700 which was laid down in 1854. From this the settlement spread until there were seventeen meetings along the coast or 150 miles inland. The Friends were a migrating people, and, from this disposition, and the persecution on account of their anti-slavery principles, and their subsequent trouble with the Confederate Authorities a number of the meetings were laid down. Since the war and mainly on account of the new system adopted in modes of worship and missionary work, these are being revived, although they are somewhat nullified by dissension on account of departure from the old way, as well as by inroads made on the main body by the rise of such peculiar societies as the "Holiness," "Sanctification," "Unknown Tongue," and "Burning Bush," deriving their titles from certain Biblical texts, but which are making no permanent headway.

The wave of Quakerism flowing towards the interior of North Carolina and thence southward to South Carolina and Georgia and westward to Tennessee, started from Pennsylvania and New Jersey. This closed when the war of the Revolution began, and it had its own increase for support. There were two settlements in Georgia from 1773 to 1808, when Wrightsboro was laid down on account of Indian outrages; nine in South Carolina from 1680 to 1837, the two dates referring to the rise and fall of Charleston meeting; eight in the extreme eastern part of Tennessee, formerly belonging to North Carolina Yearly Meeting, but now to Wilmington, Ohio. These are in the mountain district and necessarily leading a struggling existence. In 1905, there were thirty-six particular meetings belonging to North Carolina Yearly Meeting, ten of which had been laid down. There were thirty-one monthly meetings, ten of which had been discontinued. The present time

shows a remarkable increase, as there are sixty-four meeting-houses and sixty-two recorded ministers and thirty monthly meetings. As to membership there were 1,785 members over eighteen years old in 1886. There are now about 6,500 including minors, and excluding Tennessee Friends of whom there were 1,000. This is due to missionary work which it is claimed is in turn due to the "pastoral" system, and the introduction of music and singing in the churches, which places those belonging to evangelistic societies, from whom convinced members mainly come, more in sympathy with Southern Friends. They also have a larger birth rate in the Society. In connection with the latter reason I will say that there are perhaps fifty children accompanying their parents to the present Yearly Meeting, from those in arms to ten to a dozen years old. Many of them play around on the college grounds during meetings, but there are some babies and many children older than the above named at the sittings. The prattle of the babes during the proceedings is a feature unknown to similar northern gatherings. Some of the younger ones are barefoot, a good plan considering the warm weather of from 90 to 95 degrees temperature at times. There are mothers here with four children with them, or playing outside. How many northern mothers if blessed with so many of these sizes would put up with such apparent cares in as warm weather as a North Carolina August can show, I will leave the reader to imagine. But those here are satisfied and that suffices. This condition of worshipping under difficulties takes us back to our grandmothers' times, or a century or more ago.

This Yearly Meeting during its over two centuries of existence has met in various places in the five hundred mile length of the state from the sea to the Cumberland mountains, since 1790, mainly at New Garden, now Guilford College, on account of the decline of the Eastern meetings, although in 1880 it was held at Friendsville, Tennessee, as an experiment. It was, however, held for twenty years from 1883 at High Point, 12 miles from Guilford, on account of conflicting with school work there, as at that time the gathering was in the Eleventh month, while the school was in session. A substantial brick meeting-house, eighty by fifty feet was built in the town suburbs and a grove bought, making the tract twenty acres. This grove was for horses and wagons and tents, as Friends came in large numbers long distances to stay the week, sleeping under cover and cooking in the open mainly, as High Point then was too small to accommodate but a few. Those who remember say the outside gathering was an interesting sight. A draw well still there on the edge of the woods, furnished water for the horses while a similar one stands by the house for the worshippers. I say stands, for the noble meeting-house has been sold, a new one at a cost of $800 having been built in the center of the town. A feature of the woods gathering was the large springless wagons, exact counterparts of old time prairie schooners with their projecting ends and hollow backs, scattered around. These were filled with humanity, their bedding and food for passengers and teams. As I write ten of these wagons are in sight on Guilford College grounds, reminding me, with their "outspanned" teams, of scenes near a half century ago on the Plains. They are half full of blankets and corn blades with solider food underneath. They bring cooked food along to last the week but build outside fires to boil their coffee. The women sleep at the college, the men in the wagons. First-day next will be the best attended and several more of these quaint wagons will be here. They are a common farm wagon in this part, being made at Winston-Salem, some twenty miles west of here.

We were barely in time to get a picture of High Point Yearly Meeting-house as nothing but the walls and roof are left; the interior torn out as well as the doors and windows and the portico down. The property has been bought by a building company for $20,000 and soon the walls and woods will be only a memory. The one reason for removing the Yearly Meeting was the commotion made by the running of trains with excursionists on the three roads coming to High Point, which made it a time of disquiet. As new buildings were erected at Guilford college, wherein the members might be housed and fed, the time of holding the annual gathering was changed to the Eighth month and the Yearly Meeting invited back to its old quarters.

Guilford College, as "New Garden Boarding School," was founded by North Carolina Yearly Meeting in 1837. It was the first co-educational school in the state, and as a coincidence, the first gathering of fifty pupils had an equal number of girls and boys. It was chartered as a college in 1888 and now has 256 students, but one-third girls. During the years before the war the school had 100 scholars and in the troublous times following a less number. The buildings, surrounding a campus of 15 acres, shaded with grand old oaks of the original forest, consist of Founders, King, Archdale, Memorial, New Garden and the Y. M. C. A. building and gymnasium. Founders Hall, 126 x 40 feet, the original building, 70 years old, and for a long while the only one, is used for a girls dormitory, partly, and dining room. In King Hall is the assembly room, 50 x 58 feet. Archdale Hall, called in honor of John Archdale, the Quaker Governor, in colonial times, is 91 x 42

and is the boys dormitory. Memorial Hall is 110 x 60 feet, has on the first floor various laboratories and class rooms, and above is the auditorium, of a seating capacity of 500 and is where the Yearly Meeting sessions are held. It was given by former students, B. N. and J. B. Duke of Durham, the famous tobacco people, and named in honor of their sister. The Y. M. C. A. building is for sleeping and reading rooms. The gymnasium is 50 x 75 feet. New Garden Hall, now building, to cost $20,000, is for girls, some of whom are living in cottages and who will keep house independently of the main college, doing the work in alternation. I give these numbers and dimensions to show what those who are thought a weak people, have done and are doing in what is considered by some a southern wilderness. In fact, with its shading of large trees and surroundings of field and wood, the suggestions are decidedly rural, tempered by such urban accommodations as electric light and water from plants owned by the college. Telephone accommodations are taken for granted. This is a wooded county, and in consonance therewith, wood is used for heating the building to the amount of 600 cords a year, each bed and study room having a stove. The college is a long mile from the station by a hilly road, and is seven miles from Greensboro, a town of 20,000 people.

The old meeting-house, as pictured in Cartland's "Quaker Hours" with its Yearly Meeting surrounding of quaint wagons and quaintly dressed people, and which we had hoped to see in use has been torn down this many years and has had two successors, the second having burned down. The last has been changed from the original galleried style into a "Friends' Church" with an organ and pulpit. There the First-day meetings are held as well as the mid-week, for southern Friends have not dropped these.

Newtown, Pa. THADDEUS S. KENDERDINE.

(To be concluded next week.)

"HER DISGRACE."

Every one who knew her said that Josie had done well, "considering her opportunities," and not once in a hundred times did anyone mention what her lack of opportunity had been. Yet it was never forgotten by those who knew her and to her it was a memory and reproach. And while those who knew her never intended to attach to it any suggestion of wrong on her part, the fact that Josie was born in the poorhouse carried to the New England mind an association of turpitude almost worse than that of actual guilt. In that part of the country sin is bad enough, but the shiftlessness that ends in the poorhouse is past redemption.

Her family had been shiftless. When her father died, before her birth, there had been nothing for the poor children but to be "bound out." After she was born there were a few years in which her mother "worked out," and on her death, Josie, still a child, did the same. She had a brief experience with the district school, which, democratic as it was, still perpetuated her feeling of isolation; and she went to work as soon as her chin was as high as the kitchen sink, and worked out all her life till she married. And all the years she suffered the unmerited disgrace of her unhappy birth and childhood.

She never "joined the church." Perhaps no one ever thought to ask her. If invited, she was too timid to accept. She felt out of place in the meeting-house, and rarely attended, slipping in now and then when the service had begun, and slipping out during the closing hymn; which is the same as to say that she washed the dishes before she went, and got home in time to prepare dinner.

The man she married was a laborer, who was counted "shiftless." They had a dismal little home to outward appearance, and a sterile garden behind it. Yet the morning-glories brightened it somewhat; and if the home was not attractive and its mistress seldom looked fresh and tidy, it was better than the poorhouse, a million times over, as Josie often said to herself.

Every one called her Josie, and her husband Dan. They belonged to that stratum of New England society that does not rise to the dignity of "Mr." and "Mrs." They both looked unkempt, and felt shamefaced in the presence of people who had the "faculty" of "getting on."

Dan and Josie lived together for thirty years, lived contentedly, unambitiously, untidily. Dan was to be counted on as a "hand" in haying, and Josie could be called on in an emergency to help in the kitchen. At last Josie fell sick of a lingering illness. There was no money laid by for a rainy day, and the first thought of the thrifty neighbors was of the relief to be obtained from the overseers of the poor. And this was the haunting shadow that hung over the bed of Josie —the fear lest her life should end as it began. And in bitterness and agony she prayed that God would save her hard life this crowning humiliation. To have been born in the poorhouse was bad enough, but to die there, to be buried from there—if this should come to her she never could be happy in heaven.

Her prayer was answered. Mrs. Briggs remembered how, when Lucille was sick, Josie had come to help her with the cooking; and she sent food and medicine. Mrs. Blodget reminded her husband of Josie's kindness, and he advanced Dan

a little money, to be worked out in the next season's haying. And Mrs. Turner, who had less than either of the others, gave more, for she came over and sat up with Josie when she was at her worst, alternating the vigil with Dan; and when Mrs. Turner gave out, another neighbor came. If any comfort was lacking, Josie did not miss it; and when the women smoothed her pillow, and brushed her hair and performed the simple services which she required, her only thought was of their kindness, and of gratitude to God that she was still under her own roof; and not in the nameless place of her haunting dread.

And so the end drew near.

"Do you trust God, Josie?" asked one of the women feeling that it was time to say something to Josie about her soul.

"Oh, yes, and I thank Him, I thank Him?" she replied. "And I thank you too. If I'd been a queen you couldn't have done more for me!"

It was a word to make them blush and smile, for what they had done was little enough. But they had been kind, and it meant more to her than they knew till the very last.

"I think I shall die to-day," she said; and they told her the end was indeed near.

"I'm so glad!" she said, and they did not understand at first. "I've never been afraid of hell," she went on. "I ain't been so awful good, but I know God wont send me there. And I know it more now since you folks didn't send me—"

She did not say where, but for the first time they understood. Then she added, in a whisper:

"You don't suppose the minister will tell at the funeral that I was born in—"

They assured her that he would not. She smiled, a wan and thankful smile; and the life that began in the poorhouse made its timid entry into the Father's house of many mansions.

—*Youth's Companion.*

WHERE THE TROUBLE LIES.

In a series of articles in *The American Magazine*, entitled "Following the Color Line," Ray Stannard Baker is making a statement of the Negro question which for unprejudiced opinion and clearness of insight has not often, if ever before, been equalled. He certainly does not mince matters in the least. In speaking of the worthless Negro Mr. Baker has the following to say:

"The lowest stratum, in all of our American life, is the "worthless Negro," as he is called in the South. He is a wanderer here to-day and there to-morrow; he is densely ignorant and lazy and often with no white man who is his friend. He works only when he is hungry; and he is as much a criminal as he dares to be. It is this class, growing larger every year, though relatively very small compared with the 10,000,000 Negroes in the country, that causes most of the trouble in the South. It carouses in the saloons, overflows the jails, fills the chain-gangs: the accounts of its horrible crimes against women flood the newspapers, giving a bad name to the entire Negro race."

While the facts recorded by Mr. Baker are not new to those who have studied the question it means a great deal to have them stated by one whose word will have the weight that his will and there must come good from the discussion.

Quite as frank is his statement with reference to the poor ignorant white, who is the Negro's worst enemy, of whom he has the following to say:

"One more point I wish to make, I have not spoken of the men who made up the mob. We know the dangerous Negro class—after all a very small proportion of the entire Negro population. There is a corresponding low class of whites, quite as illiterate as the Negroes. The poor white hates the Negro, and the Negro dislikes the poor white. It is in these lower strata of society, where the races rub together in unclean streets, that the fire is generated. The ignorant Negro and the uneducated white; there lies the trouble!"

Christiansburg, Va. —*The Freedman's Friend.*

JAPAN ANNUAL MEETING OF FRIENDS.

[Held at Tokyo, from 13th to 15th of Fourth Month, 1906. A letter to Canada Yearly Meeting (Orthodox); published in *The Canadian Friend.*]

We are thankful for the Lord's great blessing past one year upon our works. We read the letter which was sent from your meeting, and some other meeting. We feel that now is much blessing season over the world by knowing the blessing works at other nations.—Mrs. and Mr. Binford succeed the Lord's Will among our people by their acting past 5 years. We are hoping they will return here sooner possible and take the Lord's work with us. We are longing for their coming back. We had a very good and powerful Annual Meeting this year, and through every meeting received new blessing, and His Spirit upon all assemblers from every parts. We noticed especially that all fields in Japan are ripe, but the workers are not sufficient. The people at any country are longing and thirsting for the gospel and True Peace. We have heavy responsibility for these people. That the Mighty Lord will bring the earnest worker, is our prayer. We hope you will pray for this specially.

We had very much misery time during past two years, but by the Lord's mercy we have peace at present. We lost many lives and much money by the war. Among those miseries we found many interesting lessons through the cruel war. Th-

most people in Japan felt that peace is an important principle, so we organize Japan Peace Society among the people publicly, and have 80 members at present. We are praying that this Society become more prosperous among all people, and that all nations will be united, by the Lord's Peace, with each other like brothers of our Father in Heaven.

We had very poor famine at northern parts of Japan around countries of Sendai last Autumn, over a million people, you know. We are thanksgiving for the sympathy of brothers and sisters in the Lord from every part of the world. Our Friends' Committee Meeting is working to help them from their misery now. We hope that they will find out the Lord's true love through our work.

We are feeling same text of the Bible sent from your Meeting. "It is more blessed to give than to receive."

Pray the Lord that great blessing be with all your members ever and for ever. Amen.

Signed by direction and on behalf of the Annual Meeting.

Chiyomtasu Suzuki, Correspondent.

"INTERNATIONAL" TEXT STUDY

1907. Lesson No. 35. Ninth month 8th.

ISRAEL JOURNEYING TO CANAAN.

GOLDEN TEXT.—As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in him should not perish, but have eternal life.—JOHN 3: 14, 15.

THE SCRIPTURE of the Lesson is Numbers 21: 1-9.

As we learned in our last lesson, the Israelites, after refusing to be guided by Caleb, wandered in the desert for thirty-eight years, it having already been two years since they left Egypt. During this time Kadesh-barnea was their central camping place, from which they started on various marches and returned at times. They were doubtless scattered over the whole peninsula of Sinai, wherever they could find pasture, and only a few remained to guard the sanctuary. To help the people to remember that they all belonged together and were bound by ties of blood, the scattered parties were visited in turn by Moses and those who bore the tabernacle. In this way they still preserved a common form of worship.

After these years of wandering the Israelites at last moved forward. The king of Arad, whose people lived in the south country, thought that they were planning to march through his territory. He took advantage of the confusion among them when they began their march to attack the Israelites, and succeeded in taking some of them prisoners. The Israelites at once vowed vengeance and asked Jehovah to deliver these enemies into their hands. The result of the battles that followed was that the Canaanites were defeated and their cities destroyed.

The king of Edom would not allow the Israelites to pass through his country, so they journeyed southward down the Arabah Valley till they came to the northern end of the Red Sea. Here they first went toward the east and then toward the north, passing around the land of Edom. The wilderness region through which they travelled was so rough that they became discouraged. They again found fault with Jehovah and with his prophet Moses, and asked why they had been brought out of Egypt to die. The food they found was not sufficient for their needs, and the country was infested with snakes, by which many of the people were bitten.

It is now known that the bite of most snakes is comparatively harmless, and that with the exception of a very few poisonous reptiles, snake bites do not cause death. But when people are in bad physical condition from fatigue and lack of proper nourishment, almost any kind of a skin wound may lead to blood poisoning, and is much more likely to do so if the person wounded is afraid of fatal result. Under these circumstances anything that would help the people to overcome their fear would help them to recover from their wounds. The setting up of a serpent of brass might therefore produce this effect.

The allusion to this incident which John attributes to Jesus (see our golden text) simply shows that Jesus was familiar with the literature and legends of the Jews. The serpent in the wilderness was lifted up so that all the people could see it. Even so must a prominent position be given to the Son of man, so that the people might listen to him and believe in his mission and his teachings. Believing in the Son of man means a great deal more than the acceptance of the facts that he lived and taught and died. Those only truly believe in Jesus who accept his revelations concerning the relationship between God and man, and between himself and other men. As the spirit of God dwelt in him so will it also dwell in us if we will receive it: "for as many as are led by the spirit of God, they are the sons of God."

TOPICS FOR ADULT CLASSES. — Healing by Faith. How to Possess Eternal Life.

QUESTIONS FOR INTERMEDIATE CLASSES.—Trace on the map the forward march of the Israelites. What was "Atharim?" Where was Arad? Locate Mount Hor. What hardships did the people suffer on their march?

FRIENDS' INTELLIGENCER.

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News items for insertion the same week, must reach us not later than Third-day morning; longer articles as much earlier than that as possible.

Address all correspondence to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

PHILADELPHIA, EIGHTH MONTH 24, 1907.

THE INTERNATIONAL LESSONS.

There are still a number of our First-day schools that would rather have lesson leaves based upon the international text than those written in conformity with the graded outline prepared by the First-day School Committee of the Friends' General Conference. There are three things to be said in favor of the international lessons: there is pleasure in the thought that the schools of the different religious denominations throughout the Christian world are considering the same lesson on the same day; it is easier to have an interesting general exercise when all the classes in the school have had a lesson on the same subject; and the teacher has access to different lesson helps and can therefore make the lesson more interesting.

On the other hand, there are several disadvantages. The first and most obvious is that the same subject is not adapted to pupils of all ages. In our day schools the lesson matter is graded to suit the advancement of the pupils and the subjects taught to children of fourteen are entirely different from those taught to children of six. According to the Friends' outline children should become familiar with the stories in the Bible. Many of these stories do not in themselves contain any particular moral lesson, but there are so many references to them in the literature and religious teaching of the world that knowledge of them is much to be desired. The great majority of adult Friends did not learn these stories in their childhood and that is why they are willing to have lessons upon them now. But in most cases the time spent upon these is time wasted, because the adult forgets these stories almost as fast as he learns them, while if he had learned them at the proper time they would continue to be a part of his mental equipment. After he has become familiar with the various stories that are embedded in the Bible account, the pupil should next study the history of the Hebrews as a connected narrative.

If the stories of the Old Testament are not profitable for the older classes, neither are the teachings of the prophets adapted to little children. High school boys and girls will be much interested in these if they are properly presented, and will get from them an inspiration which will go far toward counteracting the too prevalent feeling that the first object in life should be to get possession of as much as possible of this world's goods. It is good for them to realize that while the glory of Solomon and of the Queen of Sheba was but transitory, the influence of Amos, Isaiah, Ezekiel, Micah, has come down to us through the ages and will endure to the end of time.

If the international lessons are followed from year to year there is no opportunity for teaching the history and testimonies of the Society of Friends. No one who has been in our First-day schools from six years of age to eighteen should go away from them ignorant of what the Society of Friends stands for, and unable to explain to others what its mission is in the world to-day.

The international lessons make no provision for a study of the social problems that confront us. It is not enough that the Society of Friends produces good men and women. If these good men and women plant a hedge around themselves so that the rest of the world remains in ignorance of them, they are like the man who hid his lamp under a bushel. There should be a place in our First-day school course for a study of the conditions that help or hinder human progress, so that Friends may take an intelligent part in the reshaping of these conditions, getting rid of the things that hinder and putting instead of them the things that help.

It is true that the first attempts to write lessons in accordance with the graded outlines have not been entirely successful. Some of them have been too difficult for the grades for which they were intended. But each year one or more new sets of lessons will be written, until soon there will be such a variety of material to choose from that any school ought to be able to find lessons adapted to pupils of any age, which will, if carefully chosen, form a real graded course. It will then be possible for the pupils of even the smallest country school, by taking each year the next lessons in order, to acquire an educative and inspiring knowledge of the Bible, and also of the Society of Friends and its relation to the world of which it is a part.

I then will stop my own sorrow by every means, for it is in my power; and the sorrow of another I will endeavor to stop as far as I can.

—*Epictetus.*

Religious Education, the journal of the Religious Education Association, is published bi-monthly, from the executive office of the Association, 153 La Salle St., Chicago, Ill. The current issue deals with Moral Education in Elementary Schools, the Emotional in Religious Education, Training of the Pre-college Years, Some of the Needs of the Sunday School. An account is given of the Council of Religious Education and its Work, and information as to the progress of the R. E. A. movement.

Of a church in Cleveland, O,. which "is built not alone to redeem the individual, but to reform society," *The Public* (Chicago) says, "When churches go sincerely about this long neglected or grossly perverted part of their Master's business, it is not likely that they will any longer be forced to choose between empty auditoriums and vaudeville performances." This is the true function of the church, except that if it were to set itself steadily about its business it would not forever have all this reform work piled up discouragingly before it. The work of a religious society is not so much that of a repair shop; it is rather creative. It is for the building up of character, individual, corporate, civic. As a Friend recently suggested, if we were banded together to *form* and were to keep intelligently and steadily about the business, we should not have to be always urging on to *reform*.

THE NEW "ALMANAC."

In 1833 Foulke's Almanac, containing a good deal of information about Friends and Friends' Meetings, was issued in Philadelphia by Joseph Foulke. In 1841 the same author called his production the "Friends' Almanac," and by that name it has continued under various publishers to this day. After Joseph Foulke's name disappeared as editor, it had different publishers, among them being T. Ellwood Chapman, T. Ellwood Zell, and the Friends' Publishing Association. In 1882 the Almanac appeared under the auspices of the Friends' Book Association, which has annually issued it since then.

The issue for 1908 will be published by the Book Association as usual, but will be issued under the care of the General Conference Committee for the Advancement of Friends' Principles. The purpose is to improve the publication in several particulars, and make it convey a wider range of Friendly information than heretofore. In fact, the desire is to make it the Year Book of the Society of Friends; and it will be called a Year Book instead of an almanac, although none of the vital calendar features will be omitted. Its contents will be based on the most recent and reliable information obtainable, and Friends throughout the seven yearly meetings are urged to assist in making the publication reliable by sending correct statements regarding their particular meetings, touching those matters where the last almanac was known to be in error.

A brief history of the Philanthropic, First-day school, and Friends' Association movements in the Society will be given, as well as the development and organization of the General Conference as we now have it. Other new features will be added, and it is hoped to make some improvement in the typographical appearance and arrangement of the book.

It is not the intention to increase the long-time price of the almanac, but rather to give purchasers more for their money.

Any information for the Year Book may be sent to Henry W. Wilbur, 140 N. 15th Street, Philadelphia, but orders for copies or other business matters connected with the publication, should be addressed to Friends' Book Association, 15th and Race Streets, Philadelphia.

SUMMER SOCIAL WORK OF NEW YORK FRIENDS.

[The following letter has been sent out by the Committee for Philanthropic Labor of New York Monthly Meeting.]

The free Summer Kindergarten under the care of the Philanthropic Committee of the New York Monthly Meeting is now open, there being sessions each school morning during Seventh and Eighth months, in the School Gymnasium, 16th Street and Rutherfurd Place.

This work is of greatest value to the poor children of this East Side, as it comes at a time when the need is most pressing. In the winter, there are the regular schools, settlements, and the First-day or Sunday schools to develop the good in the children, but in summer, almost all of these agencies cease their efforts.

Even the home training is largely relaxed in summer, and the children are left largely to the degrading influences of the street. The Friends' Summer Kindergarten takes these little ones, gives them a cool place to play, trains them in hand work, and more than this, influences their characters for good.

While called a "Kindergarten," the older brothers and sisters, who bring the little tots, form a class which is trained in hand work, similar to the classes for such children in the Industrial or Trade Schools. Our funds do not allow the use of tools, or expensive materials, but the training here secured is of practical value to the children.

Unfortunately our accommodations do not permit of frequent bathing for all the children, but the shower bath of the Seminary is used in the most needed cases. If we had more showers, more towels and soap, and volunteers to oversee the washroom, say part of one day each week, it would be a great boon to these poor children.

The teachers try to visit the homes, and to do all that is possible to bring cheer, health and high ideals into the families. But with an enrollment of about one hundred children, these teachers can not do much work in each case.

Will thee not continue thy support of this good work? Enclosed is a statement of receipts and expenditures of last year, showing a shortage of $20.79. Collections were larger than ever before, but the increased number of children made greater expenses. This year we hope for even larger receipts, to cover the expenses of the work, and to make good last year's shortage.

Besides contributions, we want interested visitors. It is hard for the teacher to work these hot days, and have no personal evidence of interest on our part. A visitor cheers the teachers as well as the children. And when thee is in the country, can thee not arrange to send in some flowers? Just a big lot of common field flowers; it means so much to these children to have flowers really their own.

Flowers should be sent to the school, 226 East 16th Street, New York. Checks, stamps, or money, can be sent to the writer at 50 Beekman Street. Cordially thine,

WILL WALTER JACKSON.

Chairman Committee on Philanthropic Work,
New York Monthly Meeting.

NEW USE FOR A SEWING MACHINE.

Where do colored girls at service in Philadelphia spend their afternoons out? On the streets, buying expensive bargains in cheap shops, and in the winter evenings, at the theatres, or worse, or in gossip with their friends. They must have fun and clothes; do they have a fair chance to get either without paying too much—either in character or in coin?

The Industrial School, owned by the struggling colored congregation of the Baptist Tabernacle Church, West Coulter St., Germantown, wants to combat the "afternoon out" temptations with a sewing machine and a recreation centre. It wants a chance to place someone, who can teach the girls to sew, in charge of a club-room where a small charge will be made for the use of the machine by the half hour.

Is there not someone reading this who will send a machine as missionary to work among the hundred and more girls who can be influenced by it in sewing up temptation and hemming in wages where they can be saved? If so please communicate with the pastor of the church, D. Augustine Reid, 234 W. Coulter St., Germantown, Philadelphia. This work has the approval of "The Children's Bureau," 1506 Arch St., Philadelphia

INTERNATIONAL PEACE CONGRESS.

Preparations are now nearly completed for the sixteenth International Peace Congress at Munich. A large Committee of Patronage, consisting of eminent personalities of Munich and other places, is promoting the success of the gathering. The Congress will open Monday, the 9th of September, at 10.30 o'clock in the Hall of the Rathaus (City Hall.) At this session the addresses of welcome and the responses will be given, the Congress organized and the three committees on preparation of business appointed. In the afternoon, at 3.30 o'clock, the committees will begin their work. In the evening a reception will be given to the delegates. Tuesday forenoon, at 9 o'clock, the committees will continue their work, and at 3 o'clock the first plenary business session will be held in the great hall of the "Hotel zu den Vier Jahreszeiten," where all the regular sessions will be held. The evening of Tuesday will be given up to a public mass meeting. Wednesday, at 9.30 o'clock, the second plenary business session will be held for consideration of reports from the committees. This session will be continued in the afternoon with an interval of one hour for breakfast, which will be served in the adjoining rooms. Wednesday evening a banquet will be given. Thursday forenoon will be devoted to business and in the afternoon there will be an excursion. In the evening of Thursday there will be a presentation in the Opera House of Robert Reinert's "Der Krieg" prepared specially for the Congress. The forenoon and afternoon of Friday will both be given to business sessions, and in the evening public meetings will be held in different quarters of the city with programs arranged for different circles of society. Saturday forenoon the final plenary business session will be held, and at 4 o'clock in the afternoon will occur the closing banquet. This is a fine program, and the Congress gives promise of being large and successful. Those who are going to the Congress from this country will please take note that the Committee of Organization will have its office in the anteroom of the Hotel "Vier Jahreszeiten." From Saturday, the 7th of September, the Entertainment Committee will have an office in the Central Railway Station.

—*The Advocate of Peace.*

ANNUAL MEETING UNIVERSAL PEACE UNION.

Remove the causes and abolish the customs of war. Live the conditions and promulgate the blessings of peace.

The Forty-first Anniversary of the Universal Peace Union, and the fortieth of the Connecticut branch, began its session in the Peace Temple, in Peace Grove, at Mystic, Conn., Eighth month 22nd, continuing daily at 10.30 a.m. and 2 p.m. through the 25th.

It is no time for pioneers to cease or to relax efforts! With the Second Hague Conference in session; with Peace Congresses assembling throughout the world and the unparalled uprising of the people for peace, this annual meeting has been the best ever commemmorated. The principles presented at the organization of the Peace Union and earnestly advocated all these years, are recognized not only by the people, but by the heads of Governments, though they are yet to be practically accepted, demand our reiteration and enforcement. In this spirit and with this purpose all advocates and lovers of peace have been invited to attend these sessions and to contribute to their success by letters and suggestions when they can not attend. It must be apparent to every one that to carry on this great work for the public good, it requires a heavy expenditure of money, and should be met by generous financial aid. Any amount may be forwarded or given to Charles P. Hastings, Treasurer, 1305 Arch St, Phila., or the Secretary, Daniel Batchellor, during Eighth month at Mystic, Conn., or to any of the officers of the Society.

ARABELLA CARTER, *Business Manager.* ALFRED H. LOVE, *President.*

On Fifth-day, the 23rd, "Educational Peace Day," the addresses were by Professor Daniel Batchellor, of Philadelphia, who is director for the summer of the Mystic Nature School; by Professor Richard, of Columbia University, President of the German American Peace Society of New York, on "Peace, the Welder of Nations;" and Professor H. S. Cowell, Principal of Cushing Academy, Mass., on "The New Patriotism in Schools." In the afternoon the addresses were to be by Dr. W. Evans Darby, Secretary of the London, Eng., Peace Society, on "Methods of Peace Education;" Dr. Joseph S. Walton, Principal of George School, Pa., on "Peace in American Schools through Discipline and Government;" and by Walter E. Ranger, Commissioner of Public Schools of Rhode Island, on "The School as a Peace Agency."

On Seventh-day, at the morning and afternoon sessions, there were to be addresses by Julia B. G. Plummer, of Providence, R. I., Secretary of the Rhode Island Radical Peace Society, on "Love to God and Man, Effectual in Bringing Universal Peace;" by Frank A. Smith of Haddonfield, N. J. (recently from Japan), on "Japan in Relation to the United States;" by Matthew Anderson, pastor of the Berean Presbyterian Church (of colored people), Phila., on "Fallacious Criticisms of the Negro Bearing on Peace;" and by Gertrude Yeates of New York city.

On First-day there will be devotional peace meetings, morning and evening, in the places of worship in Mystic. There will also be a morning session in the Temple.

In the afternoon, in the Temple there will be a closing session with an address by H. S. Baker, of Brooklyn, New York, on "Religion and Peace." Dr. W. Evans Darby, Jas. H. Earle and others who have not yet given their subjects will speak.

Ministers from the neighborhood are expected to take part also.

A VENERABLE BUILDING.

[The following appeared in the *Poughkeepsie Eagle* by way of announcement of a reopening of the old stone meeting house at Clinton Corners, N. Y., which has been long disused for regular meetings.]

The word Quaker to most people, revives the memory of a peculiar garb and a quaint form of speech, plus the notion that somehow the word stands for a type of personal integrity that would not wash off or wear out in the ordinary, or even the extraordinary round of human effort and experience. To this rather incomplete and superficial appreciation, the Quaker, metaphorically at least takes off his hat. But the Friend of the twentieth century, mindful of his legacy of truth which has grown with its growth, would like to be better understood than is involved in an estimate which measures him by his peculiarities, however attractive these may have been or still remain.

Amid the theological, political and social storm and stress of the seventeenth century, it now seems certain that George Fox, founder of the Friendly faith, built wiser than he knew. He laid the foundation of a religious society, based not on any of the speculative doctrines, the Thirty-nine Articles of Episcopacy, or the Westminster Confession of Presbyterianism, but on a unity of that spirit measurably manifest in every human soul. Out of this rational affirmation there was developed a form of church polity sufficiently democratic to suit the spiritual doctrine which it embodied. This polity provided not only for a "church without a bishop," but one without the semblance of a professional priesthood.

The Friends' meeting for worship was therefore, simply the assembling on the plane of abso-

lute equality, of a company of sincere seeking souls. The Friends' ministry became merely such vocal expression, out of the depths of personal experence and spiritual communion, as each indivdual felt moved to contribute for the comfort and help of the assembled worshippers.

In these later years Friends have been moved anew to spread their principles, and let their light shine in places both new and old. It is especially the concern of the Committee for the Advancement of Friends' Principles, of the New York Yearly Meeting, that the Friendly message should be delivered in every place where aforetime it was regularly delivered. A meeting under the auspices of this committee will therefore be held in the old stone meeting house at Clinton Corners, on the 4th day of Eighth month, (August) at 3 p.m. This venerable structure was built in 1779, and for more than a century was the spiritual home of the ancestors of some of Dutchess County's forceful and representative citizens. To the meeting all are invited, whether presently interested in the society or not, whether they are of that number to whom the Friends' meeting is a mere memory, or of that probably still larger number who cherish the society as the religious organization of which loved and venerated ancestors were members.

It is not the custom of Friends when inviting attendance at their meetings to promise rich treats in eloquence or oratory though they have speakers among them who seldom fail to meet reasonable expectation. Henry W. Wilbur and others will attend this meeting at Clinton Corners on Eighth month 4th, at 3 p.m. An afternoon hour is named so as not to interfere with other services.

I ought not to fear to survive my own people so long as there are men in the world; for there are always some whom one can love.

—*Anatole France.*

BOOKS AND READING.

[*Any book mentioned in this column, or information as to its cost, may be had from Friends' Book Store, 15th and Race Streets, Philadelphia.*]

An old prose classic, Fulke Greville's Life of Sidney, comes from the Clarendon Press in a beautiful reprint. It was the author of this book who caused his tomb-stone to be inscribed "Fulke Grevil, Servant to Queene Elizabeth, Counsello to King James, and Frend to Sr Philip Sidney." The grave enthusiasm and quaint gusto of Greville's pages carry one back to the days when Sidney was the centre of admiration. All men praised this remarkable youth. In one of his melodious sentences Greville says of him,—"the greatness which he affected was built upon true Worth; esteeming Fame more than Riches, and Noble actions far above Nobility itself." How it resembles the style used by early Friends in their testimonies to deceased members of the meeting! It is typical of the seventeenth century nobility of utterance.

"Memorials of Edward Burne-Jones" by his wife, was issued in 1904 in two volumes. The publishers, Macmillans, now put it forth in a single portly volume. This biography is richly freighted with human interest, narrated so simply and so directly as to seem almost like personal talk. Sir Edward Burne-Jones passes before the reader from childhood to age with vividness of portrayal and a wealth of intimate touches, a very humane and lovable and kindly character. It is inspiring to follow him through his happy and abounding life—to see the youth enchanted with the services in Hereford Cathedral, losing himself in the pages of Malory and Chaucer and many an old-world romance of knighthood and magical adventure, studying at Oxford, falling under the spell of Ruskin and Rossetti and Tennyson; and then devoting himself to painting and gradually through the years conquering his art and becoming our great master of imagination and dreamerie in his wonderful series of pictures of mediaeval story, and through it all beloved by the greatest men of his day for his simplicity and sincerity, for his childlikeness and reverence and his constant devotion to the noblest ideals. J. R. H.

The latest volume in Macmillan's Mediaeval Towns series, is that on Dublin, by D. A. Chart, illustrated by H. J. Howard. The fine old Irish city is described historically and picturesquely. Dubh-linn, the ancient Gaelic name for the city, signifies "the black pool," for the waters of the Liffey are tinged deep brown from an underlying peat bog. One of the most homelike and friendly of towns, Dublin was long ago praised for its location: "The seat of this citie is of all sides pleasant, comfortable and wholesome. If you would traverse hills, they are not far off. If champaign ground, it lieth of all parts. If you be delited with fresh water, the famous river called the Liffie runneth fast by." A very interesting chapter describes Trinity College, the mother of learning and wit, the alma mater of Swift, Berkeley, Goldsmith, Burke, Emmet, and Tom Moore. The book has a flavor of Irish kindliness throughout.

It is of some significance, though not, apparently, known to the biographers of Fox, that the earliest Quaker tracts were published in London by one Giles Calvert, the publisher of the English versions of the writings of Boehme, the German mystic.—*Silvanus P. Thompson.*

THE STAY-AT-HOME TRAVELER

Others will wander, here live I
From year to year within one narrow room,
Unmoving, sealed with pain's unchanging doom.
Yet must I, too, be journeying: though I lie
Lump-helpless, still, wing-souled and glad, I fly
To visit strange, bright markets, isles of bloom,
And storied cloisters sweet with holy gloom,
And scenes close-linked with names that never die.

Oft come my travelled friends, and take my hands,
And sit beside my bed, with much to say
Of what their eyes have seen in foreign lands;
I smile, and keep my secret day by day;
For I, like them have trod enchanted sands,
And I have sailed on fairer seas than they.

In the Friend (Phila.) —*Margaret Ashman.*

BIRTHS.

BOOTH.—At Plainfield, New Jersey, on Seventh month 29th, 1907, to Levis Miller and Alice Lippincott Booth, a son, who is named Robert Lippincott Booth.

MILLS.—To Charles W. and Florence N. Mills, of Cambridge, Mass , on Sixth month 7th, 1907, a daughter, whose name is Margaret Naomi Mills.

PHILIPS.—At Wilmington, Del., Eighth month 16th, 1907, to Jesse Watson and Helen Hillborn Philips, a daughter, who is named Anne Hillborn Philips.

WORTHINGTON.—At Mozart, Pa., Eighth month 1st, 1907, to Albert S. and Anna K. Worthington, a daughter, who is named Edith R.

MARRIAGES.

NEWMAN—BROOMELL.—On Eighth month 15th, 1907, in Park Avenue Meeting-house, Baltimore, Md., under care of Baltimore Monthly Meeting of Friends, Emma Judith Broomell, daughter of Seneca P. Broomell to Herman Newman, editor of the *American Friend*, Philadelphia.

DEATHS.

BARNES.—Suddenly, on Eighth month 9th, 1907, at the residence of Charles J. Supplee, near Yardley, Pa., Mary Ann Barnes, aged 76 years.

COOPER.—On Eighth month 3d, 1907, at her home near Pendleton, Ind., Sarah E., wife of Elwood P. Cooper, aged 60 years, 11 months and 27 days. The funeral took place from the Friends' Meeting-house in Spring Valley, Eighth month 6th at 3 p.m. She leaves a husband, eight children and one brother to mourn her loss.

She was the only daughter of the late Robert and Susanna S. Blackburn, born in Bedford County, Pa., Eighth month 6th, 1846. There she grew up to beautiful womanhood, loved and respected by a large circle of friends and relatives. She was a successful teacher but gave up the work to go west with her parents in Eleventh month 1870. They moved to Prairie Grove Monthly Meeting, near Winfield, Iowa, where she took an active interest in the meeting and First-day school.

In the summer of 1872, she was appointed governess of the Indian children at the Government Pawnee Agency at Genoa, Nebr., which place she filled to the satisfaction of all connected with the school for almost two years, when her parents persuaded her to give up the work and return home to be with them.

On the 19th of Eleventh month 1874, she and Elwood P. Cooper were united in marriage. Both being birth-right members in the Society of Friends, they continued to take an active part in the meeting and school. After eighteen years of happy married life they moved to Webster City, Iowa, to which place her parents had moved at an earlier date, she feeling it her duty and privilege to be near them and to care for them. After eight years residence at this place they moved to Pendleton, Ind., feeling a desire to be again among Friends and near a Friends' meeting.

She often expressed to those nearest her the deep interest, pleasure and satisfaction she felt in being thus situated. She possessed a gentle, Christian spirit, ever thoughtful of the welfare of others. Her field of labor knew no bounds, in which she so faithfully and conscientiously tendered kindnesses, but now she has been called to rest.

With mother dear—oh, sacred place,
Oh templed fane, how fair
To kneel beside her shrine of grace
To kneel and worship there!
With mother dear was calm retreat,
Was rest and love and song,
And round her, oh, how tender sweet
The shades of memory throng!

RAWSON.—At Lincoln, Va., on the 9th of Eighth month, 1907, Eliza F. Rawson, in her 77th year, passed from earth to that reward that awaits those who are faithful in the performance of every recognized duty.

She was born in Chatham, Columbia Co., New York, where her parents, John and Clarissa Coffin were valued members of the Friends' Society of that place. She was married in 1854 to John Janney, eldest son of Samuel M. and Elizabeth Janney of Lincoln, Loudoun Co., Virginia. Her husband died in 1858 and in 1874 she was married to Edward J. Rawson of New York city.

She was for many years an earnest and successful teacher and at her funeral one of her earliest pupils bore loving testimony to her valuable instruction. The impress of her strong sweet character was always felt by all classes in any community where her lot was cast and her active mind and busy hands were ever ready to relieve the suffering, to strengthen the faltering and to help with any good work. It is not often the privilege of one person to influence for good as many lives as has been this dear friend's who has just left us.

She leaves one son, Samuel M. Janney of New York city, who with his wife and son cheered her last days. During her last illness there were times when she seemed lifted above earthly suffering and to have a vision of the joys beyond. One morning she remarked to a sister "I have slept on a bed of down," and she repeated the 23rd Psalm and then quoted some lines from a favorite poem.

" 'Sleep soft, beloved! we sometimes say
But have no tune to charm away
Sad dreams that through the eyelids creep;
But never doleful dream again
Shall break the happy slumber when
He giveth *his* beloved sleep.' "

SMITH.—At Eaglesmere, Pa., Eighth month 2nd, 1907, Emily Kaighn, widow of Albert H. Smith, M. D. and daughter of Charles and Mary C. Kaighn of Kaighns Point, N. J. Four of her children survive her—Edward B., Emily Kaighn, Elizabeth and Alice H. S. Bartow.

SMITH.—Henry Knight Smith, born in Washington County, Pa., Third month 17th, 1838, died Seventh month 12th, 1907, at his home near McNabb, Ill. He belonged to a family who were members of the Society of Friends for six generations and whose ancestors came from Eng-

land about the time of William Penn and settled in Bucks County, Pa. He has lived in Putnam County, Illinois, since 1842 and has been a member of Clear Creek Monthly Meeting since about 1865.

TRUMAN.—George S. Truman went to sleep at his home near Genoa, Nebraska, on the morning of Seventh month 22nd, 1907 and his spirit quietly passed away; aged 87 years and 28 days. "Blessed are the pure in heart for they shall see God."

WHITMORE.—At her late residence, 1727 Fairmount Ave., Philadelphia on Eighth month 17, 1907, Harriet, widow of the late Edwin K. Whitmore, aged 86 years. Funeral and interment at Friends' Meeting at Abington, Pa., on the 20th. While not a member of the Religious Society of Friends she had often expressed her sympathy with Friends. Her recollection of a few weeks spent at the Moorestown Friends' Home and her close association with Friends there were highly cherished.

NOTES AND ANNOUNCEMENTS

Samuel P. Zavitz, of Coldstream, Ontario, Canada, expects to attend Illinois Yearly Meeting at Clear Creek, Ill., the 14th to the 19th of Ninth month, and the meetings of the inter-yearly meeting committee on isolated members to be held there at that time.

Mary S. Howell writes from Pasadena, Cal.:

"The Young Friends' Association has adjourned until Tenth month or before if there is business to be transacted. While this seemed wise, there was an almost unanimous desire among the Friends for a regular meeting for worship so that at half past ten last First-day (Seventh month 28th) one was held in our parlor. About thirty-five were present and everyone seemed to feel satisfied. There were few words spoken but the Friends were glad to be together. Tomorrow morning, (Eighth month 3d) we shall meet with Dr. Emily Hunt and sisters." She adds that William Jackson Palmer of Colorado Springs, who is a member of Philadelphia Monthly Meeting, has contributed $500 to the fund for the meeting-house. Other contributions to this fund have been sent to Henry W. Wilbur as follows: Caroline Reeves, Richmond, Ind., $20; Sylvester Garrett, Swarthmore, Pa., $5; Elizabeth Garrett, Swarthmore, Pa., $5; Isaac H. Clothier, Philadelphia, $100; total $130.

The following extract from a letter from Abraham L. Brick, Representative in Congress from Indiana, will be of interest to Friends who are expecting to attend the meeting of the General Conference in 1908 at Winona: "I am very well acquainted with Winona Assembly, the grounds and general situation. It is located in Kosciusko County, in which county there are forty lakes and it is one of the most flourishing agricultural counties in the west. The Winona grounds border upon one of these lakes. I cannot give you the exact number of acres in the grounds but they run up into the thousands. The assembly is amply provided with good hotels, fine cottages, beautiful groves, and there are a number of steamboats on the lake. It has all the conveniences of any resort of that character in the United States. It is the Chautauqua of the west. The moral atmosphere is the very best and the people there are of the very highest character. It is one of the most beautiful spots I know of and is supplied with all the conveniences and splendid appointments of any place of that character anywhere. I am very glad you are coming and I know you and your friends will not only not be disappointed, but that it will be a season of rest and pleasure and profit to all who come with you to the Assembly. I have been there a number of times and marveled at the enterprise and splendid development of that place, and especially at the way in which it is run."

A Friend, who is closing up an estate writes that the following volumes of *Friends' Intelligencer* are to be disposed of: the 5th, 6th and 7th and from the 19th to the present time. Persons desiring any or all of these volumes are asked to communicate with *Friends' Intelligencer* and to state whether they are willing to pay more than the cost of transportation.

Canada Half Yearly Meeting, which, as announced in this column, is to be held this year on First-day and Second-day, the 1st and 2nd of Ninth month (instead of the usual time a month later,) will be at Newmarket, Ontario, (not, as announced two weeks ago, at Bloomfield). The change of date is not a permanent one, but only for the present year.

Burlington First-day School Union will meet at Mansfield Meeting-house, Columbus N. J., Ninth month 14th at 10.30 a.m. There will also be an afternoon session. All who come will be met by carriages at Columbus on the Pennsylvania lines.

Charles F. Underhill writes from Winona Lake, Ind., that he hopes to spend one or two days at Indiana Yearly Meeting, returning home in time for a fresh start for Fishertown, Pa.

Friends attending Bucks Quarterly Meeting at Falls Meeting-house, Fallsington, Pa., on Fifth-day the 29th, arriving at Morrisville, Pa., by train or trolley, can get passage to Fallsington and return on the Langhorne Autocars, which start from Pryor's drug store on Bridge St., Morrisville. Frequent trips will be made if necessary to accommodate the Friends. Lunch will be served for all at the meeting-house.

The time of holding Nebraska Half-Yearly Meeting will not be changed to the early part of Ninth month this year as was intended and announced in this column. Owing to the death of our friend, George S. Truman of Genoa, Nebr., and other unforseen changes in the neighborhood it has been found impossible to arrange for the meetings in Ninth month. They will, accordingly, be held at the usual time, the last Second-day in Tenth month and the First-day and Seventh-day preceding.

All who are going to Fishertown to attend the Central Committee Conferences on the 31st and who have not already done so are asked to send word to Margaretta Blackburn, Fishertown Pa., to reach her not later than the 26th. This is necessary in view of the local arrangements, which involve meeting Friends at Bedford and their entertainment for the three days of the meetings.

A leader is wanted for a class or club of colored young men in Spring Street Mission, who will assist them in forming themselves into a social and literary organization for self improvement, and will devote one evening a week to their interests. Voluntary service is expected. The necessary qualifications are a kindly spirit, a fair education and a willingness to serve. Such a leader will be well supported by other workers and will find the work a pleasure and a profit to himself as well as a benefit to the boys.

W. H. Snowden, of Arcturus, Va., sends us a copy of the *Alexandria Gazette* containing a sketch of William Penn, which he was moved to write because of the proposition to transfer the remains of William Penn to Westminster Abbey.

"If Penn could be consulted about the disturbing of his ashes and their re-burial in Westminster Abbey along with the many royal and noble villains who moulder there, he would respectfully decline the empty honor. He never cared for show, pomp or tinsel. He was one of the plain people striving for the good of all around him. He needs no mausoleum of marble or bronze to keep his memory fresh and venerated."

The Committee appointed at the Asbury Park meeting of the Central Committee to arrange the program of the 1908 meeting of Friends' General Conference has held two meetings and will meet again at Fishertown on the 31st. Friends are asked to send at once any suggestions they may have as to subjects that ought to be taken up, Friends or others who ought to be asked to address the Conference or to take part in the discussion, or any other matter that has to do with the program. One or more sessions will be devoted to education, two or more to those phases of education that pertain more particularly to our First-day schools, several to the relations of a religious society to social and civic matters as represented by our committees for philanthropic activity, one to the advancement of Friends' principles, and one or more to the message of our Society in relation to some of the most pressing problems of present day life. R. BARCLAY SPICER, *Chairman.*

140 N. 15th Street, Philadelphia.

On the 11th the meeting at York, Pa., was attended by George L. Maris. He took up the line of First-day school thought concerning the principles of the Society of Friends. His statements were clear and convincing. He laid special emphasis upon the divine mission of Jesus and the importance of each individual living up to the very best light he has.

One of those present was a lady from the West and afterward in speaking of the meeting and Geo. Maris' explanations she said that she was so glad that there is a religious society existing which believes this simple doctrine; that there is great need to-day of its practical help.

We resume our First-day school work the 26th inst., after a month's vacation. BERTHA K. CLEAVER.

A good work is being done by the little body of Friends at Willistown, Chester County, Pa., such as might be done by almost every country meeting, if only there were individual Friends who were willing to take hold and do it. There are no little children belonging to the meeting, but over a dozen children have been gathered in from the surrounding neighborhood (enough to form two interesting classes), and these not only attend the school quite regularly but also remain for the meeting, which is often silent. The classes are taught by Alice Bartram and Alice Smedley, the former being the superintendent of the school. There is also a live class of older pupils ranging from eighteen to seventy years of age, most of whom are members of meeting. Elizabeth Lloyd attended the First-day school and meeting on the 18th, and at a philanthropic conference in the afternoon gave an informal talk on "Brotherhood." The subject was further discussed by Patience W. Kent, Laura B. Garrett and others.

Henry W. Wilbur expects to attend Ohio Yearly Meeting which will this year be held at Salem, Eighth month 24th to 29th. On his way home he will attend the meetings of the Central Committee at Fishertown, Pa.

THE FISHERTOWN MEETINGS.

The program of the Central Committee Meetings and Conferences at Fishertown, Pa., from Eighth month 31st to Ninth month 2nd, will be somewhat as follows:

Seventh-day morning will be devoted to meetings of the Committee to arrange program for the General Conference of 1908, and meetings of other sub-committees.

In the afternoon there will be a Conference on First-day school work. Mary Whitson of Friends' Central School, Philadelphia, will open the discussion with a paper on the aims and principles of Friends' First-day schools. R. Barclay Spicer, Editor of *Friends' Intelligencer*, will speak on the methods and materials of our First-day school work. There will follow a general discussion, in which part will be taken by Friends active in the First-day school interests and the ministry of several of the Yearly Meetings.

Seventh-day evening there will be addresses by Henry W. Wilbur, of Swarthmore, Pa., and Charles F. Underhill of Brooklyn, New York.

On First-day there will be meetings for worship in the morning, afternoon and evening.

On Second-day there will be sessions in the morning and afternoon. One session will be devoted to the business of the Central Committee, the other to an open parliament under the care of the General Conference Committee for the Advancement of Friends' Principles, in which visiting Friends and the local Friends will take part.

In the evening a closing devotional meeting will be held.

RATES TO FISHERTOWN.

Unless more Friends who are going to Fishertown to attend the Central Committee Meetings and Conference send in their names to James H. Atkinson, 421 Chestnut St., Phila., it will be impossible to make arrangements in time for a special car.

It is proposed to take the 8.40 a.m. train from Broad St. Station, Phila., on Sixth-day, the 30th. Special limited excursion ticket to Bedford should be purchased. This has to be signed by purchaser, and again at Bedford before returning. Tickets from Phila., $10.25; from New York, $13.85; from Baltimore, $9.55. From Bedford to Fishertown local fare will be paid, about 40 cents each way.

For a party of 25 or more going by the 8.40 from Phila., a special through car can be obtained if word is sent at once to James Atkinson.

THE SCHOOL FOR STUDY.

Herbert G. Wood, of Cambridge, England, writes that he will sail from Southampton on the 26th inst., and will be at the Friends' School for Religious and Social Study from the time of his arrival, probably Ninth month 1st, until the close.

The committee has been fortunate in securing Dr. Josiah Strong, President of the American Institute of Social Service, New York, who will lecture on the evening of Ninth month 11th, and will conduct one of the class periods the morning of the 12th.

Registration for the School has been steadily increas-

ing, and enough have already signified their intention of attending to make it a success.

There will be no detailed examination or marking of examination papers. The work will be principally done by lectures and talks. No one need hold back because of the fear of a topical examination at the end.

It is desirable that the registration continue. We should know approximately at least, the number who will be in attendance in order to enable the George School management to properly provide for the students. Send all requests for registration or information to Henry W. Wilbur, 140 North 15th Street, Philadelphia, Pa.

THE MARYLAND HOME-COMING.

Maryland's Old Home week is to be inaugurated First-day, Tenth month 13th, with special exercises in all Baltimore places of worship, the congregations of which are going to endeavor in every instance possible to have with them former pastors who are now stationed elsewhere.

The churches will also give a warm welcome to all their old members who return to the city to participate in the pleasures of the big reunion.

Governor Edwin Warfield, of Maryland, is sending invitations to Marylanders scattered everywhere to come home for Old Home Week and asks that the addresses of persons formerly residing in the state be sent as promptly as possible to the secretary of the Maryland Home Coming Association, 602 Fidelity Building, Baltimore, Md.

BOSTON INTERNATIONAL CONGRESS OF RELIGIOUS LIBERALS.

[The following which we find in the *Christian Register* will be of interest to Friends who are planning to attend.]

The secretary has received the following, which, as it is one of a number of similar communications, is printed and answered in these columns:—

"The purpose of the 'one-dollar' enrollment fee is not quite clear to me, nor do I know exactly to whom such fees should be paid. What advantage in forwarding now, preparatory to September meetings? Kindly send me programs as soon as published. W. D. S."

It is evident that the Congress must have some constituency, and also some sources of income to pay its large expenses. Hence it has been arranged to issue certificates of membership, and the fee which should be sent to C. W. Wendte, Secretary, has been placed at one dollar. This will enable all who are in sympathy with its purposes to express this by joining the movement and contributing a modest amount toward it.

But there are certain practical advantages also in doing this. First, each member thus enrolled will receive an admission card to the Public Reception to be held at the Hotel Somerset, at which the foreign guests are to be welcomed and presented in turn, and addresses made, refreshments served, etc. This reception is not open to the general public, and is limited to 1,200 people. Again, membership will entitle one to greatly reduced rates on the excursions to Plymouth, Fairhaven, and to other courtesies. Every member will receive a badge, now being made especially for the Congress, and a souvenir book containing portraits and brief biographies of the principal speakers from abroad at the meetings.

The advantage of enrolling one's self as a member of the Boston Congress now, instead of during Congress week, lies chiefly on the side of the local committee, whose labors at that busy time will be considerably lightened by it. Yet even for intending members it may be advantageous to avoid the crowd of applicants during the session of the Congress. They will also receive later literature published by the committee.

CALENDAR OF MEETINGS, ETC.

[In sending in notices for the Calendar they should be put in the usual form, so that they need not be rewritten. They must be in not later than Third-day morning.]

Friends' Meeting at 35th St. and Lancaster Ave., and that at 17th St. and Girard Ave., Phila., will be held at 10.30 a.m. during 6th, 7th, 8th and 9th months.

8th mo. 24th (7th-day.)—Mansfield, N. J., Young Friends' Association.

8th mo. 24th (7th-day.)—Pelham Half-Yearly Meeting, at Yarmouth Meeting House, near Sparta, Ontario, Canada; Ministers and Elders, day before, at 3 p.m.

8 mo. 25th (1st-day.)—The Visiting Committee of Salem Quarterly Meeting, will attend an appointed Meeting at the Old Cape May Meeting House at Seaville N. J. at 11 o'clock A. M. Leave the train at Ocean View Station, Sea Isle City Branch. Meeting House one mile East on "Shore Road." Carriages in waiting.

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8th mo. 25th (1st-day.)—Meeting of Friends at White Plains, N. Y., at home of G. A. and E. B. Capron, 42 Fisher Avenue, at 11 a.m.

8th mo. 26th (2nd-day.)—Warrington Quarterly Meeting, at Menallen, Adams County, Pa., at 10 a.m.; Ministers and Elders, 7th-day before at 3 p.m.

8th mo. 26th (2nd - day.) — Ohio Yearly Meeting, at Salem, O., at 10 a.m.; Ministers and Elders, 7th-day before.

8th mo. 27th (3rd-day.)— Burlington Quarterly Meeting, at Mount Holly, N. J., at 10.30 a.m.; Ministers and Elders, day before, at 10.30 a. m. Steam trains leave Market Street Wharf, Philadelphia, at 9.08 and 9.20 a.m. Trolley cars leave Camden every half hour, running direct to Meeting House.

8th mo. 29th (5th-day.) — Bucks Quarterly Meeting, at Falls (Fallsington, Pa.), at 10 a.m.; Ministers and Elders, day before, at 11 a.m. See "Notes and Announcements," this issue.

8th mo. 30th (6th-day.) — Nottingham Quarterly Meeting, at East Nottingham (six miles from Rising Sun, Md.), at 10 a.m.; Ministers and Elders, day before, at 2 p.m.

8th mo. 31st (7th-day.)—Friends' School for Religious and Social Study, at George School, Pa., continuing two weeks.

8th mo. 31st (7th-day.)—Central Committee Meeting and Conferences, at Fishertown, Pa., continuing through Seventh, First and Second-day.

9th mo. 1st (2nd-day.)—Canada Half-Yearly Meeting, at Newmarket, Ontario, Canada; Ministers and Elders, day before, at 3 p. m.; Public Meeting for worship First-day morning. (This is a change from the usual time, which would be a month later. The change is for this year only.)

9th mo. 1st (1st-day.)—At Concordville, Del. Co., Pa., at 3 p.m., a Circular Meeting, under care of Concord Quarterly Meeting.

9th mo. 3rd (3rd-day.)—Chesterfield Monthly Meeting, at Trenton, N. J., at 10.30 a.m.

9th mo. 5th (5th-day.)—Salem Quarterly Meeting, at Woodstown, N. J., at 10 a.m.; Ministers and Elders, day before, at 3 p.m.

9th mo. 7th (7th-day.)—Whitewater Quarterly Meeting, at Lincolnville, Wabash County, Ind., at 10 a. m.; Ministers and Elders, same day, at 8 a.m.

9th mo. 7th (7th-day.)—At Roaring Creek Meeting House, Columbia Co., Pa., a reunion of former members and attenders. A religious meeting followed by a program. Train to Catawissa, stage to Slabtown, where Friends will be met. Send word to William Grant Beaver, Catawissa, Pa.

9th mo. 9th (2nd - day.) — Centre Quarterly Meeting, at Centre Meeting House, in the Half Moon Valley, near Port Matilda, Pa., at 10 a.m.; Ministers and Elders, 7th-day before, at 3 p.m. (Change made from usual time for this year only, to avoid conflict with Central Committee Meetings at Fishertown.)

9th mo. 9th (2nd-day.)—Baltimore Quarterly Meeting, at Gunpowder (near Sparks Station, Md.), at 10 a.m.; Ministers and Elders, 7th-day before, at 3 p.m.

9th mo. 12th (5th-day.) — Prairie Grove Quarterly Meeting, at West Liberty, Ia., at 11 a.m.; Ministers and Elders, day before, at 8.30 a.m.

9th mo. 12th (5th.day.)—Haddonfield Quarterly Meeting, at Moorestown, N. J., at 10 a.m ; Ministers and Elders, day before, at 3 p.m.



9th mo. 16th (2nd-day.)—Illinois Yearly Meeting, at Clear Creek Meeting House, near McNabb, Putnam County, Ill., at 10 a.m., and continuing through several days; Ministers and Elders, 7th-day before, at 10 a.m.; Representative Committee, 2nd-day, at 8 a.m. Friends from a distance who desire to attend will be welcomed and entertained. McNabb is on the Chicago, Indiana and Southern Railroad, also Toluca, Marquette and Northern. Friends desiring to be met and entertained will please notify Florence Given, McNabb, Ill.

SCATTERED SEEDS

is worthy of a wider circulation. We believe there are children in every neighborhood, not Friends, who would subscribe for it if they knew about it. For fifty cents we will send five copies of *Scattered Seeds*, for four months to new subscribers. For one dollar we will send ten copies of *Scattered Seeds* and one copy of *Friends' Intelligencer*, to new subscribers, for the same length of time. Send for sample copies. Address *Scattered Seeds*, N. W. Cor. 15th and Cherry Streets, Philadelphia, Pa.

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Ray Stannard Baker's articles on "Following the Color Line" in the *American Magazine*, are very illuminating. These alone are worth the price of the periodical to any one interested in the race problem. David Grayson's "Adventures in Contentment," in the same magazine are delightful, particularly the story of the Country Doctor in this month's issue.

An example of ready Irish wit was recently given in the *Daily News* [London.] When John Bright was salmon fishing at Castleconnel, on the Shannon, a Roman Catholic priest approached him with a request for a donation to help in putting an ornamental rail around his church. "Well, but," said Bright, "you know my faith isn't yours. Why should you ask me for money to be used in getting my people into your church?" "Faith, sir," replied the priest, "it's the railing I want to keep your people out!" He got his donation.

—*British Friend.*

As one watches the stunted figures and tanned faces of the little cigarette victims as they perambulate our streets, he is led to the inevitable conclusion that the tobacco evil among boys is a certain feeder of social vice of every sort. Keep the boys from tobacco and tobacco from the boys.

—*The Philanthropist.*

An associate justice of the Supreme Court of Patagascar was sitting by a river when a traveler approached and said:

"I wish to cross. Would it be lawful to use this boat?"

"It would," was the reply; "it is my boat."

The traveler thanked him, and pushing the boat into the water, embarked and rowed away. But the boat sank and he was drowned.

"Heartless man!" said an indignant spectator. "Why did you not tell him that your boat had a hole in it?"

"The matter of the boat's condition," said the great jurist, "was not brought before me."

The Cosmopolitan.

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According to the *American Issue* there is a gradual decrease of the jug and package liquor trade in towns that have banished the saloon. The express agent of Lebanon, Tenn., states that although the town is nearly twice as large as when the saloons were put out the liquor shipments are not one-third as great as during the first year of prohibition.

Is it raining, little flower?
Be glad of rain.
The sun that veils itself from thee
Will shine again.
The clouds are very black, 'tis true;
But just behind them shines the blue.
Art thou weary, tender heart?
Be glad of rain.
In sorrow sweetest things will grow,
As flowers in rain.
God watches, and thou wilt have sun
When clouds their perfect work have done.

Mary F. Butte.

An active lie will often outstrip a lazy truth. —*American Issue.*

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A Religious and Family Journal

PHILADELPHIA, FIFTEENTH AND CHERRY STREETS, EIGHTH MONTH 31, 1907

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Leaving the City Hall, Philadelphia, the motorist should go out Broad Street and York Road to Church Road, at Ogontz, then left on Church Road to Bethlehem Pike above Flourtown. The carriage driver may take River Drive through East Park and Wissahickon Drive to Flourtown (15 miles from Phila.).

From this point the road is direct, through Ambler (19), Springhouse, Colmar (26), Line Lexington, Sellersville (34), Quakertown (40), and Coopersburg (47) to Bethlehem. In Quakertown turn right at Meeting-house, and left at Main Street, following trolley.

At Bethlehem (58) cross bridge over Lehigh River, turn right at double trolley tracks about six blocks, and left on good stone road to Nazareth (69). Turn right down hill beyond town, and right at fork a mile further on. Turn left at next fork, across bridge, right again, and right at fork by school-house. Straight road to Wind Gap (78).

Through Wind Gap and Roscommon to Saylorsburg (82), right at hotel, and left at next fork. Then through Snydersville, Bartonsville (90) and Tannersville (93) to Swiftwater (98). Turn right, then left, and again left at store. Right along creek at Golf Links, then left on road to Cresco Station (103). Then by Mountain Home to Buck Hill Falls, 105½ miles from Philadelphia.

The trip may be made in two to three days by carriage, and in seven or eight hours' easy running by automobile. There are good hotels at Quakertown, Bethlehem, Nazareth, Bartonsville, and Swiftwater. The roads will be found fair to good, and the scenery delightful.

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FRIENDS' INTELLIGENCER

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GOOD WORDS.—XXXI.

God loves us too well to make us happy merely, at the expense of some higher attainment.

In a Friends' Meeting. WILLIAM LITTLEBOY.

NOISELESS, PATIENT.

A noiseless patient spider,
I mark'd where on a little promontory it stood isolated,
Mark'd how to explore the vacant vast surrounding,
It launched forth filament, filament, filament, out of itself,
Ever unreeling them, ever tirelessly speeding them.

And you O my soul where you stand,
Surrounded, detached, in measureless oceans of space,
Ceaselessly musing, venturing, throwing, seeking the spheres to connect them
Till the bridge you will need be form'd, till the ductile anchor hold,
Till the gossamer thread you fling catch somewhere, O my soul.

—*Whitman.*

THE HAGUE CONFERENCE. IV.

ARBITRATION.

Yesterday a decisive step was taken in the direction of arbitration, and that important topic should be treated in this letter. The first of the Conference's four Commissions was assigned the task of considering the question of arbitration; and this Commission was divided into two sub-commissions, the first to deal with arbitration in general and the commissions of inquiry established by the Conference of 1899, and the second to deal with the international high court for maritime prizes proposed at the first plenary session by Germany and Great Britain. It is the "first sub-commission of the first commission" of the Conference, then, which has had charge of the question of arbitration. This sub-commission is presided over by M. Bourgeois, the first delegate from France, who, at the inaugural meeting of his commission (Sixth month 22), made an eloquent address in which he expressed his conviction that the time has come for giving a more obligatory character to the voluntary agreements for having recourse to arbitration. At the same meeting, the first delegate from Mexico presented a historical study of the question of arbitration from the point of view of the American States and suggested that the Conference would find in the American treaties some factors for its guidance.

At the next meeting of the sub-commission, Sixth month 25th, Russia, France and Germany proposed amendments to the Convention of 1899, the Russian proposals being the most important, and providing that "the members of the Permanent Court of Arbitration shall assemble once a year at The Hague, for the election by secret ballot of three members on the list of arbitrators who, during the ensuing year, shall be always ready to constitute immediately the Permanent Tribunal of Arbitration; for the expression of the opinion of the Permanent Court of Arbitration on the questions arising during the procedure of a Tribunal of Arbitration; and for the exchange of ideas on the progress of international arbitration in general." These proposals have two elements of genuine progress: first, they provide a Tribunal of Arbitration always ready to be appealed to without delay by aggrieved nations; and, second, they provide for the annual assembling of the Permanent Court of Arbitration, not merely for the election of the Tribunal of Arbitration, but for the virtual inauguration of a Peace Conference.

At the meeting of the sub-commission, Sixth month 27th, our Ambassador Choate moved to add, in Article III. of the Convention of 1899, to the words, "The signatory powers judge it useful" the two words, "*and desirable,*" that friendly powers should tender their good offices to prevent war. This proposition was adopted by the sub-commission; but, as the only arbitration proposal of the United States or Great Britain—the two prime champions of arbitration in the Conference of 1899—it was denounced and ridiculed on all sides as the mouse born of the laboring mountain. As a contrast to this short step, the Republic of Uruguay celebrated the Fourth of July by proposing that a league be formed by ten or more powers ("five of whom should have at least twenty-five millions of inhabitants each"), which should enforce obligatory arbitration between its members. A few days later, Peru proposed that each party to a dispute should, first of all, communicate its statement of the dispute to the International Bureau at The Hague, which should then endeavor to effect a reconciliation. And even Haiti proposed some new safeguards against war through the strengthening of the Special Mediation provided in Article VIII. of the 1899 Convention.

But America was not to content herself with the two words "and desirable" in behalf of Arbitra-

tion; nor were the great powers to leave to the small ones the leadership in the procession of Peace. On the 9th of 7th month, the delegation from the United States presented a plan which is destined to be historic in the annals of peace. It provides for a permanent court of arbitration, composed of not more than seventeen judges, who "shall meet annually in The Hague at a specified date and shall remain in session as long as is necessary; it shall be competent to hear and determine all cases implying disputes having an international character between sovereign states, which shall not have been capable of settlement by diplomacy, and which shall be submitted to it according to an agreement between the parties." This proposal, coming as it did from so influential a source, was hailed on all sides as a bright harbinger of peace. Its statesmanlike character is expressed in the words of its preamble: "Although our delegation does not judge it expedient to formulate in detail the organization, the jurisdiction, or the procedure of this Tribunal, the delegation is prepared to submit at the opportune moment some suggestions concerning the details of this proposition." Its *internationally* statesmanlike character—which has naturally received the most praise in the European press—is shown by its inclusion of the provision: "The Permanent Court of Arbitration at present existing should constitute, as far as possible, the basis of the [new] Tribunal having in view, moreover, a representation in its membership of the powers recently signatories of the Convention of 1899." This last proviso makes it evident that not only is the Great Republic of the New World willing to have its Court chosen by a Conference in which all the powers, great and small, of the Old World are on an equal footing with itself; but also that it desires to have its smaller Latin-American neighbors duly represented in it.

It was at first rumored that the American proposition included also a decided step in the extension of the principle of *compulsory arbitration*; but it would seem, in the light of further information, that it is not much in advance of the principle of 1899. The new proposition as to this is as follows: "Differences of a judicial character, or relating to the interpretation of treaties existing between two or more of the contracting states . . . shall be submitted to the Permanent Court of Arbitration established at The Hague by the Convention of July 29, 1899, on condition, however, that they subject to trial neither the vital interests, nor the independence nor honor of the said states, and that they do not affect the interests of other states not participating in the trial." The Portuguese delegation proposed to restrict the very wide scope of the above phraseology, by citing a long list of cases which shall *not* be considered as affecting "the vital interests, or the independence or honor of the said states," or "the interests of other states" and as, consequently, being subject to compulsory arbitration. Servia supported this proposition by a similar one of her own; but although it is the proposition advanced by the Inter-Parliamentary Union it seems quite improbable that it will be adopted. Sweden proposed to omit the questions of "honor" from the non-arbitral disputes.

But there ensued a week of discouragement. Brazil proposed to add to "independence" and "essential interests," the further limitations of "territorial integrity" and "domestic laws or institutions." And it was asserted and not denied that the Senate of the United States might impose a veto upon American disputes being submitted to arbitration, even though The Hague Conference should adopt compulsory arbitration; while to add to the general gloom of the third week of last month it was reported that Venezuela had refused to abide by an arbitral decision of The Hague Court—a report which Venezuela has since denied. For some days it seemed that not only would the scope of arbitration not be extended, but that the American proposal for a more permanent and accessible court would fail.

But again the day began to dawn. The small powers lined up, one by one, on the American side, Dominica even declaring for "compulsory international arbitration and *without restriction*;" and after three weeks of deliberation, Sir Edward Fry announced that Great Britain adhered to the American and Portuguese propositions.

But what has been quite as surprising and far more gratifying than England's extreme deliberation, is the splendid way in which Germany came to the aid of the American proposition. On the afternoon of the 23rd ultimo, Germany's first delegate, the Baron Marschall von Bieberstein, made a noteworthy address in which he said: "At the time of the first Peace Conference the German delegate declared in the name of the German government that the experience gained up to that time in regard to arbitration was not of a kind to permit it to pledge itself then to compulsory arbitration. Eight years have elapsed since that declaration, and experience on the plane of arbitration has increased in considerable measure. On the other hand, the question has formed the subject of profound and continuous study by the German government. In view of the fruits of this study, and under the impression of the happy results yielded by arbitration itself, the German government is to-day favorable, in principle, to

the idea of compulsory arbitration. It has confirmed the sincerity of this opinion by signing two treaties of permanent arbitration one with the British government, the other with that of the United States of America, both of which include judicial questions or those relative to the interpretation of treaties. We have, moreover inserted in our treaties of commerce concluded during recent years an arbitrational clause for a series of questions; and we have the firm intention of continuing to follow the path which we are now treading in concluding these treaties." After a long and thoughtful discussion of the possible scope of compulsory arbitration, the Baron heartily commended the American proposition for establishing "a truly permanent tribunal," and said: "We are ready to employ all our powers in co-operating in the accomplishment of this task. And by continuing thus the work of 1899, the Second Peace Conference will justify the hope that its labors shall contribute to the maintenance of peace by enlarging the empire of law and by fortifying the sentiment of international justice." The significance of this address may be appreciated not only as coming from the representative of an Empire wherein law is so visibly sustained by forts and armies, but also as aiding most powerfully the cause of arbitration before the Conference.

The first of this month was another memorable day in the debate on arbitration. Ambassador Choate made an address in support of the American proposition, and in closing, said: "Upon this Conference depends the fate of nations, and it will betray its trust if it fail to erect the institution which is proposed. Let us make a supreme effort. Six weeks have passed. We have regulated warfare, but we have done nothing yet to prevent it. Let the Conference now prove that it desires to establish peace and not war!" Professor de Martens of Russia emphasized the need of establishing a permanent and more active tribunal than that of 1899. "We put our soul" he exclaimed, "into the corner-stone [of the Palace of Peace] laid the other day. Let us now build the edifice." He recalled the dominant ideas which have dawned in the course of historic epochs, and particularly the dream of the Crusades and the cry, 'To Jerusalem! God wills it!' "The cry of to-day" he said, "is 'To The Hague, To The Hague!' " Baron von Bieberstein repeated his conviction and his promise of the 23rd ultimo. The Mexican representative said that Mexico had come twice to the Court of The Hague, and would gladly support the American proposition to make the Court more immediately accessible. Two delegates from Argentina assured the Commission of that Republic's adhesion to the proposed Tribunal; and Dr. Drago cited William Penn "the first promoter of the arbitration movement," in support of his contention that the volume of foreign commerce should serve as the basis of representation in the Tribunal. Sir Edward Fry said that Great Britain adhered cordially to the American proposition. On the third instant, when the discussion was resumed, Sir Edward Fry performed a most useful service, also, by explaining that the new Tribunal was *not* designed to replace the Court of 1899, but to serve as a supplement to it. This explanation did much to allay the opposition which had been voiced in a powerful speech by M. Beernaert, the distinguished representative of Belgium. Four of the five "great powers" having accepted the plan, M. Bourgeois announced its acceptance by France, the peroration of his address being as follows: "The world wants peace. For centuries it trusted solely to the motto: 'If you want peace, prepare for war;' that is to say, it restricted itself to the *warlike organization of peace.* We have passed beyond that; but it should not be sufficient for us to constitute the more humane organization, I was about to say, *the peaceful organization of war.* The debates which have taken place here have showed the progress of education in this matter and the sentiment, new and each day more pressing, of solidarity between nations and individuals in the struggle with the fatalities of nature. We have trust in the increasing activity of these great moral forces and we believe that the Conference of 1907 will cause a decisive step to be taken in the work commenced in 1899 by assuring practically and really *the judicial organization of peace.*"

After President Bourgeois's resume of the debate and his thrilling prophesy just quoted the subcommission proceeded to a vote upon America's proposition for a permanent tribunal with the result that twenty-seven countries voted for it, none against it, and twelve abstained from voting, while five were absent. The question was then referred to a special committee to report on the details of the plan. This committee is composed of twenty-seven members, twenty of whom represent the Old World, and seven the New—three of the latter being citizens of the United States. It is upon this committee that interest and hope are now concentrated, for upon it depends chiefly the success of the Conference in the field of arbitration.

PHILADELPHIA YEARLY MEETING AND THE QUESTION OF ARBITRATION.

In view of the work of the Conference in behalf of Arbitration it will doubtless interest readers of the *Intelligencer* to see how Philadelphia Yearly Meeting endeavored to aid its progress. The

communication sent for transmission to the American delegates is as follows:—

"To the Delegates representing the United States of America at the pending Conference at The Hague:

Philadelphia Yearly Meeting of the Religious Society of Friends, Fifteenth and Race Streets, representing the membership of that body in the States of Pennsylvania, New Jersey, Delaware and Maryland, through its Representative Committee acting in its recess, earnestly desires that as opportunity is afforded you will advocate the establishment at The Hague of a permanent Tribunal, upon which shall be conferred power and authority to settle and adjust differences between nations, without recourse to War.

NATHANIEL RICHARDSON, *Clerk.*

Philadelphia, Seventh Month 16th, 1907."

It may be noted that the above communication was dated during that third week of Seventh month when the cause of arbitration, already initiated by the American delegates before the Conference looked so gloomy; and that it was received after the dawn of a new promise of success,—thanks, not to our Yearly Meeting, of course, but largely to the baronial representative of him whom we are perhaps too prone to think of as the warlike German Emperor. Thus is another great principle of the Prince of Peace—the principle which we like to believe Quakerism has done much to promote among men and nations—becoming strikingly exemplified in our day and generation in the relations between the nations.

WM. I. HULL.

The Hague, Eighth month 4th, 1907.

A REMARKABLE CHAPTER IN THE HISTORY OF FRIENDS.

About sixty years ago there lived a man in the valley, Roldal, in Norway, by the name of Knud. His father's name was also Knud; hence, his official name was Knud Knudsen. The name of the little village in which his home was, was Botnen. So the name by which he was known between man and man was Knud Botnen.

Knud was at that time quite a young man. He was married and had three children, two sons and one daughter. The parish in which he lived was beautifully situated near a lake, with high picturesque mountains in the background. The soil was poor and gave but scanty crops for hard and diligent toil. The inhabitants were poor. That is, they had to live in a very economical way. Their little crop of barley and oats was ground together, the flour was baked into big but very thin cakes. After harvest the women would be at that work for about a fortnight, and then they would have a sufficient supply for the whole year. Part of the flour was used almost daily for porridge. They would raise a scanty crop of potatoes; the cow and sheep would give milk, butter and meat; from the lake they would now and then get a few fish, and by this supply they would live just as happily as people in any part of the world.

Here was Knud Botnen's home. He was neither better nor worse off than the rest. If there was any difference, Knud was amongst the most contented. He had always enough, and a little to spare for those who needed it—just a happy man in his possession.

But then something strange began to work in his inner life. He did not know what it was. It seemed to him as if something was wanting. The people in Roldal were religious people and very strict in their doctrines, and Knud had always been amongst the most pious. He had never said much, but his few words always had weight. Now he said almost nothing. It seemed as if he lived a life by himself of which nobody else knew anything. He was diligent in reading the Bible, but in that there was nothing strange; that was almost a universal habit in Roldal. Still, Knud's reading was different. It seemed as if something or somebody was teaching him during his quiet walking about, and this teaching was often different from the ordinary conception of truth, and when Knud was reading his Bible he found that the teaching, which was dimly breaking through within him, was also in the Bible. Sometimes Knud took that book and went out to his neighbors. He was that quiet that he would sit in a house for a length of time with his Bible under his arm, perfectly silent. In rising, he would simply point to the book, and without saying a word he would leave the house. Sometimes he would read a small portion and then leave.

The people did not know what to think of Knud. Most of them thought he was getting crazy; but then he was always kind and willing to help, and in his home he was the kindest husband and father. Whatever could be the matter with him? It was clear that it had something to do with religion, and perhaps the priest would be able to find it out. So one or two went to the priest and told him that their good neighbor, Knud Botnen, had become a little singular; that, although he was as good and kind as ever, or even better, there was something curious about him. It was of a religious character, for he sometimes would say what never before had been heard in Roldal. It was strange, for although he did not say a single word against anybody, it seemed as if he had a source of teaching altogether independent of the church

and the priest, and, of course, that could not be right. The priest was very thankful to these men for telling him of such an unheard-of, erroneous conduct. He would surely take it in hand before long.

Knud's father was not fully satisfied with the conduct of his son, and his wife's father saw in his son-in-law a developing lunatic, a stain of shame amongst the peaceful inhabitants of Roldal —and in that his daughter and grandchildren should be entangled—that was awful. These two old men talked the matter over and came to the conclusion that it would be best if they could get Knud's wife and children to leave him. So, one day they both appeared at the house of Knud Botnen and laid the matter before him. Well, Knud was silent, as always. After a while he said they had better lay their concern before his wife. If she felt it better to leave him and follow them, he would not hinder her in doing so.

—John Marcussen, in American Friend.

(To be concluded next week.)

NORTH CAROLINA FRIENDS. II.

We came down from Washington by way of Danville and Lynchburg, some of the distance along where the waves of Quaker immigration flowed in the early half of the eighteenth century towards the Carolinas, some of it halting by the way in Virginia, to be swallowed up later by the surrounding humanity. In the route from Washington to Greensboro, in North Carolina, our destination, farming made a poor showing, not one acre in a hundred being under cultivation, the cause being want of laborers, the towns in their prosperity having robbed the farm lands. It is but a day's ride from Philadelphia to the heart of the Quaker settlement in Guilford and Randolph counties, the first meeting being met at Greensboro. This is a manufacturing city and among its prominent business men are Friends. The ten principal hotels, one of 175 rooms, are controlled by one of them. We attended meeting here on First-day, the morning after our arrival, and found it conducted on the pastoral system, as are all in this Yearly Meeting. It is claimed that Friends would have died out had not this system been adopted. They have music, a choir and congregational singing. Singing came into vogue near forty years ago, by one getting up and starting a hymn and one or more starting in to assist. Greensboro meeting-house was built fifteen years ago and will seat 100, the attendance being two thirds that. They have bought a lot on which to erect a larger house of worship. The earnestness and good done by these Friends are such that their methods can be easily excused from not being on the original lines of Friends' worship. Along with their earnestness is intelligence, for leading toward Guilford College there are subordinate quarterly meeting schools. In the Yearly Meeting proceedings, save in exceptional cases when the morning session has been opened with singing, a quartette called on on Mission day and collection for missions, schools, and other matters, the routine is in a Friendly way. The numbered days of week and month are used, and Mr. and Mrs. are not heard in mentioning names. The agreeable term of "By permission of the clerk," when addressing him, is sometimes heard. Nothing could be more admirable than the dignity and dispatch in which business is conducted; partly owing perhaps, to there being so many ministers present, who are generally educated men and women. The clerk is Professor L. L. Hobbs, president of Guilford College, who is well fitted for his position. The other officials are the Announcing Clerk, Albert Peale, the Assistant Clerk, Mary Petty and Reading Clerk, Joseph Peale, son of Albert. There is a Nominating Committee who make all nominations.

Alluding further to Greensboro, I would say that it is a great cotton manufacturing center, where one mill has 3,000 hands and is preparing for 2,000 more. There are four other similar mills, but smaller. As 5,000 hands have moved in from the country to work in these, abandoned farms are the result. This city was a troubled center in reconstruction days, and the federal power, with Judge Tourgee at its head, was exercised over a wide area, and here the Ku Klux Klan held sway.

Wishing to see a meeting-house center, where we could see the most without too much driving we went to High Point. There are thirteen meeting-houses in the counties of Guilford and Randolph, four within three miles of High Point, and one within six. The local "church" is of dressed granite with fluted columns supporting the projecting gable, and in size 37 by 70 feet, and will seat 400 people. The congregation, until three years ago, worshipped in the building erected for the use of the Yearly Meeting, but its distance handicapped the growth of the meeting, so the new one was built near the center of the town. It has, including Oak Hill, an indulged meeting, ten miles away, 300 members, and like most of the others is growing. It was set off from Springfield, two miles east, fifteen years ago. The building was patterned after a Friends' Church in Minneapolis and is fitted up in modern style.

Springfield, a mile from the edge of the town, is

an old fashioned built meeting-house, a class which will be a rarity in the near future, for in a growing church there is little sentiment, and old meeting-houses are remodeled on new lines or torn down and rebuilt. It is on the edge of a forest primeval in which a portable saw mill is doing its deadly work, and whose gasoline engine concussions grated harshly on the ear, in contrast to the solemn silence within and around the ancient house of prayer. The mill is on the 200 acre tract bought by Baltimore Friends after the war with the generosity so frequently manifested by them toward their Southern brethren; and on its cleared area was started a model farm to teach the surrounding farmer Friends modern agricultural methods in reference to crop growing, fertilizing and other matters. It was thought to have been of use, but has been sold and the woods are being cut off. The noble trees about the meeting-house I hope will stay. The meeting was set up in 1773, and made a monthly meeting in 1791. It succeeds the original, but while the house has an ancient look, it does not date back over 50 years. The steps are rough stones, roughly topping one another, as they came from the quarry. The walls are of brick, and stayed by irons on account of cracks, some think caused by the earthquake of 1883, which so damaged Charleston. The size is 60 x 30, and the meeting thrown in one by raising battened horizontal doors, held in place by wooden catches. They have a congregation, including Archdale, a mile away, of 300. They have a regular minister, Nereus M. Barker, besides Rufus King, who is not always there from his religious missions elsewhere. Rufus is known as the Confederate soldier who, while serving in the army refused to fire among the Yankees, but did life-risking duties on the field taking care of the wounded. He was captured at Gettysburg, afterward joined Friends, was educated by them at Guilford and became a preacher. Springfield Friends are conservative, and have had hitherto no music, but an organ has just been placed in the meeting-house on trial for the use of the First-day school and in the trend of sentiment will there remain, but it does look out of concord with the plain surroundings and memories of the Society's past, at least to us of the North, who cling to the ancient way of Friends' worship.

In contrast are the stones in the nearby graveyard, which are of the varying heights of modern cemeteries, from having been thrown open to the public. Some of the older graves are enclosed by pale fences in decay, others by bricks on diagonal edges, while the mounds of some are covered by cement, and look unseemly from the cracks by frost. Among those buried here is Nathan Hunt, who went "beyond seas" on a religious mission and by request preached before Queen Victoria, the only Friend who ever had that privilege. This was told me by his granddaughter, and is a matter of interest. This probably occurred in the '30's. Near the meeting-house is an old Friends' school house, now used by the public and sadly out of repair outside, and the interior is in disorder. Like most meeting and school houses here, it was open to the public out of session.

From here we went to Archdale, a mile to the south, where there is a meeting of about a hundred Friends. It belongs to Springfield, and, like it, has a successful First-day school. Its minister is Dugan Cox, a son of Isam Cox, prominent with Allen Tomlinson, John Carter and Nereus Mendenhall, in influencing the Richmond authorities during the Civil War to be lenient toward Friends. Sydney Tomlinson, Allen's son, was superintendent of Archdale First-day school, and died in the room while it was in session. He was quite an artist and had made a crayon drawing to illustrate the lesson which has been framed for preservation. The people around here are mainly Friends, but some of the families are stripped from their children going to the prosperous manufacturing centers where they are in demand from their sterling bringing up.

From here we went to Deep River Meeting some ten miles off, returning our way through High Point, six miles distant, and seven miles from Guilford College. This was settled in 1760, and made a monthly meeting in 1778, during the Revolutionary War, showing how little Friends were disturbed by that event. From accounts, the old meeting-house of frame, was, including lean-tos, near 100 feet long and 30 wide. The lean-tos were to accommodate the large gathering on the First-days and during the Yearly Meeting at Guilford, seven miles away, and the Quarterly Meeting. At such times the house would be full of people and the nearby woods of wagons. Provisions and horse feed were brought along in the large Conestoga, as the meeting lasted ten days. I could not learn definitely but the probability is that these large gatherings were overflow meetings, coming just before or during the Yearly gatherings near at hand. The old house was situated in what is now the graveyard, across the road from the new building and was torn down about 1876.

The present Deep River meeting-house is of brick and built in 1875, but from poor foundation, or, so some think, from the Charleston earthquake in 1883, the walls are so disjointed that the sides and ends are held together by iron rods, as at Springfield. Though built 32 years ago, joint sessions were in view, and, until that time

came about, a curtain divided men and women Friends in their monthly and Quarterly meetings. This so bordered on the superfluous, not to say ridiculous, that it was gladly discarded when joint sessions were authorized. The pastor is Joseph Potts, 72 years old, and from Philadelphia, which he left in 1858. The attendance is from thirty to sixty-five, and, while ever prosperous, the meeting is not in an encouraging condition now. Some Chester county and North Jersey people settled here, among whom were the Mendenhalls and Lundys. The first are here yet, in small numbers, but none of the last. We found the meeting-house open and the minister inside resting from manual labors, as he had just been repairing the outside steps, and engaged in reading and meditation, which was done without interruption in this lonely place. The house is on the edge of a wood, and the large graveyard is just across the road, a public burying ground, with the prominent stones found in such, though much neglect is manifest. From being an old settlement, a large number of Friends have been buried here and in unmarked graves.

Returning to High Point we went to a new meeting-house called Oak Hill. It is 30 x 45 feet and has some thirty members and is somewhat isolated, although a fine public school building has been erected close by. We would wonder where the pupils came from in this wilderness, did we not know the family sizes here. We took views of all these meeting-houses, and were only sorry that we could find none more ancient than this named. The fact is, from the itinerary of traveling Friends among these people, the first meeting-houses were of logs, with earthen floors. These were made to last until later ones were built which have been torn down or remodeled.

Newtown, Pa. THADDEUS S. KENDERDINE.

"INTERNATIONAL" TEXT STUDY

1907. Lesson No. 36. Ninth month 15th.

MOSES PLEADING WITH ISRAEL.

GOLDEN TEXT.—Beware lest thou forget the Lord.—DEUT. 6: 12.

THE SCRIPTURE of the Lesson is Deuteronomy 6: 1-15.

Our lesson is taken from Deuteronomy, which is now generally believed to be the book that was found in the temple in the time of Josiah, 622 B. C. Modern Bible students mostly agree that this book was written either in the early years of Josiah's reign or in the time of Manasseh or Hezekiah. One reason for thinking that it was not written until long after the time of Moses is that it describes a stage of civilization which did not exist until after the Israelites had established themselves in the promised land. In Deuteronomy are found the last injunctions of Moses to his people before they crossed over the Jordan. The book with the exception of three chapters consists of three distinct speeches and two poems recited by Moses in the hearing of the people. The narrative chapters, 27, 31, 34, record doings and sayings of Moses in the last days of his life.

Our lesson is a part of what is known as the second oration of Moses, which is recorded in chapters 5-11. In the fifth chapter the ten commandments are repeated and Moses enjoins upon the Israelites that these commands are to be obeyed by them and their children and their children's children. The verse that says, "Thou shalt bind them for a sign upon thy hand, and they shall be for frontlets between thine eyes," refers to the Jewish custom of wearing phylacteries containing portions of the law, bound upon the arm or the forehead.

When Moses delivered this address the Israelites were encamped just opposite Jericho, between the eastern bank of the Jordan and the mountains of Moab. After they had come safely around the land of Edom they went northward around the land of Moab until they came to the plain east of the Jordan. Two and half tribes had already settled on the east side of the river and the others were waiting in camp for a suitable time to cross the river and take possession of the land on the other side.

In verses 10 and 11 Moses refers to the common custom of war. If one people conquered another they would come into possession of the houses and vineyards of the people who were driven out or made subject to them. In the time of prosperity which they were about to enjoy Moses feared that his people might forget, turn away from the God who had preserved them in their wanderings, and worship the gods of the people they had conquered, many of whom would still continue to dwell among them.

One of the injunctions of Moses is as much needed by us to-day as it was by the Hebrews. We need to write the law of God upon our hearts, and teach it diligently to our children. We need to talk about it when we are in our homes and when we go out among the people at large. As a rule we give ourselves so much concern for the laws made by men, and the customs observed by men, that we lose sight of the unchangeable laws of God. We forget that only by having his law written upon the heart is it possible for men to make laws that will promote human welfare.

TOPICS FOR ADULT CLASSES.—The Finding of the Book. How to Learn God's Laws.

FOR INTERMEDIATE CLASSES.—Compare the commandments as given in Exodus and in Deuteronomy. Find on the map the Jordan River, Jericho and the mountains of Moab. Describe phylacteries.

FRIENDS' INTELLIGENCER.

EDITORS: R. BARCLAY SPICER,
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News items for insertion the same week, must reach us not later than Third-day morning; longer articles as much earlier than that as possible.

Address all correspondence to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

PHILADELPHIA, EIGHTH MONTH 31, 1907.

OUR NEGATIVE TESTIMONIES.

To those who have found the value of a spiritual, practical religion that has its basis in actual experience and its application in every day life, it seems strange that so many can remain satisfied with creeds that have had their origin in experiences of men of distant times and of conditions of life entirely different from those we to-day are living in, and with forms of worship that have so little relation to the actual life we have to live and the solution of the problems with which we find ourselves confronted. The churches of the creeds and the forms are filled with devotees, while the "liberal" churches have small and often dwindling congregations. The churches of the creeds can get the most liberal support for their activities and for their propaganda and are recognised by the press and by public opinion as the true representatives of religion, while the "liberal" churches have to struggle along with meager support or lie dormant, and their members have no prestige by virtue of belonging to the advance guard but rather are at a disadvantage socially and sometimes even commercially because of being regarded as heretical by the public at large.

The chief reason for this strange state of affairs is that the established traditional forms of religion are definite and affirmative, while the organizations for the propagation of the more spiritual and more practical religions, having their origin in protest and revolt, have dwelt too much on freedom and on negatives. In the face of heresy-hunting and petty persecution for those who will not or cannot conform to the established religious views and forms, to rise above all this and be liberal is a beautiful thing. But mere liberality is after all negative. One must do more than give up the outworn creed, he must work out and live the new religion. A religious society may be founded on the doctrine that every one shall be allowed perfect freedom as to belief; but it will never grow and become a powerful help to men in getting the most out of life if it does not go further and propagate a faith in the deeper things of life.

As we look over an inventory of the leading testimonies of our own Society of Friends, it is startling to note how many of them have come to be usually expressed in negative wording. "Silence" to the uninitiated means absence of many things in worship that to the public generally are looked upon not as evils but as most excellent things; music, responsive service, intellectual and entertaining sermons. If we go about preaching merely the absence of these things in worship we are not likely to gain the attention even of those who are looking about for something better. What is the meaning of our worship, what is the saving power of the principle and practice that makes us find profit and the highest pleasure in sitting together in silence? A proclaiming of these things would interest at once those who are earnestly seeking for help in the highest living.

Negative, too, is the form in which we have come to express our other most distinctive testimonies: a free ministry or against a professional ministry, opposition to creeds, non-use of the sacraments. Even our most practical philanthropic testimonies have fallen into the negative form: peace or non-resistance, temperance and abstinence from the use of tobacco, simplicity—refraining from language ordinarily in use, from the styles and extravagances in ordinary use, keeping within the bounds of our circumstances.

To those who know and practice all these testimonies they are not negative. It is only that, during the period of inactivity of our Society, there ceased to be any eager effort to make known to others these saving truths. We ceased to formulate them in such manner as to make them easily intelligible to all the people about us. The first Friendly preachers could not have used this negative language. The common people as you find them on the streets and about the countryside would not have stood for hours to listen to men who kept telling them they were not to do this and they were not to do that. Nor would the preachers have kept up their enthusiasm for hours if their message had been but these colorless negatives. They would soon have run out of things to say, as we do to-day. We are impatient of a preacher who talks for more than an hour, sometimes if he talks anything like that long. This is because we are not hearing vital things that take hold of our very lives and that make us realize what manner of men we are, and what manner of men we might be.

In preparing ourselves for the new work that is opening up before us on all sides, we need to overhaul all our testimonies, see what they really mean to us in our actual lives, and what they may mean to others, and then formulate them in such language that they will take hold, and not repel; so that people will recognize that there is something better than the beliefs and forms they have been putting their faith in. Then their empty forms and unreal beliefs will be abandoned without regret and will be left behind as of no more use.

Writing of the Summer School Movement in England, the editor of *Friends' Quarterly Examiner*, says: "On the whole, it is probably the finest piece of 'Mission' work the Society has accomplished within its own borders during the last ten years."

NOTES BY THE WAY.

On the 10th inst., after the abundant summer showers had carpeted the "Vale of Kennett" with the velvety green of springtime, a company of friends gathered in the cemetery at Longwood to lay to rest the worn-out body of Ziba Way. Eighty-seven years ago he was born almost in sight of this burial place. His was a long, concerned and strenuous life, in the best sense of that word. When the conflict for the freedom of a race needed recruits, he threw the vigor of his young manhood into the struggle. When the battle was over and the victory won, he did not rest on his laurels, but interested himself in other good causes that needed assistance, and labored to improve human conditions for the larger good of men. For several years he made his home with his daughter, Mabel P. Foulke, of Flushing, Long Island, and in that home he spent the evening of his life, until the dawn of the larger morning. As we laid the tired body away, no strains of lofty music in dirge or psalm were heard, but the singing birds, whose life-long friend he was, sang a roundelay of victory; the sun, which had struggled with the clouds all day, showed his face and smiled in the open grave. It is a fitting spot for a moral hero's resting-place. Hardby is the grave of Bayard Taylor, and around about lie the remains of Oliver Johnson, Isaac and Dinah Mendenhall, Chandler Darlington, Samuel Pennock, and other men and women of that moral warfare which tried men's souls, and tested the loyalty of their service. In this company Ziba Way bore a serviceable and honorable part.

The morning of the 11th, we wended our way to Dover, New Jersey. Two miles from the little "iron city" is the old Randolph meeting-house. The structure was built in 1774. For years it was the home of the Randolph Preparative meeting, part of Hardwick Monthly Meeting, the companion-meeting being forty miles away at Hardwick, then in Sussex county, but now in Warren. Hardwick meeting and meeting-house both have disappeared. Randolph meeting was laid down long years ago, and no public Friends' meeting has been held in the ancient structure for more than a quarter of a century. The Lundy family in the early days resided at Hardwick, and without doubt Benjamin, the pioneer abolitionist, as boy and young man, sat on the quaint, hard benches of the Randolph meeting-house. The meeting on the eleventh brought twice as many people to the little old meeting-house on the hill as could either stand or sit inside. The house itself can hardly be described, but it is of the most primitive construction. Roughly hewn and uncovered timbers make its frame-work, and the plainest straight-backed benches its seats. The gallery is simply a rude loft, with an opening a few feet square in the ceiling. This permits sounds to ascend to the overhead worshippers, but they are unable to see or be seen from the first floor. Visitors present on this occasion were William and Anna M. Jackson, of New York, and Margaret F. and Sarah L. Vail of Plainfield, N. J. The only members of our Society residing in the vicinity of the meeting-house are James W. Brotherton, and his sister, Rachel Vail. She has been an invalid for years, and is now confined to her bed. But she is a phenomenally cheerful invalid, whose cheery voice and almost youthful face belie her four-score years, as they show the perennial sweetness of her spirit, and the uplifting power of her simple faith.

The 18th inst. the annual pilgrimage was made to the Peach Lake meeting-house, in Westchester county, New York, near the Connecticut line. A restful night at the home of Lindley and Emma Hunt, at Golden's Bridge, made good preparation for the day that followed, ideal as to its weather conditions, and memorable as to its experiences. At Pundy's Station, the automobiles of Clayton Nichols and his neighbor Van Gall, men who have their summer homes near the meeting-house, quickly carried the visitors to a pleasant grove on the banks of Peach Lake, where the company took lunch and then proceeded to the meeting-house at three o'clock. In the party were Lindley and Emma Hunt, Ellwood and Luella M. Burdsall, Richard and Mary Burdsall, Henry M. Haviland, Arthur Bussell, Phebe and Sarah Murray, Henry W. and Eliza M. Wilbur. At the meeting, which was attended by about three hundred people, James Wood, of Mt. Kisco, N. Y., a Friend of the

"other branch" gave a most interesting historical sketch of the establishment of Friends' settlements and meetings in Eastern New York. It was stated that the Peach Lake meeting-house, built in 1762, was the first house of worship erected in that township. The people who annually attend the meeting in this old house, come from a keen desire to attend a Friends' meeting, and not from curiosity. The visitors this year saw that some kindly hand had been working wonders with the meeting-house property. The grounds comprise three acres, with a broad front on the state road. Clayton Nichols, whose home is next door, has built a handsome stone wall and terrace along the entire meeting-house frontage, and has otherwise labored to make the property attractive. He deserves and receives the kindest appreciation from the Friends of New York Yearly Meeting, and especially from the Committee for the Advancement of Friends' Principles, under whose concern the annual meetings are held at this point. H. W. W.

NATIONAL CONVENTION ANTI-SALOON LEAGUE.

The tenth annual Convention of the Anti-Saloon League of America will be held in the Armory, Norfolk, Virginia, Ninth month 16th-19th, inclusive. On the evening of the 16th (Second-day) Howard H. Russell, D. D., of New York, will respond to the "greetings" and Hon. C. M. Trickett of Kansas City, Kan., will deliver an address on the "Cleansing of a Large City."

The day sessions on the 17th will be taken up with business. In the evening there will be a devotional and song service, followed by the annual addresses of the president, Bishop Luther B. Wilson of Chattanooga, Tenn., and of the superintendent, Rev. P. A. Baker of Columbus, Ohio.

On the 18th there will be reports of the Legislative Superintendent, and of the work done in the various states; in the evening the address will be given by Gov. R. B. Glenn of North Carolina.

On the morning of the 18th, Rev. G. K. Stark of Evanston, Ill., will discuss "The Immigrant and the Liquor Traffic;" in the afternoon Supt. J. K. Shields of Chicago will deliver an address on "A New Chapter from the Acts of the Apostles;" in the evening there will be an address by Gov. J. Frank Hanly of Indiana and music by the J. G. Dailey Quartette of Philadelphia. For full information concerning the Superintendents' and Workers' Conference, the Convention of the National League and National Temperance Day, write Rev. J. W. West, 28 North Ninth St., Richmond, Va.

DUANESBURG HALF YEARLY MEETING.

CENTENARY OF QUAKER STREET.

[From *The Evening Star* of Schenectady, N. Y.]

This village [Quaker Street, New York State] celebrated on Sunday, Eighth month 18th, the centennial anniversary of the erection of the old Quaker meeting-house which has for many years been a landmark in the village. The building is a two story frame structure, standing on the north side of Main Street. On one side are sheds and in the rear is the old Quaker cemetery where lie buried the dead of past generations. The exterior of the building is plain and devoid of ornament as befits the house of worship of a people, one of whose tenets is simplicity of dress and language. The Duanesburg half-yearly meeting occurred on Sunday and was continued to-day. There was an unusually large gathering of men and women prominent in the Society of Friends. Among the speakers were Robert Barnes, of White Plains; Isaac Wilson, of Bloomfield, Ontario, Canada; L. V. Gardner, of Poughkeepsie; Maria Carey, of Albany; Mr. and Mrs. George T. Powell, of Ghent, and Mrs. M. J. Hoag, of Quaker Street.

The exercises began with a devotional meeting at 11 a.m. Sunday, with addresses by Mr. George T. Powell, Mr. L. V. Gardner and Isaac Wilson. At 3 o'clock the centennial exercises were held, lasting until 5 o'clock. A union devotional service was held Sunday evening in the Christian Church at 7.30. At 10 a.m. Monday a preaching service led by Isaac Wilson and L. V. Gardner. This was followed by a business meeting which concluded the exercises.

At the centennial exercises, after a few introductory remarks by Mr. Powell, Mrs. Mary Jane Hoag delivered an interesting address, sketching briefly the history of the society and its earlier houses of worship. Mrs. Hoag is an interesting speaker, thoroughly conversant with her subject and was listened to with the closest attention. She said in part: "We celebrate to-day the centennial of this dear old meeting-house. One hundred years it has seen the seasons come and go.

"In 1790 the Society was organized and meetings held, but it was ten years later that the first meeting for discipline was established. The committee consisted of Bazzillar Bunker, John Allen, Enoch Dorland, Hannah Storms, John Gurney and Ammon Hayden. The first clerk appointed was Isaac Gaige, the grandfather of our townsman and postmaster, D. H. C. Gaige.

"The first representatives appointed to attend the monthly meeting, then held at Coeymans, were Philip Hoag and Brownell Lake. At this meeting Brownell Lake was appointed to have the care of the log meeting-house, provide wood and

build fires during the winter, for which service he received 28 shillings.

"A ten foot frame addition to the log meeting-house was erected in 1804, but did not long meet the needs of the rapidly growing Society.

"On the 10th day of the Fourth month, 1805, we find the following entry: 'This meeting, taking into view the crowded situation of our meeting on account of the smallness of the house . . . . Friends appear to be united in building a new meeting-house . . . on the farm of John and Job Burdick near the northeast corner of said farm, size 48 ft. by 32 ft., 20 ft. posts. Estimated cost 550 pounds.' We find no further mention made of the building until the fall of 1806, when the Duanesburg monthly meeting is directed to raise their proportion of the money to complete the building of the meeting-house at Quaker Street.

"It seems strange to us that no mention is made in any record we can find of the first meeting held in this house, no expression of thankfulness and satisfaction in occupying their large and commodius house of worship. Yet it is characteristic of Friends in that early day and of the sweet simplicity of their lives. The rapid growth of the Society in the early part of the 19th century is shown by the establishment of new meetings in other places and the erection of new meeting-houses.

"Friends' schools were also established in every neighborhood where there was a Friends meeting and were liberally supported. There seems to have been no record kept of births and deaths till 1810.

"Among those who were prominent in those early days are Isaac Gaige, who was a beloved minister for nearly fifty years, dying in 1864, aged nearly 95; Isaac Stevens, also for many years a minister and Benjamin Estes (father of our esteemed friend Ira Estes) and Joel Moore. Others, less prominent but faithful workers were John Chadwick, Nathaniel Mead, Eliza Macomber, Patience and Eliza Smith, William and Martha Chadwick, Samuel B. Davenport, Isaac Quimby and Francis Hoag. On the 25th of Fourth month, 1885, a committee was appointed to remove the partitions which separated the men's and women's meetings, they having been held in joint session since 1875.

"Our members are few. What shall be the future of this meeting? None of us can tell, but there cannot help clustering around this place and at this time memories of the days that are gone—the services and the ministry of those who we believe have passed over to a higher life."

Following Mrs. Hoag's address, Maria Carey of Albany gave a brief sketch of the history of the Albany Quarterly meeting, after which Mrs. C. E. Washburn read a poem, "The Quaker of Olden Time." Mrs. George T. Powell of Ghent gave a historical sketch of the meetings at Athens, Ghent, Chatham and Hudson.

Then followed reminiscences of Aaron M. Powell, the celebrated Quaker minister and anti-slavery agitator and lecturer, by his brother, George T. Powell of Ghent.

Mr. L. V. Gardner of Poughkeepsie gave a short address on "The Work Each One Must Do." Isaac Wilson of Bloomfield, Canada, then gave an address on "Individual Religion." Dr. C. H. Moore of Albany read a letter written by his great grandmother, Mrs. Sibel Moore in 1813.

The Rev. W. Stanton Potter of the Christian Church was invited to speak and responded briefly, closing the services with an invitation to all to attend the union services at the Christian Church in the evening.

BYBERRY FRIENDS' SCHOOL REUNION.

The second reunion of the old pupils of Byberry Friends' School was held at the pleasant grounds of Byberry Meeting on Seventh-day, Eighth month 17th, 1907. The uncertainty of the weather in the morning doubtless was responsible for there being about a hundred less in attendance than last year though the grounds presented quite an air of festivity when upwards of three hundred old pupils and families, teachers and others had gathered.

The pupils ranged in age from 85 years down to the little tots just entering school life and the fact that so many of these oldest living ex-pupils took such an interest in the occasion and the organization was encouragement to continue it. To hear them speak of their school days in the early thirties and exhibit rewards of merit dated 1833 and 34 and like periods was to the younger generations both instructive and interesting. It was a time when we of more recent years lost our individuality and were known for the day as but the grandchildren of our grandparents—an experience novel and exceedingly pleasant.

After the open air lunch, when families gathered from greater and lesser distances, three generations together being no unusual sight, two o'clock and the gathering in the meeting-house came all too soon. Harry S. Bonner presided and first directed attention to the forming of a permanent organization. Resolutions to govern such an association were read, as submitted by the committee on organization appointed a year ago, and adopted by the present body. The decision as to the frequency of holding these reunions was left with the committee in charge. The nominating

committee made its report and the following officers were named for the future: President, Edwin K. Bonner; vice president, Sarah Harned Folwell; general secretary, Arabella Carter; registering secretary, Miriam Tomlinson; treasurer, Rowland Comly.

At the conclusion of the business a poem written by Sarah Harned Folwell of Philadelphia was read by Ida R. B. Edgerton. It dealt very pleasantly with the scenes of former days and thoughts induced thereby. A paper prepared by Achsah A. Tomlinson of Fox Chase, Pa., on "How can this Association be made of permanent benefit?" was read by Miriam Tomlinson and pointed out the good to be derived from this intermingling in reunions where old friendships may be renewed, and the ultimate good which may accrue to the school by having such a strong organization directly arising from and belonging to it.

William Penrose of Hartford, Conn., then spoke in a most interesting manner of his early life at the school more than half a century ago, and dwelt tenderly on what the school had done for the men and women of to-day, saying men and women in advanced life, their children and grandchildren, and the children and grandchildren of those who are dwelling in the Great Beyond "are happy in the fact that they were pupils in this quiet school that has opened its doors to all classes, and zealously furnished them with valuable elementary instruction."

Edward Phillips, M. D. of Cape May, N. J., was the first of the old pupils to give "Incidents in School Life" and recalled them vividly after a lapse of 61 years. Helen Comly White of Lansdowne in her paper read by her sister Anna, portrayed vividly the childish scenes as they arose in her mind's eye. S. Evelyn Knight of Tacony, Pa., herself a teacher for some years, told of pranks played with two colleagues, of the long meeting hours on Fifth-days etc. Wm. P. Bonner of Somerton, Pa., concluded the series and his spirited descriptions of boyish schemes caused peals of laughter from his hearers, who doubtless saw in them counterparts of their own school days. At the close Arabella Carter read a little poem "Over the Hill to School," and the meeting adjourned. Then the broken threads of conversation were resumed among those who had not met in many instances for 20, 30 and perhaps 50 years, and gladly welcomed this opportunity as one of mutual pleasure.

We believe Wm. Penrose but echoed the feeling of many in his closing remarks, when he said: "And now with only a few of three score years and ten ahead of me, I am happy to congratulate my fellow schoolmates as well as those who date their attendance many years later, upon the formation of the Society of Old Pupils, aiming to keep alive memories of this old and hallowed school and to maintain an interest in its future work."

ARABELLA CARTER, *Secretary.*

YEARLY MEETING.

[Following is the leading article in *Western Work*, (Oscaloosa, Ia.) for Eighth month. The Yearly Meeting began on the 27th. It is one of the fourteen American Yearly Meetings in correspondence with London.]

The annual gathering of the Friends Church of Iowa Yearly Meeting is near at hand, and many are already planning to attend. Shall we pause for a moment to ask ourselves a few questions? What does it mean to be a member of a church? What is your conception of the mission of Iowa Yearly Meeting?

As you formulate your answer to this question are you taking into account how Iowa Yearly Meeting should co-operate with all the other Friends Yearly Meetings?

As your view expands do you catch the sweep of a great world movement to bring the world to Christ and the part that Friends should have in this? As one proceeds with this enlarged and enlarging view, a danger point is reached and we drift away from a clear realization of a personal responsibility. But the personal obligation can never be conceived until one in some measure catches the inspiration that comes from comprehending this larger view. You are a member of Iowa Yearly Meeting and expect to do your part. Are you making prayerful inquiry to make this out? A man who has taken stock in a corporation has interest in the annual gathering of that company somewhat in proportion to the amount of stock owned or invested. How much stock in Iowa Yearly Meeting do you find that you possess determined by this method? Some one says, "It is not important that I be there." There are two view points from which this conclusion might be reached, that of giving and receiving and who will say that they are not both important for the same individual? This expression usually arises from the view point of one not being able to contribute spiritually, overlooking in some measure the privilege indicated from the other view point that of receiving.

But it is entirely unsafe to minimize what God may do through even his weakest instrumentality. An important doctrine of Friends is certainly the priesthood of believers which can mean nothing short of every one performing his part in the spiritual worship. If you are not a regular attender of Iowa Yearly Meeting would it not be

well to earnestly consider whether you should not be present when the work of the year is reviewed and the spiritual dividends declared? Reconsider if you had thought of not coming.

War talk means planting the seeds of bitterness and antagonism in the heart and these seeds will grow, more rapidly perhaps than any of us can understand, into buncombe, effrontery and ultimately the overt act and the deed of violence. Much is made in these days in some quarters of the power of suggestion. A fell suggestion is dangerous. Let us talk not of war but of peace.

– *Unity* (Chicago.)

TO HAVE AND TO HOLD.

O, the friends we find in this good old world,
Loyal, and loving, and true, and strong,
That are glad with us when our hearts rejoice,
And staunch and helpful when things go wrong!

O, the friends we lose in this sad old world,
The friends who whisper a long good-bye,
And the friends who grant us never a word—
The friends who change, and the friends who die!

We each have murmured our broken plaint:
"O, the vanished hand with its tender touch,
And the old-time glance, and the old-time word—
The faith and the friendship that meant so much!"

Yet the friends we find in this glad old world—
Friends worth the finding, say what you will.
Who share our sorrows, our hopes, our joys,
And love us with boldness through good and ill.

—*Jean Blewett.*

DEATHS.

BENNETT.—Suddenly on Eighth month 13th, 1907, at Hastings-upon-Hudson, New York, of tubercular meningitis, Ruth Allen, only daughter of R. Grant and Eliza Holmes Bennett, aged 2 years, 11 months, and 12 days.

HULL.—At Forest Hill, Md. on Seventh month 31st, 1907, A. Haviland Hull, in the seventieth year of his age. A. Haviland Hull was born in Westchester Co., New York and came to Maryland with his parents, Abel A. and Almira Ann Hull, in the fall of 1848. He was a valued member of Little Falls Monthly, Forest Particular, and Baltimore Quarterly and Yearly Meeting of Friends, for many years an elder, and regular in the attendance of all meetings, zealous and active in their deliberations and aways ready to bear testimony to the truth, as he saw it. In other denominations he was held in the highest esteem, as was attested by the many calls and invitations he received to participate in their funeral services. He was often sought to perform the "last sad rites," by those of no religious persuasion and to them gave freely of his time. In matters of a secular nature and in temperance work he was both active and influential always taking a leading part in that which pertained to the public good; his usefulness in this respect was appreciated and his loss will be keenly felt. To neglect here, in some especial manner, to refer to him as a man of unusual force and character would be an injustice to his memory. In the matter of possessing a retentive memory, he may well be spoken of as a prodigy among men. He was particularly familiar with the Bible and among English authors of note there were but few from whom he could not quote at length and without hesitation, on a moment's notice.

His funeral was from Forest Meeting-house and it was probably the largest gathering of the kind ever witnessed in the community. The service, conducted after the plain and simple manner of our Society, with the addition of two hymnal offerings, was participated in by friendly clergymen of the Episcopalian and Methodist persuasions, Seneca P. Broomell opening the meeting with feeling remarks.

F. B. H.

GRAVENOR.—Died at the home of her uncle, Edgar Eastburn, near London Grove, Pa., on Eighth month 6th, 1907, Bertha Baily Gravenor, wife of George D. Gravenor of Darby, Pa., in the 26th year of her age. She was a member of Fallowfield Monthly Meeting. Her remains were interred in Doe Run Friends' Burying-ground. Although young in years, she was ever thoughtful of those around her. She died with the words of that beautiful prayer on her lips: "Now I lay me down to sleep." We feel assured God has given her one of his many mansions.

Those we love when gone before
Must lead our thoughts to Heaven;
And when our treasure safe is stored,
Our hearts are surely given.

E. C. E.

NOTES AND ANNOUNCEMENTS

Dr. W. Evans Darby, the International Peace worker of England, is announced to address the Friends' Association at Byberry Meeting-house, at their next meeting, Ninth month 1st.

A report to the Meeting for Sufferings of London Yearly Meeting respecting the old Friends' Burial Ground at Pyrmont, Germany, shows that it is in good order. The form in which its ownership has now been registered renders fresh enrolment of tustees from time to time needless.

Mr. Frederic Passy, the indefatigable leader of the peace movement in France and dean of the entire body of European peace workers, celebrated his eighty-fifth birthday on the 20th of May. Though almost entirely blind, he still retains remarkable vigor of thought and speech, and frequently addresses large audiences with great force and effectiveness.—*Advocate of Peace.*

Dr. Robert Spence Watson, president of the British Peace Society, and single arbitrator of more than a hundred British labor disputes, has been made by King Edward a Privy Councilor. Dr. Watson is a Friend and a peace man of the most unequivocal kind.

—*Advocate of Peace.*

Arrangements have been made for E. Howard Brown to give a lecture on Peace Wednesday evening during Yearly Meeting [Iowa Yearly Meeting of "Friends' Church."] This will be illustrated by stereopticon views and Friends may expect a most helpful evening.—*Western Work.*

The increased facilities at Penn College [at Oscaloosa, Ia.] for the coming year, will give an added reason for Friends supporting their own school. The improved op-

portunities in the Normal Course, in the Business and Music Departments, and the Gymnasium will be greatly appreciated. If you are not familiar with the opportunities at Penn in these or any other lines you should feel free to write for information.—*Western Work.*

During the season when ministers are taking vacations in the mountains or by the sea and the places of worship and social gathering in the cities are closed, it is interesting to note, in the following item from *The American Friend*, how a superintendent of evangelistic work among the Friends' churches of New York state spends his summer months:

"The Evangelistic and Church Extension Committee of New York Yearly Meeting has given J. Lindley Spicer leave of absence for two months (Seventh and Eighth) to enable him to study social and economic conditions in New York city. He has roomed at the N. Y. Colored Mission and his particular work has been in connection with the N. Y. branch of the International Christian Police Association, which he helped to organize fifteen years ago. He attended the "Summer School of Philanthropy," and upon First-days was in attendance at Friends' meetings at Twentieth Street or in Brooklyn. Some of the results of his observations we shall print from time to time in *The American Friend.*"

Mary S. Parry writes from London: "We have a coaching trip to the Lakes, and expect to sail from Liverpool Sept. 7th for Boston, then on to Philadelphia. We have had and still are having a most enjoyable trip, which consists of Holland, France (the chateau country), the Channel Islands, and now England, with a bit of Wales in prospect."

Among those who will be in attendance at the "School for Study" at George School will be Charles Peplar and wife, the former, an associate with T. Edmund Harvey in the settlement work of Toynbee Hall, London.

Martha J. Warner, in a personal letter writes concerning Indiana Yearly Meeting: "We had a very good Yearly Meeting, full of earnest, honest endeavor and though no ministering Friends favored us, the spirit of Christ pervaded the several sittings."

A Circular Meeting will be held at Concord Friends' Meeting-house on First-day afternoon, Ninth month 1st, at three o'clock. Those Friends who cannot attend the morning meeting, and who are desirous of being with us in the afternoon, will be met at Darlington Station, West Chester R. R., at 1.55 p.m. Trains for Darlington Station leave Philadelphia at 12.49 p.m., Media at 1.31 p.m., and West Chester at 12.35 p.m. As no visiting Friends attended the Concord Circular Meeting one year ago, we thought their absence was due to the Conference being held at Mountain Lake Park. We are firm in the faith that the Circular Meeting to be held on Ninth month 1st will receive the needed care of concerned Friends, when they learn of the transportation to be provided from Darlington Station.

LEWIS PALMER, RALPH M. HARVEY, JOSEPH SHORTRIDGE.

A very pleasant event at Buck Hill Falls was a Fair for the Schofield School at Aiken, S. C. The spirit of helpfulness was in the atmosphere and dear women knit and sewed to make beautiful things. Even the gentlemen helped. Dr. Knox, with his pen knife made small paraquets out of milk weed pods and pinned them on a green branch or swung in a little hoop. Mr. Rife cut from rhododendron roots little pitchers and napkin rings that sold readily. In less than two hours the tables were about empty and $230 realized.

Many of the western meetings will be visited in Ninth month by Samuel P. Zavitz of Lobo Meeting, Coldstream, Ontario, Canada. Besides attending Illinois Yearly Meeting at Clear Creek, Ill., and the meetings of the interyearly meeting committee on Isolated Members, to be held at the time and place of the Yearly Meeting, he will attend Nebraska Half Yearly Meeting at Genoa, Nebraska, the 1st and 2nd of Ninth month; and Prairie Grove Quarterly Meeting at West Liberty. Ia. Between these two occasions the time will be spent among the meetings and Friends of Iowa.

After all Nebraska Half Yearly Meeting is to be held at Genoa, on the new date, Ninth month 1st and 2nd. It had been arranged to have it at this time and was so announced in this column. It seemed, however, that it would be impossible to make the arrangements; on account of the death of a Friend on whom all had grown to depend for many years back in arranging matters of this kind. But it has now been finally decided to go forward with the arrangements in spite of discouragements and difficulties in the way and the meetings will be held on the date announced in this column in the issue of Eighth month 10th, Ninth month 1st and 2nd. This decision did not reach us in time to forestall the notice of change back to the old date that appeared last week. Samuel P. Zavitz of Coldstream, Ontario, Canada, is expected in attendance at the meetings.

Those who have credentials as delegates to the Congress of Religious Liberals in Boston, will bear in mind that there is a dollar membership fee. This can be paid at any time. Those who have not sent their dollar either directly or indirectly, will save confusion after the arrival in Boston, by forwarding the fee to Charles W. Wendte, 25 Beacon Street, Boston, Mass., stating that they hold credentials from the Friends' General Conference Committee for the Advancement of Friends' Principles. That will enable the secretary in Boston to make the proper credit and classification.

The following communication [which we find in *The Friend* (Phila).] is the result of a concern of Sandwich Monthly Meeting, Mass.—and sent to each delegate individually:—

To . . . . . Delegate from the United States to the Hague Conference.

Esteemed friend:—

The Sandwich Monthly Meeting of Friends in Massachusetts held at South Yarmouth on the second of Eighth month, 1907, desires to express its sincere sympathy with thee in thy responsible relation to future peace on earth. Whether this becomes advanced or retarded by any of the American delegates to your Conference, is doubtless a concern of serious thought in thy mind.

We would encourage thee in thy watchfulness at every turn of affairs for the things which make for peace, or for mitigation of the agonies of warfare; or the exemption of

unoffending persons or property equally on land and on sea, and in all things on which the Spirit of the Prince of Peace may give thee light; well believing, with Him, that "he that doeth Truth comes to the Light, that his deeds may be manifest that they are wrought in God."

So may a foretaste of the future peace of which thou art an appointed instrument, abound in thy heart.

M. A. SWIFT, *Clerk.*

The following letter to Griffith John of Elysburg, Pa., from a former resident of Eastern Pennsylvania, will be of interest to the many Friends to whom the people and places mentioned are familiar: "I am receiving sample copies of *Friends' Intelligencer*, although I have been reading them in bunches for years as Sister Mattie loans them in winter time while the days are cold and evenings long, but I admit that berries fresh from the vine are a little better than the canned goods. In one of these copies, page 448, in Mickleton, N. J., I enjoyed a visit in my mind with William's daughter Mary and her husband, J. Omar Heritage, and I thought "How a Day May be Lost" by not catching the opportunity. I remember her in 1892 as we buggy rode with others of her family twenty-five miles to Millville and sat on First-day in Fishing Creek Meeting-house, where I attended many years before a county teachers' institute when William Burgess was superintendent of public schools.

In that First-day morning meeting I thought I recognized in the aisle the old cannon stove with its cast iron body nicely white washed as it was in the days of the county institute and that was several years before the Civil War; and I remembered that the question was asked by one of the instructors, "Why was the stove white washed?" Many different answers were made but his reason was not given. He made a nice point of it, however, as he did on the spider that spins its web. Jacob Kester said in the yard, "I can't see yet how the little bug can tie his string from post to post comparatively tight and not even break its thread." This was fifty years ago, and spiders are still spinning, but fine spun stories were more rare then than they are to-day.

A few years ago I saw a notice in the *Intelligencer* of a Friends' Association in Columbus, Ohio, and as my daughter, Adelia, had just moved to that city an entire stranger, I wrote the secretary, John Carpenter, her address as I knew she and her family would be glad to meet any of "papa's people." They become more than mere acquaintances. I have never met John Carpenter but I now understand that he and our good lady friend, Josie Ward, who lives across the street here in Sterling, were both in their younger days good listeners to the preaching of Ezekiel Roberts at Mount Pleasant, Ohio.

I notice an editorial of page 456 of Seventh month 20th, on "Peace and Public Education," and as I had made a speech on "Patriotic Day," on the preceding Memorial Day to children in our Stirling School, after comparing the views of each other, I am glad to know that none may say that mine were borrowed. I often thought that I would like to visit the battlefield of Cedar Creek, Va., where I was twice wounded in one day and a prisoner for several hours, but now I would rather go back to that old meeting-house near Bear Gap where I understand that there will be held a picnic Eighth month 17th, and probably some kind of services in the good old building where I so many times listened to the preaching of Uncle Perry and Aunt Rebecca, and also of Uncle Reuben, who lived little farther away.

Sterling, Ill. GEO. D. JOHN.

FRIENDS' SCHOOL FOR RELIGIOUS AND SOCIAL STUDY.

[To be held at George School, Pa., from Eighth month 31st to Ninth month 13th, 1907.]

PROGRAM.

Seventh-day: Eighth month 31: Evening, lecture. *Second-day:* Morning, First Period, Dr. Jesse H. Holmes, "The History of Doctrine—The Early Creeds;" second period, "Study of the Prophets;" third period, George A. Walton, introducing "Study Course for Teachers in Synoptic Gospels." Evening, lecture.

Third-day: Morning, first period, Dr. Wm. Byron Forbush, of Detroit, Mich., "Some Suggestions as to Teaching Boys;" second period, "Study of the Prophets;" third period, Dr. Forbush, "The Way a Boy Does His Thinking." Evening, lecture by Dr. Forbush, "The Gang."

Fourth-day: Morning, first period, Herbert G. Wood, Cambridge, England, "The Portrait of Jesus in the Synoptic Gospels;" second period, "The Philanthropic Movement in the Society of Friends. How to Advertise and Conduct a philanthropic Meeting;" Henry W. Wilbur; third period, Dr. Forbush, "The Boy's Body." Evening, lecture by Dr. Forbush, "The Way of God With a Boy."

Fifth-day: Morning, first period, "Social or Civic Study;" second period, Herbert G. Wood, continuing "The Portrait of Jesus;" third period, Dr. A. C. McGiffert, of Union Theological Seminary, New York, introducing "Development of Early Christian Thought." Evening, lecture.

Sixth-day: Morning, first period, Herbert G. Wood, "Some Religious Gains in Modern Bible Study;" second period, George A. Walton, continuing course in "Synoptic Gospels;" third period, Dr. McGiffert, continuing "Development of Early Christian Thought." Evening, lecture by Dr. McGiffert.

Seventh-day: Morning, first period, Dr. McGiffert, concluding "Development of Early Christian Thought;" second period, Dr. J. C. Bewer, Union Theological Seminary, "Jeremiah;" third period, Arthur M. Dewees, "How to Study Neighborhood Conditions" Evening, address by State Treasurer Wm. H. Berry, "Civic Duty."

Second-day: Morning, first period, Dr. Holmes, continuing "History of Doctrine; The Augustinian Doctrines;" second period, George A. Walton, continuing "Study of Synoptic Gospels"; Anna Hilborn, "Primary Teaching;" third period, Dr. W. Evans Darby, London, England, "How to Help the Peace Propaganda." Evening, lecture by Dr. Darby, "The Present Outlook for Peace."

Third-day: Morning, first period, Dr. Bewer, continuing "Jeremiah;" second period, "Social or Civic Study;" third period, George A. Walton, Anna Hilborn, continuing previous course. Evening, lecture by Dr. Stephen S. Wise, of the Free synagogue, New York, "Developing the Sense of Brotherhood."

Fourth-day: Morning, first period, Dr. Wise, "The Religion of the Prophets;" second period, Herbert G. Wood, continuing "Some Religious Gains in Modern Bible Study;" third period, Dr. Bewer, "Jeremiah." Evening, lecture by Dr. Josiah Strong, New York, President American Institute of Social Service, "The Times in Which We Live."

Fifth-day: Morning, first period, Dr. Strong, "How to Serve;" second period, Dr. Holmes, concluding "History of Christian Doctrine; The Catholic Church;" third period "Study of the Prophets." Evening, lecture.

Sixth-day. Morning, first period, Dr. Bewer, "Jeremiah;" second period, Reviewing Philanthropic Topics,

Henry W. Wilbur; third period, Herbert G. Wood, "The New Catholicism."

COST AND CONDITIONS.

The cost to students for the entire two weeks' term, including entrance fees, board, lodging, and admission to all the periods and lectures, will be only $15, to be paid on arrival at the School. Persons not able to attend all of the time may pay simply for what they get. The price for partial attendance will be 25 cents for each morning session, 25 cents each for meals, 25 cents for lodging, 25 cents for each evening lecture. The privileges of the School will be open to all concerned persons. Registration books are now open. Prospective students are urged to register at once.

DIRECTIONS.

The School will open each morning at 8.40 with a devotional period of twenty minutes. The study periods will begin at 9 o'clock, and last fifty minutes each, with an intermission of about ten minutes between each period.

The evening lectures will begin promptly at 8 o'clock.

The afternoons will be occupied with various forms of recreation, games, tramps, etc., under the care of committees.

Students at the School will supply themselves with such towels and napkins as they may need for the two weeks, as the domestic arrangements will follow those which govern the George School.

Trains for George School leave the Reading Terminal, Philadelphia, at 6.49, 9.45 a.m., and 12.57, 4.23, 5.27, 6.28, 8.50 and 11.45 p.m.

Persons coming from New York, take the Reading Road foot of Liberty or 23d Street. Take express trains which stop at Trenton Junction then take local train to Langhorne, Pa.; a trolley leaves Langhorne Station and lands the passengers at the George School.

In the main the order of periods, lectures, etc., will be as given in above program. Some transfers may have to be made in the morning periods, but due notice will be given if such change seems necessary. Where no lecturer is announced for the evening, a supply will be made; the hope now being that for these some of our English Friends may be available.

LAST WORDS ABOUT THE SCHOOL FOR STUDY.

A letter from Edward Grubb, of England, says that he cannot come to America early enough to be at the Friends' School for Religious and Social Study. He, however, speaks in the highest terms of the work that will be done by Herbert G. Wood, who has numerous places on the program.

It is desired that no one who has not yet registered will hold back from attending the School on that account. Let all who can go to George School on the 31st, or the days following, and places will be provided for them. Where it is possible, however, a line as to the time of arrival, and the number to be cared for, should be addressed to Joseph S. Walton, George School, Pa.

Those who have carefully examined the program for the two weeks will find some very attractive features. The evening lectures will compare with the best on any of the popular "star courses." It should be remembered that single admissions to these lectures will cost but 25 cents.

ROUTE TO MC NABB, ILLINOIS.

The best way to come to McNabb from the East is via Chicago leaving Chicago at 8.20 a.m. on the Burlington (at the Union depot), changing at Zearing to the C. I. and S., making very close connections there and arriving in McNabb at 1.10 p.m. If the Burlington is late the C. I. and S. will wait at Zearing if wired to. The only other way to come from Chicago is on the Santa Fe to Streator, leaving Chicago at 1 p.m. or 6 p.m., staying all night in Streator and arriving at McNabb at 9.10 a.m., which is not desirable, but could be done if the Burlington train is missed.

CALENDAR OF MEETINGS, ETC.

[In sending in notices for the Calendar they should be put in the usual form, so that they need not be rewritten. They must be in not later than Third-day morning.]

Friends' Meeting at 35th St. and Lancaster Ave., and that at 17th St. and Girard Ave., Phila., will be held at 10.30 a.m. during 6th, 7th, 8th and 9th months.

8th mo. 30th (6th-day.) — Nottingham Quarterly Meeting, at East Nottingham (six miles from Rising Sun, Md.), at 10 a.m.; Ministers and Elders, day before, at 2 p.m.

8th mo. 31st (7th-day.)—Friends' School for Religious and Social Study, at George School, Pa., continuing two weeks.

8th mo. 31st (7th-day.)—Central Committee Meeting and Conferences, at Fishertown, Pa., continuing through Seventh, First and Second-day.

9th mo. 1st (1st-day.)—At Concordville, Del. Co., Pa., at 3 p.m., a Circular Meeting, under care of Concord Quarterly Meeting. Carriages will meet the 1.55 p.m. train at Darlington Station. (See Notes and Announcements.)

9th mo. 2nd (2nd-day.)—Canada Half-Yearly Meeting, at Newmarket, Ontario, Canada; Ministers and Elders, day before, at 3 p. m.; Public Meeting for worship First-day morning. (This is a change from the usual time, which would be a month later. The change is for this year only.)

9th mo. 2nd (2nd-day.)—Nebraska Half-Yearly Meeting, at Genoa, Neb., at 10 a. m.; Ministers and Elders, Seventh-day before, at 2 p.m.; meeting for worship, First-day, 11 a.m.; Youths' meeting, 2 p.m.

9th mo. 3rd (3rd-day.)—Chesterfield Monthly Meeting, at Trenton, N. J., at 10.30 a.m.

9th mo. 5th (5th-day.)—Salem Quarterly Meeting, at Woodstown, N. J., at 10 a.m.; Ministers and Elders, day before, at 3 p.m.

9th mo. 7th (7th-day.)—Whitewater Quarterly Meeting, at Lincolnville, Wabash County, Ind., at 10 a. m.;

JOSEPH L. THOMAS,
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106 Market Street, Camden, N. J.

G. HERBERT JENKINS,
ATTORNEY AND COUNSELLOR-AT-LAW,
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Also Member of Montgomery County Bar.

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DAVID HENRY WRIGHT
LAWYER
1420 Chestnut Street
PHILADELPHIA

JOHN FABER MILLER,
ATTORNEY-AT-LAW,
325 Swede St., Norristown, Penna.

Ministers and Elders, same day, at 8 a.m.

9th mo. 7th (7th-day.)—At Roaring Creek Meeting House, Columbia Co., Pa., a reunion of former members and attenders. A religious meeting followed by a program. Train to Catawissa, stage to Slabtown, where Friends will be met. Send word to William Grant Beaver, Catawissa, Pa.

9th mo. 9th (2nd - day.) — Centre Quarterly Meeting, at Centre Meeting House, in the Half Moon Valley, near Port Matilda, Pa., at 10 a.m.; Ministers and Elders, 7th-day before, at 3 p.m. (Change made from usual time for this year only, to avoid conflict with Central Committee Meetings at Fishertown.)

9th mo. 9th (2nd-day.)—Baltimore Quarterly Meeting, at Gunpowder (near Sparks Station, Md.), at 10 a.m.; Ministers and Elders, 7th-day before, at 3 p.m.

9th mo. 12th (5th-day.) — Prairie Grove Quarterly Meeting, at West Liberty, Ia., at 11 a.m.; Ministers and Elders, day before, at 8.30 a.m.

9th mo. 12th (5th.day.)—Haddonfield Quarterly Meeting, at Moorestown, N. J., at 10 a.m ; Ministers and Elders, day before, at 3 p.m.

9th mo. 14th (7th-day.)—Burlington First-day School Union, at Mansfield Meeting House, Columbus, N. J., at 10.30 a.m. There will be an afternoon session. All who come will be met by carriages at Columbus, on the Pennsylvania Lines.

9th mo. 16th (2nd-day.)—Illinois Yearly Meeting, at Clear Creek Meeting House, near McNabb, Putnam County, Ill., at 10 a.m., and continuing through several days; Ministers and Elders, 7th-day before, at 10 a.m.; Representative Committee, 2nd-day, at 8 a.m. Friends from a distance who desire to attend will be welcomed and entertained. McNabb is on the Chicago, Indiana and Southern Railroad, also Toluca, Marquette and Northern. Friends desiring to be met and entertained will please notify Florence Given, McNabb, Ill.

Publications received from Friends' Tract Association (London; American Office, 51 Fifth Avenue, New York,) are:

"I Am a Christian and Cannot Fight" (Envelope Series, 23 pages).

"Arrested by a Tract at the Race Course" (Envelope Series, 10 pages).

"Mighty to Save, or Poor Cronin. An Incident in the Life of Mary Hilton" (folder).

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for printing, if you will send it to us, we will gladly tell you what it will cost to produce the work in the way best suited to your purposes. We will show you the kind of paper we will use, the style of type, and, better still, work of a similar character that we have done for others. We have a large and valuable collection of samples of good printing, all of which are at the service of our customers.

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"Friends, Ancient and Modern"—Stephen Grellet (revised edition), Daniel Wheeler, Elizabeth Fry (revised edition) by Georgianna King Lewis. (Pamphlets, 5½ in. by, 6¾ in., 40 pages each).

All the above are in suitable form for distribution as tracts, and are to be had at low price, singly or in quantities.

SCATTERED SEEDS

is worthy of a wider circulation. We believe there are children in every neighborhood, not Friends, who would subscribe for it if they knew about it. For fifty cents we will send five copies of *Scattered Seeds*, for four months to new subscribers. For one dollar we will send ten copies of *Scattered Seeds* and one copy of *Friends' Intelligencer*, to new subscribers, for the same length of time. Send for sample copies. Address *Scattered Seeds*, N. W. Cor. 15th and Cherry Streets, Philadelphia, Pa.

Doctor North left his secret mark upon the neighborhood—as all of us do, for good or for ill—upon our neighborhoods, in accordance with the strength of character which abides within us.

From "The Country Doctor." In the American Magazine.

Whoever rides in a Pittsburg, Pa., street railway car may see conspicuously posted a notice that none of the employees are allowed to use cigarettes or intoxicating drink, and that no person addicted to these habits need apply at the company offices for emloyment. This rule has been adopted simply in the interest of the efficiency of the employees. General Superintendent Murphy, of the Pittsburg Street Railway Company, recently commenting in the *Sunday School Times* on this rule, says: "In 17 years experience as manager of public utility corporations, I have had occasion to promote many men from the ranks of conductors and motormen to officers, and in no case has a man using whisky come up to the requirements."

—*The American Issue.*

A Friend addressing an educational meeting on "Education in the Society of Friends," took as his text, "And the times of this ignorance God winked at; but now commandeth *all* men *everywhere* to repent. (Acts 17: 30.)

Lansdowne and Darby Saving Fund and Trust Company

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Doctor Ezra Michener, formerly well known in Chester County, Pa., told me some interesting incidents in the life of Paul Cuffee, a colored man. Paul was born in Massachusetts in 1759 and died in 1816. He was a man of means, the owner of a vessel and its captain and was also a Friend. A son of Daniel Webster was once dining at a public house in Washington, and chanced to see Paul Cuffee walking on the piazza. He went to him and inquired if he had dined and receiving a negative answer, took him in and gave him a seat by his side, and for a purpose doubtless, inquired for his vessel, where it was, etc.

On one occasion, Paul had some trouble in getting a discharge from one of our ports. On this account he went to Washington and sought an interview with President James Madison. Approaching him he said, "James, having some trouble with my vessel in port, I have come to see thee." The trouble being stated the needful paper was quickly given.

H.

The *Century* for Ninth month will make special appeal to those who love memoirs with further extracts from Horace Traubel's daily record of conversations with Walt Whitman in his old age in Camden, N.J., with much of interest of Whitman's estimate of John Burroughs, his war memories, his ideas on reading, and his general philosophy of life.

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A Religious and Family Journal

PHILADELPHIA, FIFTEENTH AND CHERRY STREETS, NINTH MONTH 7, 1907

Martha J Warner
RD 1

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Continued on page iii, bottom of 3rd column

BUCK HILL FALLS

For four summers past, on Labor Day, visits have been exchanged by Friends of Buck Hill Falls and Pocono Manor; the latter the settlement of Friends of the other branch located near Mount Pocono. This year it was the turn of the Pocono Manor Friends to visit Buck Hill. The day is devoted to bowling and tennis contests, etc. A large body of Friends came over from the Manor, and despite the fact that it was rainy in the morning, all the events passed off pleasantly. In all 558 people took dinner at the Inn at Buck Hill, the largest number at any one meal in the history of the Inn.

Ninth Month promises to be a busy one at Buck Hill. Most of the cottages will remain open until the Inn closes, and two additional families have taken cottages for Ninth Month alone. With its ample supply of steam heat and many open fires, the Inn is comfortable on up until frosty weather. While the exact date of closing has not been determined, it will probably be the same time, early in Tenth Month as usual.

Summer guests are somewhat like the migratory birds, some prefer to come in the spring, others in the early summer at rhododendron time, but a very large number prefer the bright, brisk autumn days, the changing foliage, the ripening apples and the tumbling chestnuts. There is usually more room at this time of the year, the many assistants around the Inn have been through the hurry and worry of the summer, and there is a general air of repose and comfort and quiet which is agreeable to many people.

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PHILADELPHIA, NINTH MONTH 7, 1907.

Volume LXIV. Number 35.

GOOD WORDS. XXXII.

If we go away from this principle that has been committed to us amongst all the churches, that the vital religion of Christ is an inspiration, an interior illumination, and not an institution, woe be to our body. SILVANUS P. THOMPSON.

In Friends' Quarterly Examiner.

FIRST-DAY MEETING.

[Written after attending meeting at Buck Hill Falls, Seventh month 21st, 1907, the author never having attended a Friend's meeting before.]

With waters lashed by storm, the wearied lake
Reflects but ill the vaulted arch above;
My soul, thou must a quiet hour take,
To feel in truest joy thy God's deep love.

No organ notes nor trumpet blasts we hear;
Instead, sweet bird notes come from wind-tossed trees;
These will not break that holy calm so dear,
When God's peace from earth's care the spirit frees.

A thought of fire, a word of cheer, some Friend
Will give as water to a thirsting soul;
Then down the mountain height our way we wend,
A full day's journey nearer to our goal.

ROBERT J. MCLAUGHLIN.

THE HAGUE CONFERENCE. V.

ARBITRATION.

This morning Ambassador Choate received in a personal interview, and promised to present to our American delegation, Philadelphia Yearly Meeting's communication in regard to a permanent arbitration tribunal. He was very cordial in its reception, and spoke with appreciation of the work of our Society in the promotion of peace. Among other things he remarked that the Society not only worked itself, but was moderate and reasonable in its demands upon others. "Our delegation has received about a cart load of requests and instructions," he continued, "and the merely *eloquent* pacifists write us as though it were only necessary for the conference to decree that there should be eternal peace and that then eternal peace would be." He spoke quite hopefully of the adoption of the arbitration tribunal and the extension of the scope of compulsory arbitration proposed by our delegation; but I could appreciate more fully after my talk with him what a vast deal of quiet resolution, personal influence, and high mental and moral ability have been required of him in his splendid effort in its behalf. With the diverse interests of forty-seven nationalities to deal with, his task would have been a hopeless one, despite his great abilities, were it not that he is the representative of a cause in which humanity's heart is beating and the voice of God is heard.

As I said in my last letter, the general arbitration plans were voted by the first commission on the 3rd instant, and were then referred to a special committee to work out their details. This committee has been hard at work ever since, but has not yet presented its report. In its first session it decided that it would be merely loss of time to discuss Dominica's proposal for universal compulsory arbitration without restrictions. It did discuss Brazil's proposition to exclude from compulsory arbitration questions as to domestic laws and institutions and territorial integrity, as well as those of independence, vital interests and the interests of third parties. Among other opponents of such a restriction of the scope of arbitration, Professor de Martens of Russia said that it would exclude the majority of the questions which were the subjects of fifty-five arbitral decisions in the course of the XIX Century. The committee then rejected, without vote, the Brazilian proposition, after having received with informal approval the declaration of Sir Edward Fry, of England, that 'the parties to a dispute should be free to have recourse to the existing court, the permanent tribunal which may be created, or to any other.'

At the second meeting of the committee, on the 6th instant, Dr. Kriege, second delegate from Germany, made a speech, erroneous reports of which struck consternation into the minds of the pacifists. It was reported that he had rejected in Germany's name the entire scheme of arbitration, the German Emperor having "changed his mind" since Baron von Bieberstein's memorable speech of the 22nd ultimo in favor of arbitration! Germany's opposition in 1899 to the arbitration court was recalled, and it was predicted that another such visit to the Emperor as was made by our American delegate, F. W. Holls, would be necessary and that this time it would fail. But later reports of Dr. Kriege's speech show that von Bieberstein's declaration has *not* been reversed and that Germany stands steadfast in support of arbitration. What Dr. Kriege did oppose was "a *general* treaty of compulsory arbitration, because in making such a treaty we should jeopardize the

great idea of compulsory arbitration itself. We should put into jeopardy its development, by barring the road to governments which would be disposed to make *with each other* treaties truly obligatory for the arbitration of questions in which arbitration is possible, and to organize this arbitration according to the exigencies of special circumstances." Although Dr. Kriege was quite as pronounced in favor of arbitration itself as was his chief, von Bieberstein, yet his declaration may rightly be regarded as a new illustration of Teutonic individualism, and as in opposition to an *inexact and hence ineffectual* general treaty. But, although the discussion of the committee at its third session on the 10th instant, has been too closely guarded for the representatives of the press to penetrate, it may be confidently believed that Germany will give in its adhesion to a general treaty of arbitration of a thoroughly *definite* and effective kind. Ambassador Choate's cheery confidence is a strong support of this belief; but there is, naturally, a tinge of anxiety coloring the intense expectancy as to what the next few days will bring forth.

THE FORCIBLE COLLECTION OF PUBLIC DEBTS.

This topic has not engrossed the attention of the public so much as has arbitration, but it is of great importance in the preservation of the world's peace, and is of pre-eminent interest to the two Americas.

As early as the 19th of June the United States delegation gave notice in a plenary session of the conference that, although the topic was not included in the Russian programme, it would present to the first commission the question of the collection of public debts by force. Accordingly, at the first meeting of the first commission, three days later, General Porter gave notice that he would propose the principle that force should not be used to collect debts when the debtor nation desires to submit to arbitration the question of its obligations and their extent. This proposition came up for discussion in the sub-commission on the 16th of July, and for ten days it was the most prominent one before the conference. It gave rise to notable addresses from General Porter, Dr. Drago of Argentina, Villa Urutia of Spain, Ruy Barbosa of Brazil, and the "arbitration speech" of Von Bieberstein of Germany. It called forth also various modifications; for example, Dominica proposed that arbitration must precede war for "*all* claims of a purely pecuniary origin, whether they arise from public loans or from other contracted debts, or even from damages or losses;" Chili proposed arbitration of such debts, provided that "contractants themselves have not decided upon the authority and procedure to which they should appeal for the settlement of possible disagreements;" Venezuela proposed that only in default of decision by the courts of the debtor state should recourse be had to arbitration; and Peru added to Venezuela's proposition the proviso "when, in these contracts, it has been expressly stipulated that these claims or differences should be submitted to the judges and tribunals of the [debtor] country."

In the course of the discussion there developed two marked differences between the "Porter Proposition" and the "Drago Doctrine." The former provides that "a recourse to any coercive measure implying the use of military or naval forces for the collection of such contractual debts cannot be had until after an offer of arbitration has been made by the creditor and refused or left without response by the debtor, or until after arbitration has been resorted to and the debtor state has failed to conform to the sentence handed down;" the Drago Doctrine rejects the use of force at any time for the collection of public debts. The Porter Proposition includes "contractual debts claimed as due to the subjects or citizens of one country by the government of another country;" while the Drago Doctrine would remove from the field of arbitration—as well as from forcible collection, of course—the loans made by a government and the interest upon them. The issue of bonds, Dr. Drago claims, is an act of sovereignty, and any interference with it on the part of a foreign tribunal would be an infringement upon sovereignty and independence.

Dr. Drago's speech was made on the 18th of July, and that date has already been hailed as "South America's Fourth of July,"—a day when "the complement to the Monroe Doctrine" and the genuine independence of South America was announced to the representatives of the world in conference assembled.

Now, while lovers of peace will at once indorse General Porter's proposition to include bonded indebtedness within the field of arbitration, they may at first be inclined to accept the Drago Doctrine which precludes entirely the use of force in the collection of debts. The peace argument was stated by Dr. Drago in these terms: "By accepting that part of the proposition of the United States which makes an appeal to force [permissible] for the execution of arbitral sentences which have been disregarded, we should take a long step backward; we should recognize war as an ordinary resource of [international] law; we should establish one more cause of legitimate warfare,—a thing which would indeed be a contradiction for a Conference of the Peace which has precisely for its object the prevention

of the causes of warfare, or at least the diminution of them." Perez Triana, of Columbia, also attacked this part of the Porter Proposition as being animated by "the spirit of Shylock, which is still powerful in our modern civilization;" as being worse than the old method of imprisonment of individuals for debts; as being in violation of state sovereignty; and as "a new danger to the peace of the world, placing in the hands of financiers, of whom there are some who are not angels, the means of facilitating imperialistic wars."

The opponents of the Porter Proposition, too, have charged the United States' representatives with inconsistency in supporting it, and have cited as proofs of that inconsistency our constitutional amendment which does not permit a state to be sued without its own consent, and Pennsylvania's alleged repudiation of her debts in 1843.

General Porter has devoted his great abilities and resolution to the task of persuading the European nations to agree to arbitrate public indebtedness before they resort to forcible collection. He has not answered, in public, the South Americans' arguments; but answers to them are not far to seek. For example, if all danger of force were removed, the "Shylock" rates of interest exacted from South American states might be higher than ever; the privilege of irresponsible borrowing might result in greater armaments than ever; the attempted forcible collection of debts has made imminent several great wars, which have been averted only by persuading the disputants to resort to arbitration; and a general agreement to arbitrate public indebtedness should relieve our country of the burden of defending financial dishonesty in an effort to sustain the Monroe Doctrine.

That the Porter Proposition has come to be regarded even by its former opponents as the half-loaf which is better than no bread, is evident from the vote taken upon it in the sub-commission on the 27th ultimo. The vote stood 37 for, none against, and seven abstentions. The seven not voting were Belgium, Greece, Luxembourg, Roumania, Sweden, Switzerland, and Venezuela; the last named was the only American state abstaining from its support, while Luxembourg and Switzerland abstained because of their neutrality. Dr. Drago cast Argentina's vote for the Porter Proposition, but with two reservations: first, that a dispute in regard to contractual debts should be submitted to arbitration only after a resort to the courts of the debtor country had been made and justice denied by them; and, secondly, he repeated his protest against all use of force for the collection of bonded indebtedness.

After this decisive vote in its favor, the Porter Proposition was referred to the arbitration committee for revision, and it bids fair to be incorporated by the conference in the law of nations,—one more notable triumph of American diplomacy, and, as it is confidently believed, one more chain on the dogs of war.

WM. I. HULL.

The Hague, Eighth month 12th, 1907.

A REMARKABLE CHAPTER IN THE HISTORY OF FRIENDS.

(Concluded from last issue.)

But then his wife did not feel that way at all. She had the very best of husbands, and, although his way of thinking was a little different from what was usual, she felt that wherever he was she ought to be, and if his divergency from the usual mode of religion should bring him into trouble of any kind, it would be her duty to help him with anything she was able. Well, the two old men left Knud, his wife and children to struggle along as best they could.

Then came the priest. Of course, he was the shepherd of his flock, the father of his children. "And what is the matter with thee, my son, Knud? Is not the old Lutheran religion good and reliable any more? Hast thou found anything better?"

Knud was silent for a while. Then he tried to explain that he felt something working within himself. He did not know what it was or who it was, but sometimes he felt very much broken. Perhaps it was that he felt he was a sinner. Certainly he was not as good and kind and loving as he ought to be. But then again he felt that immeasurable love and goodness surrounded him everywhere, and he felt himself at times so filled that he found no words fit to explain it, and so he kept silent. When he read his Bible he found it in the most perfect harmony with what he felt in his own inner life. It had become quite a new book to him. The priest listened to him in amazement. Then he murmured: "A teaching within —a teaching direct to the soul—hm. But, man, thou art a Quaker; how in the world have these notions been brought into thy head?"

Knud could not tell. He had not been outside of Roldal, and the Bible was the only book he had read. As to the word, "Quaker," he had never heard it before. Perhaps it was the first time it ever sounded in Roldal.

It was very strange. The priest did not know how to handle this matter; but, surely, it was necessary it should be stopped as soon as possible. It might spread and bring the good, old church into danger. He explained the matter to the

bishop, and he came. Knud Botnen was brought before the bishop, and after some time in silence, he gave about the same explanation to the bishop which he formerly had given to the priest. After having listened to all which Knud had to say, the bishop patted him on his shoulder and said: "Stick firmly to what thou hast got, my son."

This spiritual influence which Knud had felt seemed now to begin its work in others, also. The first man who openly acknowledged the teaching within was Jon Rinden. He and Knud had for several years quiet meetings together, in order to listen to the voice teaching them within. Afterwards came Lars Botnen and a young woman, Knud's sister. Then a blind woman, Eli. And as truth worked its way others joined the little flock, amongst them two brothers, Jon and Ole Oine, and Eli's brother Mons.

As to the mystic word, "Quaker," which the priest had thrown out, it did not trouble them at all. Most likely it never afterwards entered their thoughts and was forgotten. In Stavanger and neighborhood there has been a small meeting of Friends ever since the beginning of the nineteenth century, but they knew nothing of the spiritual movement in Roldal, and the people in Roldal knew nothing of the Friends in Stavanger.

While this was going on in Norway there was a man in America, Lindley Murray Hoag, who felt a strange drawing toward Norway. Several times he saw in dreams a lake and houses near it; the lake, houses and meadows being surrounded by high mountains, forming altogether a most splendid scenery; and it seemed to him that he was eating fishes caught in that lake. In him was worked out a concern for a visit in the love of the Gospel to Norway.

In the year 1853, Lindley Murray Hoag came by way of London to Stavanger, Norway, and laid his concern before the Friends there. Norwegian Friends received him most kindly, and several of them, among whom was the able interpreter, Endre Dahl, went with him to all places where Friends were found, and much blessing followed their labors. As they travelled along, Lindley Murray Hoag was looking for that valley and lake, which he so plainly had seen in his dreams when in America, but, although he saw many mountains and many lakes, he did not see anything like that which he saw in his dreams.

One day Endre Dahl told him that they had now been to all the Friends that he knew of. Lindley Murray Hoag became uneasy, and, after a time of quietness, said that he had not yet been to the place which formed the real concern for his journey. A map of Norway was placed before him, but that did not give him any help. He became more uneasy and walked from one end of the room to the other for some time. All of a sudden he stopped and turned toward the mountains in the east. Pointing in that direction, he said: "There, over there, is the place where I must go." They had already been to all places in that direction where Friends were located; but Endre Dahl and some other Friends readily consented to go with him once more.

A place called Sovde was chosen as the first stopping place. There was a meeting-house and a meeting was appointed. A man by the name of Bjarne Aaby heard of it. He knew the people in Roldal, and felt that he ought to go and tell them of the meeting. It was haying time. When Bjarne Aaby came to Roldal he found the people out haying. He told them his errand, and said "There is a man from America and some people from Stavanger going to have a meeting at Sovde to-night. They are all Quakers."

Quakers! This was, most likely, only the second time this strange word was heard in Roldal. The people made haste and went to Sovde. When they came to the meeting, Lindley Murray Hoag was preaching, Endre Dahl interpreting. The Roldal people listened in amazement. Was this a new revelation? Did the message come from another world? What had dimly worked for years in the depths of their souls was here put before them in plain language.

The meeting ended. Lindley Murray Hoag wanted to go with the Roldal people but the road was too difficult for him, over the high mountains. Another road was recommended, longer, but easier. By this Lindley Murray Hoag and the Stavanger people went next day. As they passed a low chain of mountains, the Roldal valley, with the Roldal vatn, the small villages and the high mountains in the background, lay spread before them in the most brilliant illumination. Lindley Murray Hoag stood for a while like a marble statue. Then he exclaimed: "Oh! this is what I saw in my dreams in America."

Some time before this the people in Roldal had had some difficulty about a marriage. They did not feel it right to enter into marriage before the priest. They thought that their own agreement before the Lord was just as valid as if they had gone through a ceremony of the church, and two young people had acted accordingly. But after a while they became uneasy about it. Knud took the matter in hand. He sat for a long time alone, and in perfect silence. When he spoke about it he explained that he saw dark clouds before him. After a while he saw rays of light coming right from heaven, breaking through the dark clouds and shining on the spot where he sat. When he

again spoke to others he said that, about the marriage they ought to be perfectly easy. It would come right in due course of time. When Lindley Murray Hoag came they were married after the manner of Friends.

The tithes to the priest caused these people much trouble. They found that the established church, in its teachings and arrangements, was so different from what they read in the Bible about the early church that they found it incorrect to sustain that church and its servants; hence, they could not conscientiously pay the tithes. According to the law, the priest had a right to his tithes, and when the people did not pay it he had a right to distrain, and he did use his right. This was felt very much by the people in a place where the soil gave but scanty return for hard labor.

Knud had one year bought and brought home timber and lumber for a new house. The time came when his tithes had to be paid. The priest took all his timber and lumber, and Knud lost what he, with much labor and through self-denial, had gathered.

After the visit of Lindley Murray Hoag, the people in Roldal became connected with the Society of Friends in Stavanger; a meeting-house was built, which was also used as a school-house, and one of the Friends, Mons Winje, acted as teacher.

Through much tribulation, Friends plodded along for several years, and quite a number were added to the church. But it was so hard. Hard work to get the necessities of life, and this made still harder because of the strict laws about the tithes.

News came to Roldal about a country where people were free to act in accordance with true righteousness and to serve God in true love; but that country was far away. However, they talked the matter over, and undoubtedly tried it in prayer before the Lord. Friends were truly united together, and in 1869 nearly 50 persons left Stavanger in a sailing-vessel bound for Quebec, Canada, and one day all these people came to Legrand, Marshall County, Iowa. Never before had so many strangers been seen at this small station.

Land was cheap, and every one of these Norwegians was successful in temporal matters. An old school-house was used as a meeting-house for several years. Later on a meeting-house and a school-house were built between Legrand and Dunbar, and were called "Stavanger."

Of their further life and spiritual welfare I had better not give any account. It would only be my personal impressions. They might be partly correct, but would be in danger of onesidedness. One thing I feel I must add—I have been told that when Knud was an old man he would sometimes rise in the gallery of the meeting-house and say with much emphasis: "We will have to get back to our old landmarks." Did that old man feel that, as they prospered temporally, they were in danger of growing cold and indifferent to the teaching of the Spirit, the light within?

It has been a great joy to me to gather these facts. I think I will remember as long as I live the emotion and the tears in the eyes of those old men as they told me of their experience many years ago, when they first were gathered into the church of Christ. May the blessing of the Lord go with them and their children after them.

—*John Marcussen in American Friend.*

THE NEW LANGUAGE.

[*From the British Friend.*]

The development of Esperanto, and its spread in all civilised countries, are now causing a great many people, who were at first somewhat sceptical, to consider the possibilities of the language. More especially is this the case in our own country on account of the coming congress at Cambridge [now passed; held in the early part of Eighth month,] when it is expected that from two to three thousand Esperantists will gather from all parts of the world to rejoice in the progress that has been made, and to do what they can to extend the knowledge of "La Kara Lingvo" (as some of them are in the habit of calling it) in quarters where up to now it has been little known.

To Friends especially the movement should be interesting, because the inspiring motive from the first has been the cause of peace, and the thousands who are giving up much of their time to its propaganda are animated by a hatred of war and a desire for a better feeling among the nations.

In view of some misunderstandings, it may be as well to state that Esperanto does not aim to take the place of any national language, but to be a second or auxiliary tongue, easily acquired and spoken, and understood without difficulty by members of all nationalities. Its construction is very simple, its spelling and pronunciation perfectly regular, whilst its capacity for showing different shades of meaning gives it a valuable literary character. Like everything else, no doubt it has the defects of its qualities. It is of the first importance, for instance, that such a language should not be subject to constant changes, or its whole usefulness would be destroyed. Such as it is, with, of course, the additions rendered necessary from time to time, it must remain, or it cannot do the work expected from it. If there is something revolutionary in the conception of such an attempt at a world-language, there is also a necessity for

a conservatism which shall preserve it in its original shape. Is the price too high to pay for the possibilities which are involved?

Esperanto was created by Dr. L. L. Zamenhof, a doctor of medicine residing at Warsaw, Poland. It has several features which make it easier to learn and to understand than any previous attempt of the sort. For instance, each word, by an ingenious system of prefixes and suffixes, acquires numerous variations of meaning, and the vocabulary is much simplified by this method, as also by the use of all words that are at present nearly, or quite, international. Then, the words are all taken from existing or dead languages, with the necessary simplification of spelling. Again, the various parts of speech are recognised at once by the terminal letter. Without going further into the construction of Esperanto, it may be said that the result is a flexible and literary language, which may be acquired, both as to writing and speaking, in less than one quarter of the time necessary to learn French or German. Another striking fact, in connection with it, is that a letter may be written in it to a person who has never heard of the language before, and by the aid of a small vocabulary, which can be enclosed, the whole will be understood by any person of ordinary intelligence. These vocabularies, or "keys" as they are called, are published in eight European languages as well as in Chinese and Japanese, weighing less than half an ounce each. Not only are such letters often read, but the recipients in many instances have sent a perfectly intelligible reply in the language, although they knew nothing of it before. A language of which this can truthfully be said, is surely worthy of some attention.

Of course, there are some who say that if an international language is required, English or some other existing tongue should be adapted to the purpose. But, apart from the difficulty of learning such a language, a little reflection will show that national jealousies are far too active for the success of any such project, while the attempt to carry it out would hinder instead of forwarding the object in view. In this connection it should be noted that though the commercial utility of the language is important, and is already attracting much attention, it is as an aid to peace and mutual understanding that the study and propaganda of Esperanto are being undertaken. Without some such means of communication, international conferences, whether for peace, temperance, social reform, or any other cause, have but limited possibilities. With it, not only can these conferences be made more powerful and useful, but helpful relations between members of various nationalities can be extended, and the racial antipathies largely reduced. There are already more than thirty journals and literary and scientific reviews published in Esperanto, in various parts of the world, including a recent one in Japan, and many standard books have been translated into the language. There are few cities where Esperantists are not to be found, and much work is devoted to making the language known. The spirit which animates its adherents is entirely unsectarian, and, as the name implies, full of hope for the future of the world.

The international congress to be held in August at Cambridge is the third of these great gatherings, the first having taken place at Boulogne and the second at Geneva. The two previous congresses were quite remarkable for the spirit of comradeship which was shown, and the mutual understanding amongst the representatives of the many nationalities present. If any reader should desire further information, or particulars of books of instruction, or other literature, it will be gladly forwarded by the *Honorary Secretary of the British Esperanto Association, 13 Arundel Street, Strand, London. *Henry C. Willmott.*

ORIGIN OF THE WALKING DELEGATE.

"One great trouble with the average employer," as the *Railroad Trainmens' Journal* says, "is that he is not willing to consider the employment of labor as he does any other business proposition. He talks glibly enough about workmen having labor to sell, but he begins to rave when workmen unite to fix the minimum price of their labor, although he regards it as in regular business course for employers to unite to fix the price of both goods and labor. He grows bitter and vicious at the thought of meeting a committee of workmen not in his own employment to confer upon hours and wages in his own shop, yet he meekly takes orders in these respects from other employers. Moreover, he forgets, or assumes to, that outside labor committees were necessitated not by trade unions, but by employers. The *Railroad Trainmen's Journal* is absolutely accurate when it says: "The labor representative became necessary because so many employers insisted on meeting their own employees, and then when they did, frequently discharged the committeemen for dar-

* There are also Esperanto societies in Philadelphia, New York, Boston and many other places throughout the United States. Esperanto books are for sale at bookstores and may be had through Friends' Book Association, 15th and Race Streets. One of the classes for the study of Esperanto in Philadelphia last winter was organized and conducted under the leadership of one of our Friends.

ing to come to them, and they thus intimidated the rest. The representative who does not depend on the employer for his wages does not fear personal results, and he is much more effective than one could be who felt that he would be singled out for dismissal." That is the history of the rise of "the walking delegate." It was necessary for organized labor to create an independent ambassador, one whom the employer could not hurt, in order to secure fair conferences with employers in behalf of their own workmen.

—From *The Public* (Chicago).

A preacher ceases to be impressive as soon as by continuance he is oppressive.

Call not that the gospel plow which turns upon its own furrow and plows the sod back.

The Friend (Philadelphia).

"INTERNATIONAL" TEXT STUDY.

1907. Lesson No. 37. Ninth month 17th.

THE DEATH OF MOSES.

GOLDEN TEXT.—Precious in the sight of the Lord is the death of his saints.—PSALM 116 : 15.

THE SCRIPTURE of the Lesson is Deuteronomy 34: 1-12.

In his last address to the children of Israel Moses said: "I am a hundred and twenty years old this day; I can no more go out and come in: and Jehovah hath said unto me, Thou shalt not go over this Jordan."

The last public acts of Moses appear to have been the taking of a census and the revision of the law. He delivered the law to the priests, and directed that every seven years, in the feast of the tabernacles, this law should be read before all Israel.

When Jehovah made it known to Moses that he was about to die, Moses took Joshua into the tabernacle and told him that henceforth he must be the leader of the people. He said to Joshua: "Be strong and of good courage: for thou shalt bring the children of Israel into the land which I sware unto them: and I will be with thee."

The closing words of Moses to the Israelites are in the form of a song, which is found in the first forty-three verses of 32nd Deuteronomy. In this song he refers frequently to Jehovah as a Rock, saying that his work is perfect, all his ways are justice, and that he is a God of faithfulness, without iniquity. After he had finished his song he pronounced a blessing, or rather made a prophecy, for each of the twelve tribes. After this, as our lesson tells us, Moses went upon Mount Nebo and had a view of the promised land, and then died before the people entered in and took possession. It is of interest to compare the following account of the death of Moses, written by Josephus, with the Bible narrative:

"He withdrew among the tears of the people; the women beating their breasts, and the children giving way to uncontrollable wailing. At a certain point in his ascent he made a sign to the weeping multitude to advance no farther, taking with him only the elders, the high priest Eleazer, and the general, Joshua. At the top of the mountain he dismissed the elders and then, as he was embracing Eleazer and Joshua, and still speaking to them, a cloud suddenly stood over him and he vanished in a deep valley."

The manner in which Moses died and was buried is not a matter of importance to us. It was not his death but the life he lived that made him one of the few great figures in history. As we read the story of the forty years in the wilderness, we wonder at the patience and faith of this leader of men. Even when he found that he was not himself to lead the people into the promised land no word of discouragement or despair escaped from his lips. He seems to have outgrown all selfish desires. The one thought that took supreme possession of him was that he was "the servant of Jehovah."

In Joshua we are presented with another noble type. He did not draw back from the task laid upon him and say that he was not great enough to go on with the work which Moses left unfinished. He knew that some one must lead the people, and if Moses selected him as the one best fitted for the service, then the only thing for him to do was to take up the burden and go on.

Human beings are bound to one another by so many ties that we can never say our work on earth is done, so long as we have time and strength to do something more. There are many who have been permitted to finish some particular work to which they were called; but there are more who from day to day do their part in helping the evolution which goes on from generation to generation; and when they die others take the work a little farther along. No one should make the mistake of thinking that any righteous cause will fail because he dies, nor the greater mistake of feeling that what ought to be done will be done by some one else if he shirks his part. It is better to feel with the poet: "My work is mine, and, heresy or not, if my hand slacked, I should rob God, since he is fullest good."

TOPICS FOR ADULT CLASSES.—The Character of Moses. Leadership.

FOR INTERMEDIATE CLASSES.—Let each pupil tell some incident in the life of Moses. Let some member of the class read or recite C. F. Alexander's poem, "The Burial of Moses."

FRIENDS' INTELLIGENCER.

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News items for insertion the same week, must reach us not later than Third-day morning; longer articles as much earlier than that as possible.

Address all correspondence to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

PHILADELPHIA, NINTH MONTH 7, 1907.

THE VALUE OF SILENCE.

We go to our places of worship on First-day mornings and sit down in the silence together. Is this merely an outward form, or is there strength and peace to be found in repose of body and quietude of mind?

Most of us are very busy people. There are so many things we think we ought to do that when night comes, after we have worked all day, some of them are left over for to-morrow or next week or next year. It is good for us to have periods of quiet thought in order that we may weigh the value of things and decide which of them are worth while for us. Without this silent introversion we are in danger of allowing our lives to be shaped by the customs of those around us, deferring more than is profitable to what others do and say.

One of the maxims of our modern educators is that "we learn to do by doing;" and the teachers of the new gospel tell us that if we would save the world from its wickedness and folly we must "get busy." There is a half-truth in each of these thoughts. A woman may make bread twice a week as long as she lives and never make a single batch that is really fit to eat, because she has not learned to go about it in the right way. If we would learn to do by doing we must either go to some one who has found out a good way, or we must experiment until we have found a good way for ourselves. In other words, we must take time to think as well as to do. The man or woman who does not often spend a half-hour in quiet, earnest thought misses one of the most helpful experiences of human life.

It is a step in advance of the old theology when we believe that we can do more toward lifting men to higher levels by living our own lives rightly than by preaching to them. But of what avail is it to "get busy" unless we first "get into the quiet" and find out what work is needed to be done and how we can take hold of it so as to help and not hinder?

It is possible for any of us to do this kind of earnest thinking before we go to sleep at night or after we awake in the morning. Why then should we go to meeting and sit down together in the quiet? There are many who have found an answer to this question in their own experience. When men and women come together for a common purpose there is an increasing sense of comradeship, a strengthening of the feeling that no one lives for himself but that each is in some way bound to all the others. Then when the things that have irritated and perplexed during the week are resolutely put out of the thoughts, and the mind is open to receive any high or holy suggestion that may enter in, in some way that no one has yet been able to explain, there is a transference of impulse from one to another, and each who is seeking for light and strength helps the others who are also seeking and is helped by them in turn.

In this silence there is a consciousness that the Oversoul is in touch with our own souls. If we have wilfully done wrong we are uncomfortable and can find peace only by resolving to cease to do evil. If we have erred through weakness we feel the presence of a Power that will give strength to all who draw upon it. If we have stumbled along in the darkness there comes to us an inshining, and the path in which we ought to walk is seen more clearly.

When a body of people sitting together are thus consciously striving to possess themselves of the gifts of the spirit, sometimes one and sometimes another is so forcibly impressed by a thought which ought to be shared with the rest, that there is nothing for him to do but to arise and utter it, and thus out of the living silence there comes a living vocal ministry. When our members generally understand and take pains to make others understand the value of silence in our meetings, there will be no dearth of vocal ministry and no "running into words without life and power."

A GREAT PETITION FOR ARBITRATION.

The most numerously signed petition laid before The Hague Conference was presented by Anna B. Eckstein of Boston. It represented 5,641 persons in Scotland, 151,184 in England including 23 members of Parliament, 58,145 Germans, and 2,000,000 Americans, including the membership of a large number of societies represented by the signatures of their officials. The first names were affixed to the petition in First month, 1907, at a

meeting of the American Peace Society, the list being headed by its president, Robert Treat Paine, and its secretary, Benjamin F. Trueblood.

The petition is addressed to the Heads of the Nations meeting at the second Hague Conference in 1907, and is as follows:

"The undersigned respectfully express their earnest wish that at this second Hague Conference a General Arbitration Treaty be agreed upon, by virtue of which it will become a matter of honor with each nation to refer all international disputes which cannot be settled through the diplomatic service to the World Tribunal at The Hague for investigation and settlement."

The petition is prompted by the conviction that through the development and perfecting of international arbitration "there will be attained a limitation of armament, which, from vital and organic necessity, will lead to a gradual reduction of armament." The purpose of the petition is "as an international expression of true public opinion, to support and urge to action the good will of the governments to promote international arbitration."

SOMEWHAT CONCERNING THE PILGRIMAGE.

On Seventh-day morning, Eighth month 10th, our little band of pilgrims seeking southern shrines, set out from Philadelphia, on tiptoe with suspense and surmise as to just in what attitude the *visited* would receive us, and just how the *visitors* would justify their existence as such. This latter question was answered satisfactorily by the father of the expedition, George Walton, at the opening of the first gathering in each community we visited, by his little introductory speech, the "Pilgrimage Dream;" at the frequent repetition of which his fellow-pilgrims outwardly jested, but secretly rejoiced, as there were always new variations to look for and always the same spirit of compelling enthusiasm and conviction. The little speech, briefly put, was all about how there are Friends who deny that the heroic age of Quakerism has passed, for they feel that Quakerism has a glorious future, and some have dared to hope that our generation may see it. How this is to be brought about—what the great work is to be—we are not yet certain; but in the meantime, a good preparation is a taking account of stock; the Society is so small that none of it can afford to be disregarded. If the Society be acquainted with itself, the more effectively can the move be furthered. Therefore—the Pilgrimage, whose members come, not as ministers and elders, for their age and experience do not warrant that, but actually to become acquainted with their fellow Friends. Moreover, the "Pilgrimage Dream" will have largely failed, if it does not engender counter pilgrimages from Virginia to Philadelphia, and East to West and West to North.

Of the pilgrims themselves, some had never met before that morning, but after a few days together all seemed like old friends. At Laurel Station, in Maryland, some 22 miles beyond Baltimore, we were met in a drizzling rain by carriages and driven the 12 miles to Sandy Spring (never say Sandy Springs, if you would retain the respect of a native). In the long uphill drive the rain gradually ceased, and the countryside took on a more fertile and flourishing look, in which was found part of the explanation for the fame of this Friendly locality; the other part we understood after knowing the people. As always happened later, we were distributed about by ones and twos, rarely staying two nights in the same home and often having each of the three meals in a different house, and visiting on that order makes possible a very wide acquaintance. First-day meeting was attended and the afternoon was given over to our direction: this resulted in a conference on Preparation for Religious Life. George and Barnard Walton led this, some appropriate verses were given by Louise Haviland and we had a few words about Woodbrooke and our own George School Conference. That evening we were invited to meet the young people at the home of Benjamin Miller and by bedtime we felt that life was indeed strenuous. Kate Thomas had a like informal meeting for us the next evening at her home.

Third-day morning we were driven another twelve miles to the trolley for Washington and spent the day sightseeing the capital and especially the library. Trolley to Mt. Vernon was the next move, where Lida Gillingham met us with a species of "hold all" carriage and thrilled our journey with tales of Washington and how he used to ride along those same roads. Next day we all gathered for dinner with the Cox family, and spent the afternoon seeing Woodlawn Mansion, the home Washington built as a wedding gift for his adopted daughter, Nellie Custis. It is a splendid old brick mansion, with a distant view of the Potomac, and planned as seems to have been the custom thereabouts, with wings on either side of the main building, which gives a very imposing effect from the roadway below. Supper was an occasion of revelry in the form of a picnic on the pleasantly shaded grounds of Woodlawn Meeting, that we might meet the Friends there.

A conference within the meeting-house followed on "Opportunities for Usefulness within the Ranks of the Society of Friends." It was led by George and Barnard Walton and ended in a lively discus-

sion of the southern labor problem, a very urgent one in this locality. Fifth-day evening we met again for a social time at the home of Edward Walton, and next morning left the small but hospitable Woodlawn community and saw Mt. Vernon under the guidance of our good friend, Lida Gillingham.

The journey to Alexandria was made by boat and we have to thank our friend, Edward Walton, for an unusually pleasant sight-seeing afternoon there, examining Christ Church, the Mason's Lodge to which Washington belonged, and the old Carlyle house. The last named place boasts an unusual guide, whom we all grieved to find occupying so humble a post, when he might have carved a deep name for himself in the world of imaginative fiction.

Alexandria to Paeonian Springs was accomplished by the Southern Railway, which boasts a train that for speed (or rather lack of it) is dubbed "the Virginia Creeper." Thence we were driven the few miles to Waterford, the smallest meeting we visited, with an attendance of from twelve to twenty. Just as Mt. Vernon abounded in Washington anecdotes, so does this country with Civil War stories: One day in the 60's the Friends reached meeting to find it filled with soldiers. Nevertheless, they held meeting and continued to do so that winter, although the soldiers were stationed there all that time. The latter usually kept on the other side of the partition during meeting time and came to be quite respectful of the occasions; some would stand at the door or come in to hear the speaking. But the Friends said there was a curious sensation in finding the gallery draped with clothes washed and hung up to dry, and in glancing up, to find a row of eyes peering through the partition, and in having one's feet come into contact with muskets which had been pushed under the benches out of the way.

Sixth-day evening, Friends and neighbors were invited to Robert Walker's home where George Walton read a paper on "What Friends Have to Carry to the Outside World" and interested discussion followed.

The next afternoon we moved on to Lincoln for Goose Creek Quarterly Meeting which began that afternoon with the meeting for ministers and elders. First-day afternoon was turned over to the pilgrims for a First-day School Conference at which Eleanor Wood, who joined us here, and George Walton, spoke and brought on a live consideration of the subject in general. At the close of the business meeting next day we were pleased at several Friends expressing appreciation of the pilgrimage. That evening there was an informal gathering at the Taylor home across from the meeting house, where Eleanor Wood told about Woodbrooke and other activities of English Friends.

Third-day we did our first actual tramping, if one can so term the pleasant little two mile walk from the rail road up the mountain to Russell Smith's, interspersed with berries, spring water and sessions on fence-rails where we rested and enthused over the valley view enlarging as we ascended. And there again we climbed from his house to the very top of the Blue Ridge and supped on the precipitous Eagle Rocks, with the moon rising on our valley of the past week and the sun setting gloriously over the Shenandoah Valley whither the pilgrims were to set forth next day. There the valley stretched away flat to the distant Alleghany Mountains and ever and anon the Shenandoah River showed bright where it caught color from the overloaded sky. When the sun had quite gone, we stumbled down the mountain and lay for a while watching the stars and talking and singing "Dixie" before finally turning in for the night, the girls into proper tents and the lads to the hayloft.

The pilgrims may have gone South with vague ideas as to what they would find, but they are very certain on their return that the famed hospitality of the South is not overdrawn, and they would like to say how much they appreciate the kindess shown them on every hand.

A PILGRIM.

FRIENDS OF WESTERN NEW YORK.

On their return from Genesee Yearly Meeting in Canada, early in the summer, Isaac Wilson and Mary Travilla visited the Friends of the neighborhood of Buffalo, N. Y. On a First-day they attended two appointed meetings for worship in the meeting house at Orchard Park. Friends and others (including the minister of the Presbyterian Church who sat in the gallery and had part in the ministry of the meeting) were present from Buffalo, Hamburg and from the surrounding neighborhood.

At the close of the afternoon meeting Isaac Wilson asked that all present who would feel an interest in organizing for some kind of meeting at regular intervals in the old meeting-house (no meeting being held there regularly for some time) remain after the meeting and talk the matter over. Nearly all present accepted the invitation, and about twenty indicated their willingness to do what they could to maintain some sort of organization.

Eliza R. Hampton writes that they have recently had a meeting to organize a Friends' Association. The next meeting of this association was

held the 11th of Eighth month. Among those interested in maintaining it, besides Eliza Hampton (a Swarthmore College graduate), are Freeman Baker and wife, Amos L. Wilson and wife, Elias Freeman, Sarah Dixon, Frank Kester and wife, Edward S. Hampton and others.

Some account of the first and second meetings of the association will be found under "Friends' Associations" of the present issue.

CONFERENCE AT LONDON GROVE.

The all-day conference on Temperance and other Philanthropic Labor was held at London Grove, Eighth month 17th. It was a large and interesting meeting opened by the clerk, Edward A. Pennock, reading parts of Lowell's "Crisis" and Emerson's essay on "Man, the Reformer." He introduced the subject of the day, "Civic Righteousness" and called on Prof. George W. Moore, who said in part:

"Politics and religion are being mixed these latter days. Ours is a government by the people, for the people and it is our duty to see that it shall not perish from the earth. The easy-going, good-natured official, who deliberately closes his eyes to infractions of law, which it is his duty to restrain, is one of the most hurtful factors in life."

Speaking on Peace, he said: "Has any one ever dared to call William Penn a weakling? Self-restraint is often more difficult than combat. When principles of peace, justice and fair dealing shall be installed by the three and a half million teachers in our public schools, then we shall see the dawn of the era of peace. Permanent success will come when reform is sought for its own sake. We must first have good, active citizens; there never was long a corrupt government of a good people."

Jane P. Rushmore said that we cannot legislate righteousness. The remedy lies in first interesting the teachers in a judicious line of instruction in government, politics, etc.

John B. Randall of Lincoln University, who was on the afternoon's program, was introduced and spoke briefly. He said that, although certain duties are relegated to men, none would vote more intelligently for our homes than the women. The conscience is one of the most important things to train. He did not believe in one code of honor for men and another for women.

The afternoon session opened with exercises from different First-day schools. Estelle Parker of New Garden recited "The Heavenly Guest." Florence Pusey also recited. Jesse Cloud read an editorial of E. F. Sheldon's and Ethel Swain an essay on "The True Aim of Life."

Mary Heald Way of Oxford was presented and said in part: "We should first be Christians, then citizens. We have overdressed the garden of the heart, but have we kept it? We cry 'O let be the things that have always been!' How if we let be in the garden? The weeds are growing up in the hearts of the children.

Civic righteousness must not be simply gathered from the pulpit and the platform but lived out at the forge, the market-place, in the home."

Thomas S. Passmore then read a paper on "What can we do to promote civic righteousness?"

He said, first raise our standard, our ideal of civic righteousess as high as our standard of personal righteousness. Then we must get our ideals into practical form by going into politics and staying in. The laws of Moses were negative and consisted of "Thou shalt not." The law of Christ is positive. The civic righteousness of the past was mere obedience and only within the last two or three hundred years have we been practicing the civic righteousness of Christ. So many never give much thought to the political health until it gets awfully sick. Four classes will include men politically: 1st, the indifferent, who "don't care;" 2nd, the partisan who is for his party, first, last and always; 3rd, the independent political agitator; 4th, the partisan who believes in the success of his party but will not let it lead him into supporting what he knows is wrong. The latter two are good, the two former bad and responsible for the corrupt boss and grafter.

Nathan P. Walton said: "We are teaching people graft when willing to support men for office where they are paid more than they are worth. The dawn of a new day is nearly here when men can stand up and say just what they honestly think and like Berry get elected. The saloon business must be wiped out first and government protection withdrawn before we can have civic righteousness."

Rev. John B. Randall made the closing speech of the day. He commended Friends highly and felt he was treading on sacred ground. He said: "Liberty somehow often tends to insubordination and carelessness. Trusts and combines think they are above the law. All should obey the law. Roosevelt has given voice to many of our best convictions. He has been thinking and doing his own appointments. He has been *President.* Taft is a man who is in cordial sympathy with what many of us think; a man we trust as well as Roosevelt." He said he believed with Friends in their abhorrence of war and thought no one had done more for the cause of peace than Roosevelt, who made peace between Japan and Russia, demanding that their representatives should confer.

The little voice, conscience is growing louder and the individual conscience is becoming the public conscience.

Henry Saring and Elma M. Preston made a few remarks and the meeting adjourned.

Avondale, Pa. MARY R. HICKS.

AN EVENTFUL MEETING.

On Fifth day the 15th of Eighth month, Yonge Street Monthly Meeting was held at Whitchurch, about four miles from Newmarket, Ont., Canada. It was in some respects an eventful one, and lasted over three hours. One, not a member, giving his impression of it afterwards, said every moment of it was of intense interest to him, that he had experienced something coming into his life which he had never previously enjoyed, that it was profound and beautiful—the grandest meeting of any kind he had ever attended.

The regular routine of business was followed by the consideration of a request for the establishment of a new preparative meeting at Toronto. The request which was in writing and signed by some twelve members of the Society, was presented by Stephen K. Brown, supported by a delegation of ten from Toronto, four of whom were not Friends, accompanied also by a written request to the meeting, signed by fifteen who signified their desire to join the Society should a meeting become established in Toronto. In the course of time, Friends from various places in Ontario, such as Bloomfield, Pickering, Newmarket and St. Thomas, have made Toronto their home and although there has existed for some time the Friends' Association, it has rather developed the hunger for a regular Friend's Meeting than fully supplied its place. Hence the request.

The Friends of Yonge Street Meeting met the request with generous and thankful expressions of approval and so was recorded a minute such as has not within Canada Half-Yearly Meeting been done as one member remarked, within the past 100 years, certainly not within the recollection of any one present.

Ernest Firth spoke of having "stumbled" upon Quakerism through Friends' Association of Toronto and of his surprise at finding it had just what his soul was craving for, and asked, though with becoming modesty, why Friends were not more diligent in letting the world know the value of their message, though he confessed he did not know just how they were to go about it.

Felix A. Belcher, Rebecca Schooley, Augusta Cooper and others added vocal requests to the written one made.

George H. Phillips, Isaac Brown, Charles Wilson, Charles Toole and others feelingly replied.

The whole meeting was impressed and characterized by deep spirituality, many giving voice to the thought and love in their souls.

George Phillips and Irene Brown are the clerks of the meeting.

At First-day meeting of Friends' Association in Toronto on the 18th there were 37 present, notwithstanding the summer and holiday season. After the meeting for worship, F. Clement Brown gave a delightful paper on "The Gospel of Outdoors," which elicited a bright and general discussion.

FRIENDS' QUARTERLY EXAMINER.

REUNION OF CONTRIBUTORS.

The annual gathering of the contributors to the *Friends' Quarterly Examiner* and their friends was held at Devonshire House during the Yearly Meeting [London]. The Editor [George Newman, M. D.] presided, and there were some seventy or eighty Friends present. It was pleasant to hear of some new subscribers. Among those taking part were W. C. Braithwaite, Thomas Hodgkin, Richard Westlake, Herbert Sefton-Jones, Albert J. Crosfield, Anne Warner Marsh, Gilbert Fowler, Joan M. Fry, Gulielma Crosfield, M. Catherine Albright, Elsie M. Cadbury, Metford Warner and Edith Hanbury Bigland. The desirability of increasing the number of papers of historical import was dwelt upon by W. C. Braithwaite, who also advocated the establishment of a Quaker lectureship for the teaching and propagation of our distinguishing views. Perhaps something in this direction might be done at Woodbrooke. Dr. Hodgkin referred to Charles Lamb's well-known description of a Quaker Meeting, and discussed the value of the Quaker habit of doing all things decently and in order. H. Sefton-Jones described the kind of papers in the *Examiner* which he felt to have a distinct sphere of usefulness as (a) those which were stimulating to the intellect; (b) those which were pleasantly light, "like gentle rain;" and (c) those which had in them something of prophetic utterance. We need to be watchful, he said, against sordidness of soul, and to do this it is necessary to "keep our own souls clean and pure, and dwell with high ideals."

It was pleasant to have the company of Dr. Gilbert J. Fowler, who spoke on the claims of young men and on the importance of winning them to the Quaker Faith by a right interpretation of our tenets. First, he placed the necessity of being absolutely real in our expression of religious thought; that, in order to convey their meaning, Friends must speak in the terms and language of

the day, using phraseology which can be understood and which is free from unreality. Secondly he urged that the interpretation of Quakerism should be positive rather than negative, boldly enunciating the truths for which we stand and not too frequently taking up the attitude merely of anti-this and anti-the-other. And thirdly, he hoped that Friends would recognise the need for constructive thinking and constructive work. It is not sufficient to live on the traditions of the past however good. We must do some thinking out of difficult questions as our service to the present and the future. He instanced in particular the subject of Peace. Anne W. Marsh reminded us that true conservatism and progress were vitally related to each other. Joan Fry suggested that a whole issue of the *Examiner* might suitably be devoted to a presentation of the Quaker Faith, beginning with primitive man and the early efforts to solve religious mystery, discussing the attempts of other religions to meet man's need, and thus leading up to a restatement of the Quaker message. Elsie M. Cadbury thought that one of the pieces of constructive work which required undertaking was a restatement of our message in relation to the state and our duties to it.

WOODBROOKE EXTENSION.

Some thirty friends met in conference at Woodbrooke on July 12th to consider the question of the need for helping in some further way the Ministry in our Meetings, for promoting the religious instruction of young people and for assisting Adult School workers towards a better equipment. W. C. Braithwaite presided, and Edward Grubb acted as secretary. As a result of the discussion which ensued, it seemed "essential that something should be done to bring the Woodbrooke influences down to the country." This could, of course, be effected in one or both of two ways, namely, by the provision of Woodbrooke teachers who could visit localities, or by arranging additional holiday courses of lectures and classes at Woodbrooke. The kind of action needed appeared to be parallel to that of University Extension—the Woodbrooke Committee acting as the University Extension Delegacy. In order to do the work successfully, the Committee will require funds at its command to pay the salaries of teachers and lecturers. Class teaching, for Sunday school teachers especially, was also urgently needed; and one of the aims of Woodbrooke should be to equip young men and women for such teaching. It was agreed that more attention might well be given at Woodbrooke to methods of teaching. The need was shown for the provision of teachers who would not only themselves give lectures on religious subjects, but also take various means to arouse a sense of need in the meetings, both for a deeper spiritual life and for more knowledge of the Bible and of spiritual things. To get such meetings to send one of their members for a time to Woodbrooke would often be very useful. Ultimately a minute was adopted to the effect that the Conference accepted the proposal that the Woodbrooke or Summer School Continuation Committee should appoint salaried lecturers or teachers whose services might be offered to local Meetings and Adult Schools for Week-end Lecture Schools and other forms of teaching. The Woodbrooke Committee was requested to take up the matter, and to consider how such teaching, and other Woodbrooke extension work can be best provided for. There can be no doubt of the need for the kind of service proposed, which is along the direct line of Joseph Rowntree's proposal at the Manchester Conference in 1895. We earnestly desire for the Conference much wisdom in formulating the best means of working out the proposal.

—*The Friend* (London).

AN ANCIENT MEETING-HOUSE.

[Under the heading "The Ancient Quaker Church will be Reopened," and with pictures of the outside and inside of the old building, the following appeared in the *Dover Index*, by way of announcement of a meeting to be held Eighth month 11th in the old Randolph Meeting House, near Dover, N. J. The building was erected in 1758. It had not been opened for worship before for twenty years].

A mile and a half to the south of Dover, is a building which to a past generation was known as the Randolph meeting-house, and was the place of worship of the Religious Society of Friends. In the language of the Friends, Randolph was a part of a monthly meeting which was held alternately at this place and Hardwick, then in Sussex county, but now in Warren. It was a long drive over the hills between meeting-houses, but was made with regularity by the concerned Friends of that time. Not only the Hardwick meeting, but the meeting-house itself, has passed away, Randolph meeting being the only survival of that ancient period. Benjamin Lundy, the pioneer abolition propagandist of the United States, the man who really discovered William Lloyd Garrison, and linked him to the great reform, was a "birthright" member of the Hardwick monthly meeting, and doubtless was an attender at Randolph more than once.

Geographically, this house is within the bounds of the New York Yearly Meeting of the Religious Society of Friends. The Committee for the Advancement of Friends' principles of this yearly meeting, will hold a meeting in the Randolph

meeting-house the afternoon of August 11, at 3 o'clock. It is expected that William and Anna M. Jackson of New York, Henry W. Wilbur, of Swarthmore, Pa., and other Friends, will attend this meeting. Anna M. Jackson is a niece of the late Joseph Price, and a grandniece of the late Joseph Morris, both of whom were well known to residents of Dover.

It may be a matter of interest to say that the Religious Society of Friends had its rise in England, about the middle of the 17th century, and was inspired by the spiritual experience of George Fox, a representative of the common people, who made a distinct contribution both of doctrine and church polity to the religious thought and life of the world. His doctrine was a positive affirmation that there is a measure of the divine spirit in every human being, his affirmations of the fatherhood of God and the universal brotherhood of man resting on this rational foundation. His church polity consisted in a democracy of worship, and a freedom of gospel ministry, which placed all men on an equality, and made no account of professional service in dispensing the gospel. All minister who feel moved to do so, and all worship not by formal observance but by assuming the right attitude of spirit toward the Infinite Spirit.

To this meeting the afternoon of August 11, all who may be interested are cordially invited. The Society of Friends is now concerned to advance its principles and promote its rational gospel, more than it is to perpetuate its peculiarities, which is an excellent thing, and shows commendable progress that will be sure to bring its reward.

The first Quaker meeting-house built in Randolph township, date unknown, was erected about half a mile south of Dover, near the residence of Daniel Lamson, near which was located a cemeterty, scarcely a trace of either remaining at this time.

The Society of Friends increasing in 1758, they erected another meeting-house about one mile farther west and nearer the residence of Richard Brotherton and other prominent Quakers. The building is about 25 x 26 feet, two stories high, with an opening about six feet square in the upper floor, allowing those above scant means of seeing below. Everything is of the primitive mode of construction of 149 years ago, but the timbers were smoothly hewn from rafters to posts and girders. Instead of spikes, wooden pins were used to fasten down the planks of the floor.

The inside fittings are of the simplest and rudest construction. The seats were made of plain boards, while what are known as the shutters to divide the sexes when holding business meetings consist of two battened horizontal doors, ten feet long and three feet high, each side of the middle doorway and held in place with wooden buttons, while hanging from the overhead crossbeam are corresponding traps, which swing down to meet the lower division. The building was originally warmed with a charcoal fire built in a pit beneath the floor, but in 1845 a more modern stove was installed and is there to-day. The cemetery adjoining the building is enclosed on three sides with a stone wall and an iron fence in front.

James W. Brotherton, with his sister, Rachel B. Vail, form the last resident living members who used to attend meetings in the old Quaker church.

It's little at the most we can do for ours, and we must do *that* flying, or our things are flown.

—*Emily Dickinson.*

BOOKS AND READING.

[*Any book mentioned in this column, or information as to its cost, may be had from Friends' Book Store, 15th and Race Streets, Philadelphia.*]

A capital handbook to the study of missions and social progress is "Gloria Christi," by Anna R. B. Lindsay. (Macmillan.) It surveys the progressive social work in all missionary lands, dealing explicitly, and with plentiful practical detail, of evangelistic, educational, medical, industrial, philanthropic, and miscellaneous missions.

"The Quakers as Makers of America," a sermon preached in a Presbyterian Church of Brooklyn, New York, by David Gregg, then pastor of the church, but now President of the Western Theological Seminary in Pittsburg, Pa., has been issued in one form or another by more than one branch of Friends. It was first brought out in pamphlet form, we believe, by Friends of the most "conservative" school. Two editions have been published also by *The American Friend.* It is now published in a convenient pamphlet by the Friends Book and Tract Committee, and is for sale by them at 51 Fifth Ave., New York. The sermon was one of a series on "Makers of America," preached on successive "Forefathers' Days." The full title of the sermon was "The Quakers as Makers of America, or Ideal Civilization."

"Flowers and Trees of Palestine," By Augusta A. Temple (London, 6 s.) is an attempt to supply the want felt by the author during a tour in the Holy Land of a "portable handbook containing a general list of Palestine flowers and trees." The book is not confined to plants mentioned in the Bible, and contains a descriptive alphabetical list and many beautiful photographs taken by the writer. —*British Friend.*

MY QUAKER GRANDMOTHERS.

Like two little doves in gray
On boughs of a greenwood tree,
My two Quaker grandmothers sit
In my gay genealogy.

The cavalier struts in my heart,
The Puritan tugs at my will,
But the Quaker faces say "Peace,"
And passion and pride are still.

Dear faces of infinite calm,
Ye have wrought a spell in my blood,
That maketh the world seem wise
And sweet with the sunshine of God.

—*Oliver Huckel.*

BIRTHS.

COLLINS.—At Moorestown, New Jersey, Tenth month 9th, 1906, to Irving Allen and Beatrice Sooy Collins, a daughter, who is named Beatrice Collins.

DEATHS.

COOK.—Samuel M. Cook died at his son's on the 17th day of Eighth month 1907, aged about 71 years. His home was Anderson, Indiana. He died while visiting his son at Pawnee, Oklahoma. He was brought home and buried at Anderson. He leaves a wife, two sons, two brothers and four sisters to mourn his loss. He was the son of George and Elizabeth Cook, members of Fall Creek Monthly Meeting of Friends. A. W. C.

FREDD.—At LaJara, Colorado, suddenly on the morning of Eighth month 6th, 1907 in her eighth year, Anna Hallowell, youngest daughter of Joseph M. and Elizabeth B. Fredd of Colorado and grand daughter of the late Richard French, of Philadelphia. This dear little girl was the light and sunshine in her home and always ready and willing to help others. She never thought of self. She was beloved by all who knew her.

HAINES.—At Hainesport, N. J., Seventh month 8th, 1907, Lydia A. Haines, widow of the late Barclay Haines, in her 93rd year; a faithful and valued member of Mt. Holly Monthly Meeting. She was a devoted mother, a dear kind friend, whose hand was ever ready to assist the needy and unfortunate. She bore her last illness cheerfully and waited patiently for the final summons.

PALMER.—Suddenly on Eighth month 23rd, 1907, at her home in Germantown, Philadelphia, Mariana Y., wife of Henry Palmer Jr. and daughter of Edward S. and Sidney S. Yarnall.

PANCOAST.—At Riverton, N. J., Eighth month 27th, 1907, Elizabeth H. Pancoast, wife of Henry N. Pancoast, and daughter of the late John W. and Hannah M. Haines, aged 48 years. Funeral and interment at Westfield, N. J., Eighth month 30th.

ROGERS.—Eighth month 8th, 1907, at the Hahnemann Hospital, Philadelphia, Walter J., son of Josiah and Martha Rogers, of Medford, New Jersey, aged 37 years.

ROGERS.—At Pennsylvania Hospital, Philadelphia, the result of a runaway accident at Mount Pocono, Allen A. Rogers, of Moorestown, New Jersey, aged 62 years. His quiet genial manner endeared him to his many friends.

WARREN.—At Honolulu, H. I., Eighth month 28th, 1907, Elizabeth Williams Parrish, wife of Louis J. Warren and daughter of John C. and the late Sarah H. Parrish of Avondale, Pa.

NOTES AND ANNOUNCEMENTS.

The Byberry Friends have changed the time of holding their next Association meeting, when Dr. Darby will be with them, to Ninth month 8th, instead of the first First-day in the month, which is the regular time.

Concerning the Summer School of Theology at Cambridge [England] a writer in the *British Congregationalist* who has evidently enjoyed the gathering, after describing the lecture by Dr. Rendel Harris entitled "The Time Machine in Religion," remarks of the lecturer, "All this week he has been ubiquitous. He has run to and fro 'like sparks among the stubble.' By his kindly words and flashes of quaint humour he has scattered the sunshine wherever he has moved."—*The Friend* (*London*).

Helen B. Harris, wife of the President of the National Free Church Council [Dr. J. Rendel Harris, Director of Woodbrooke] is holding a series of special meetings for the women of the Free Churches. She has visited and addressed meetings at Cardiff and Bradford, and is to be at Malvern in September, Liverpool and Leamington in October, and London in November. At Bradford, the Mayoress, Mrs. J. A. Goodwin, presided over the evening meeting, and gave an earnest address. *The Friend* (*London.*)

Salem First-day School Union will be held at Salem, N. J., Ninth month 14th, at 10 a.m. Henry W. Wilbur is expected to be present. Also the following topics for discussion will be presented: "What has the First-day school a right to expect of the Meeting?" "What has the Meeting a right to expect of the First-day school?"

I should be very glad to know the author of the following lines and to see the whole poem in print. A friend recently wrote me about the death of an aged friend of hers who quoted these lines shortly before she died.

"The hour of my departure comes
I hear the voice that calls me home."

Granville, N. Y. L. J. MOSHER,

Amos J. Peaslee, of Mickelton, N. J., of the Swarthmore College class of 1907, and Howard L. Fussell of the same class, expect to sail for England on the 14th, with a view to arriving in time for the opening of the fall term at Woodbrooke, where they will continue their studies for two or more terms.

ABINGTON FRIENDS' SCHOOL.

The Abington Friends' School will re-open for the school year 1907-8 on Ninth month 17th, all boarding students and all new students not yet classified having been notified to report on Second-day, the 16th.

The list of instructors shows some changes and it is believed that the faculty for the coming year is a strong one in every respect. They are as follows: Louis B. Ambler, A. M. (University of Pennsylvania) principal; Rachel S. Martin, M. E. (West Chester State Normal School), principal of primary department; May E. Stevenson (graduate of Philadelphia School of Industrial Art), drawing and other art work; Urania Matz (Graduate of Leffson Hille Conservatory), music; Hayes C. Taylor, B. S. A. (Cornell), science, manual training, athletics; Howard Freas, A. B. (Penna. College), French, Latin, English, athletics Elizabeth D. Cope (graduate W. C. State Normal School), intermediate work; Rebie Landis, (graduate W. C. State Normal School), assistant in primary and intermediate work; Mary C. Burns, A. B. (Bryn Mawr), Latin, German, History; A. Grace Hallock, matron.

The prospects for a full attendance are good, and the hopeful feeling for a successful year is very gratifying.

The usual necessary repairs have been about completed, some new papering and painting has been done, a new hardwood floor has been laid in the gymnasium, and the building and grounds have been put into first class condition in readiness for the opening.

FRIENDS' ASSOCIATIONS.

HOPEWELL, VA.—The Young Friends' Association met Eighth month 25th, 1907, with a full attendance of members and a large number of visitors. The president, Chas. W. Robinson, opened the meeting by reading the second chapter of 1st Corinthians.

Under Literature, D. Arthur Robinson read two very interesting selections: "Peace, Be Still," and "Improve the Present." Mary E. Pidgeon presented Current Topics, which were much commented upon, both for their news and the interesting way in which they were given. Charles E. Clevenger read an original paper on "The Sin of Tardiness." This called forth a lively discussion.

Our visiting Friends from the North gave us brief talks which were much enjoyed. A feeling of deep appreciation of the visit of "The Pilgrims" was expressed by Susan T. Pidgeon and heartily endorsed by all present.

GRACE E. CLEVENGER, *Secretary.*

ORCHARD PARK, N. Y.—The first meeting of the Friends' Association was held in the Friends' Meeting-house on Seventh month 14th. We organized by electing Alice Kester leader and Amos L. Willson secretary. We decided on the second First-day in each month for holding meetings. The Friends present were Eliza R. Hampton, Freeman Baker and wife, Angelia L. Willson and Amos L. Willson.

The second meeting of the association was held Eighth month 11th and was opened by Alice Kester reading the 13th chapter of Romans. Selections were read by Eliza Hampton, Fannie M. Willson, Gracia Paxson and Amos L. Willson. The most of the selections were taken from the *Intelligencer*. Alice Kester read a poem the leading thought of which was that we should try to be angels now if we wish to be angels in the hereafter:

"The mourning heart of sorrow
Bowed down by error's fears,
Has need of angel's teaching
And need of angels' tears;

A gentle hand and loving
To point beyond the sod,
And lead the soul to gladness
Through living laws of God."

AMOS L. WILLSON, *Secretary.*

CALENDAR OF MEETINGS, ETC.

[In sending in notices for the Calendar they should be put in the usual form, so that they need not be re-written. They must be in not later than Third-day morning.]

Friends' Meeting at 35th St. and Lancaster Ave., and that at 17th St. and Girard Ave., Phila., will be held at 10.30 a.m. during 6th, 7th, 8th and 9th months.

9th mo. 7th (7th-day.)—Whitewater Quarterly Meeting, at Lincolnville, Wabash County, Ind., at 10 a. m., Ministers and Elders, same day, at 8 a.m.

9th mo. 7th (7th-day.)—At Roaring Creek Meeting House, Columbia Co., Pa., a reunion of former members and attenders. A religious meeting followed by a program. Train to Catawissa, stage to Slabtown, where Friends will be met. Send word to William Grant Beaver, Catawissa, Pa.

9th mo. 8th (1st-day.)—The Circular Meeting to be held at Ercildoun, Pa., under care of a committee of Western Quarterly Meeting, is postponed on account of the meeting at George School.

9th mo. 8th (1st-day.)—Meeting of Friends, at White Plains, N. Y., at home of G. A. and E. B. Capron, at 11 a.m.

9th mo. 8th (1st-day.)—A Circular Meeting at Frankford, Phila., at 3.30 p.m. Committee from Green Street will visit the meeting. Meetings are held every First-day morning at 10.30.

An administrator is one who finds out that all the dead man's estate has shrunk—except his life insurance.

PENN MUTUAL LIFE
PHILADELPHIA

9th mo. 8th (1st-day.)—The Visiting Committee of Salem Quarterly Meeting will attend the meeting at Salem, N. J., at 10 a.m.

9th mo. 9th (2nd - day.) — Centre Quarterly Meeting, at Centre Meeting House, in the Half Moon Valley, near Port Matilda, Pa., at 10 a.m.; Ministers and Elders, 7th-day before, at 3 p.m. (Change made from usual time for this year only, to avoid conflict with Central Committee Meetings at Fishertown.)

9th mo. 9th (2nd-day.)—Baltimore Quarterly Meeting, at Gunpowder (near Sparks Station, Md.), at 10 a.m.; Ministers and Elders, 7th-day before, at 3 p.m.

9th mo. 11th (4th - day.) — Peace Meeting at London Grove, at the close of Mid-Week Meeting, 11 o'clock, to be addressed by Dr. Evans Darby, Secretary of the British Peace Society, subject: "How Can We Best Help the Peace Propaganda?"

9th mo. 12th (5th-day.) — Prairie Grove Quarterly Meeting, at West Liberty, Ia., at 11 a.m.; Ministers and Elders, day before, at 8.30 a.m.

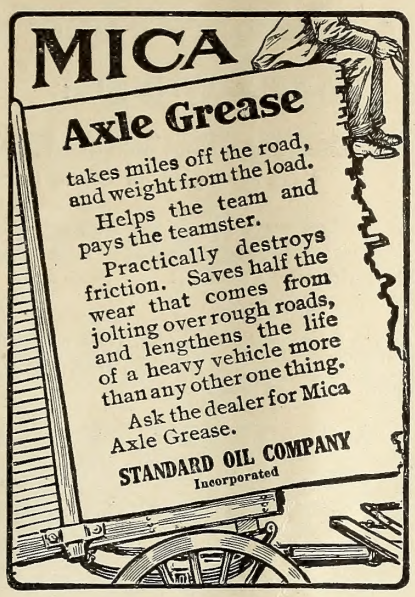
9th mo. 12th (5th.day.)—Haddonfield Quarterly Meeting, at Moorestown, N. J., at 10 a.m ; Ministers and Elders, day before, at 3 p.m.

9th mo. 14th (7th-day.)—Burlington First-day School Union, at Mansfield Meeting House, Columbus, N. J., at 10.30 a.m. There will be an afternoon session. All who come will be met by carriages at Columbus, on the Pennsylvania Lines.

9th month 14th (7th-day.)—Salem First-day School Union, at Salem, N. J., at 10 a.m. For program see Notes and Announcements, this issue.

9th mo. 15th (1st-day.)—Conference at Hockessin Meeting House, Delaware, on line of Kennett-Wilmington Trolley Road, under care of Western Quarterly Meeting's Philanthropic Committee, at 2.30 p.m., to be addressed by Dr. O. Edward Janney of Baltimore, subject: "Purity."

9th mo. 16th (2nd-day.)—Illinois Yearly Meeting, at Clear Creek Meeting House, near McNabb, Putnam County, Ill., at 10 a.m., and continuing through several days; Ministers and Elders, 7th-day before, at 10 a.m.; Representative Committee, 2nd-day, at 8 a.m. Friends from a distance who desire to attend will be welcomed and entertained. McNabb is on the Chicago, Indiana and Southern Railroad, also Toluca, Marquette and Northern. Friends desiring to be met and entertained will please notify Florence Given, McNabb, Ill.



JOSEPH L. THOMAS,
ATTORNEY-AT-LAW,
106 Market Street, Camden, N. J.

G. HERBERT JENKINS,
ATTORNEY AND COUNSELLOR-AT-LAW,
929 Chestnut Street, Philadelphia.
Also Member of Montgomery County Bar.

JOSEPH T. FOULKE,
ATTORNEY-AT-LAW.
OFFICES: 623 Walnut St., Philadelphia, Penna.
Ambler, Montgomery County, Penna.

ALFRED L. SELLERS,
CERTIFIED PUBLIC ACCOUNTANT,
420 Mutual Life Building, Philadelphia.

DAVID HENRY WRIGHT
LAWYER
1420 Chestnut Street
PHILADELPHIA

JOHN FABER MILLER,
ATTORNEY-AT-LAW,
325 Swede St., Norristown, Penna.

SWARTHMORE—
ATLANTIC CITY—
BUCK HILL FALLS—
We answer calls out of city promptly, and attend to every detail. Best service and equipment.
ELLWOOD HEACOCK
FUNERAL DIRECTOR
1313 VINE STREET
BOTH TELEPHONES DAY OR NIGHT PHILADELPHIA

9th mo. 22nd (1st-day.)—The Visiting Committee of Salem Quarterly Meeting will attend the meeting at Woodstown, N. J., at 10.30 a.m.

A BABYS' FEET.

A baby's feet, like seashells pink,
Might tempt, should heaven see meet,
An angel's lips to kiss, we think,
A baby's feet.

Like rose-hued sea-flowers toward the heat
They stretch and spread and wink
Their ten soft buds
That part and meet.

No flower-bells that expand and shrink
Gleam half so heavenly sweet
As shine on life's untrodden brink
A baby's feet.

—*Swinburne.*

In a case recently decided by Judge H. C. Allen, of the Circuit Court at Indianapolis, says the *Western Christian Advocate*, the owner of an apartment house in the business section of the city sued for damages to his property resulting from a saloon situated across the street, and was awarded $900.

The *Observer* wonders why so many men who are apparently sane and sensible allow themselves to form a habit which must often put either themselves or others in an uncomfortable position. For example, a man who is accustomed to an after-dinner cigar has a guest to whom tobacco smoke is disagreeable; if he goes without his cigar he will be uncomfortable himself, and if he smokes it he will make his guest uncomfortable. Or our smoker is spending a week at the seashore. He wishes to sit on the porch or the pier after dinner and enjoy the dashing of the spray on the beach and the invigorating sea breezes. If he denies himself his accustomed cigars the rolling waves and the salt sea air will not satisfy him; but if he indulges himself he will spoil the air for half a dozen others who must either take the scene plus the smoke or go without it.

Continued from First Page.

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FRIENDS' INTELLIGENCER

A Religious and Family Journal

PHILADELPHIA, FIFTEENTH AND CHERRY STREETS, NINTH MONTH 21, 1907

Martha J Warner
RD 1

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Continued on page iii, bottom of 3rd column.

BUCK HILL FALLS

As announced last week, the Inn will remain open officially until Tenth Mo. 7th. We are receiving numerous inquiries for accommodations during the whole of Tenth Month. The number of guests this fall is considerably larger than a year ago, but there is now plenty of room for everybody, and friends can visit Buck Hill without engaging rooms ahead, if they decide on the spur of the moment they would like a whiff of mountain air.

The manager of the Poultry Farm at Buck Hill, which has now been in operation since the first of the year, and which is proceeding very satisfactorily, writes that he would like to have a young man who is not afraid of work, who would like to learn the poultry business, and stick at it. He must be a person of good habits, and expect small wages at first, increasing as he becomes a help. This is a good chance for a bright young man. The many visitors to the Poultry Farm the past summer have been struck with the success of J. H. Wolsieffer, the manager, in raising some of the finest birds they have ever seen. The birds are to be exhibited at some of the Fairs this fall. Every bird on the place comes from stock which produced over 200 eggs per hen last year. Our pullets have already begun to lay. Any one wanting high class White Wyandotte stock or eggs for setting, should address the Buck Hill Poultry Farm, Buck Hill Falls, Penna.

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Established 1844. The Journal 1873. Young Friends' Review 1886.

PHILADELPHIA, NINTH MONTH 21, 1907.

Volume LXIV. Number 37.

GOOD WORDS. XXXIV.

If the ideal of worship is that all members of the Church have a duty to discharge regarding it; if the souls of all are reverently waiting on God, and if it is not absolutely known or arranged beforehand who shall pray or prophesy, or teach, it is surely probable that some spiritual faculties will be trained and developed which are atrophied where one man stands between the congregation and God, taking on himself to offer all the praise, to put up all the prayers, to convey all the instruction that is needed.

THOMAS HODGKIN.

HE LIVES.

As if life were not sacred, too.—George Eliot.

"Speak tenderly! For he is dead," we say;
With gracious hands smooth all his roughened past,
And fullest measure of reward forecast,
Forgetting naught that gloried his brief day.
Yet when the brother who, along our way—
Prone with his burdens, heart-worn in the strife—
Falters before us, how we search his life,
Censure, and sternly punish while we may!
Oh, weary are the paths of earth, and hard!
And living hearts alone are ours to guard.
At least, begrudge not to the sore distraught
The reverent silence of our pitying thought,
Life, too, is sacred; and he best forgives
Who says: "He errs, but"—tenderly! "He lives."

—*Mary Mapes Dodge.*

WITH FRIENDS IN OHIO.

On First-day, Eighth month 25th, our Friends' meeting-house in Salem held a goodly company of people in the initial meetings for worship of the Ohio Yearly Meeting, the part of the meeting-house now held for meeting purposes being comfortably filled with an interesting and we trust an interested company. The house itself is the center of many inspiring reminiscences. Salem was the center of the abolition movement in that part of Ohio. Three miles over the line the famous "Western Reserve" begins, and much of the impulse of that entire section was focalized in Salem. Here was established and existed for a long time what was known as the "Broad Guage Church," a place of worship where religion was plentifully mixed with that philanthropic purpose which demanded the freedom of a race. Nearly all of the forceful anti-slavery agitators at one time or another held forth in our meeting-house in Salem. It was in this house that Sojourner Truth directed the famous question to Frederick Douglass, following a most discouraging deliverance on his part, summed up in the sentence, "Frederick, is God Dead?" Here Joshua R. Giddings made one of his first speeches after the House of Representatives had sent him home for his abolitionism, and his constituents triumphantly re-elected him by an increased majority. Our friend, James Whinery, himself an actor in these stirring scenes rehearsed them in willing ears during our visit.

A meeting for worship was held First-day afternoon, and at its close Charles Burleigh Galbraith, State Librarian of Ohio, read his conference paper on "The Religion of Whittier."

The business sessions began Second-day morning with the two clerks, Sarah C. Fox and Mercy Griffith Hammond in their places. Ohio Friends do not have as much routine business as some of the larger Yearly Meetings, but in concerned interest and earnestness of discussion they are in no ways behind their brethren elsewhere. The reading of the epistles, and the consideration of the Queries brought forth most vital expression from the members. Indicated changes in the discipline in New York Yearly Meeting called forth much interest, and desire to know more of details of the changes, and the way the new order works. An afternoon was given to the combined interests of the First-day schools and Friends' Associations, and proved to be a session of real life and interest.

On Third-day afternoon an address by the visiting Friend on "Present-day Quakerism," called out a large audience, several Friends of the Wilburite body being present.

At the last session of the meeting the reports of the standing committees were given consideration, and the meeting was moved to give cordial recognition to the General Conference Committee for the Advancement of Friends' Principles, by making a direct appropriation for the use of the committee. A similar assistance was given to the two colored schools in the South.

The matter of the General Conference of 1908, demanded considerable attention, and in order not to have the Yearly Meeting and Conference conflict, the clerks were instructed to call the Yearly Meeting of 1908 at such time as would not interfere with the Conference.

Throughout all of the sessions a united spirit

was manifested, and a keen interest for the cause of truth was expressed by the entire meeting. In real motive power, and in all of the things that make for the spiritual life, Ohio Yearly Meeting is in no way behind its larger sister bodies throughout our heritage. It was a source of strength and inspiration to meet and mingle with the Friends of Ohio in their annual gathering.

H. W. W.

NORTH CAROLINA FRIENDS—III.

Guilford College has an electric plant running 600 incandescent and four arc lights and in connection a water plant pumping 12,000 gallons daily from a well 150 feet deep, the whole requiring 1,500 pounds of bituminous coal for running operation. They are talking of utilizing the exhaust steam to heat the new girl's building. The grounds of the school containing 200 acres were formerly to a large extent farmed, but now only for corn ensilage, the rest of the cleared land being in pasture. The thirty-five dairy cows are mainly thoroughbred Jerseys and are herded by a colored cowboy, adding a picturesque feature to the college surroundings. There is one large octagonal barn, 60 feet across and in the center a silo of 24 feet and 18 high, banded with primitive wooden yokes. There is a platform at the foot of this and facing the silo the cows stand in 35 stalls. The stalls slope to gratings in the floor and everything is clean as is possible around them. Above and around the silo are stored the hay and straw. Close by is a similar but smaller structure for the dry stock. The buildings are mainly heated with wood, requiring 600 or more cords at a cost of $2.50 per cord. Formerly the boys were required to cut and carry in this for their own use, there being a stove in each bedroom for two, made of sheet iron, but now a wholesale job is made of it with a steam-driven circular saw. The grounds committee are now taking up the matter of steam heat instead of the primitive way now used, and it will soon be adopted and the numerous buildings surrounding the park be heated from a central source. Some forty of the boys now carry on housekeeping, more of them than do the girls. New Garden Hall is built to lodge 50 girls on the community plan, although the dining room is arranged for 100, should the committee conclude to enlarge the lodging accommodations. Mary Hobbs, the president's wife, is indefatigable in pushing the interest of this building, and has nearly raised the $20,000 needed.

Marked with four granite corner stones on the south of the grave yard is the site of the historic meeting-house where generations of Friends worshipped before it was torn down some twenty years ago. These markers show it to have been 30 x 54 feet and, unlike most southern meeting-houses, it was two stories high and of frame. From these grounds Cornwallis marched to attack Greene at Guilford Court House, four miles north and his wounded were cared for by Friends here, the meeting-house being a hospital, and several of the dead of both armies are buried in the grave yard side by side. One of the New Garden pupils who was attending Yearly Meeting, recalled to me the dread which the sight of stains on the woodwork inspired in her while sitting in silence in the old meeting-house. The grounds are enclosed and many fine stones of marble and granite mark the graves of later burials which are well kept. Hundreds on hundreds are unmarked, or but with small slabs of common stone. Under an inspiring monument lies Harriet Green, an English Friend who died at Saulsbury while on a mission here and whom many of our people who went on an excursion to the Pacific coast in 1897 will remember preaching in Friends' Meeting, San Francisco. A part of the fund of $175,000 for the use of Guilford now $10,000, is named from her, "The Harriet Green Fund," and as such is carried from year to year in the report of the Yearly Meeting.

Now after having attended all the sessions of this meeting, I hardly know how to express myself,. "Their ways are not our ways," but with old methods and present surroundings North Carolina Friends would have probably died out. From being the leading sect in the early days of the state, John Archdale, one of its members having been a governor, the Society became diminished by slavery and war. One Quarterly Meeting lost 265 members by certificate to Indiana, and this from 1800 to 1866. North Carolina Yearly Meeting was in a dying state at the close of the Civil War. Encouraged by northern Friends in the way of financial aid and advice, its members tried new methods and their Society is a growing sect numbering 6,500 members. The money help alluded to was $113,000.

There are eight quarterly meetings belonging to North Carolina Yearly Meeting: Eastern, in the northeast section of the state and in the oldest settlement, and the one visited by Fox and his followers; Contentnea, around Goldsboro, in the east center; Deep River, New Garden, Southern and Western, near the west center of the state and Surry and Yadkin Valley, a little to the northwest of this, the most thickly settled Friends' neighborhood in the state; Randolph and Guilford counties taking the lead in numbers.

The Yearly Meeting is not exclusive in reference to those not members attending its sessions.

The original meeting-house and the second, destroyed by fire, had partitions and galleries in the old time way, and so had the new one at High Point, but it now uses Memorial Hall, with an auditorium that lacks nothing in up-to-date completeness. The sessions are joint; the ministers and elders sitting on the platform back of the clerks and the "announcing clerk" with them. The spiritual state of the Society is first taken up, and then what might be called the material, dividing what we call the "State of Society." Queries are not read and answered as with us, each quarter sending up its summary, I think a much better way than ours and expediting business. A novelty for us to hear was the setting up of meetings and of membership increase; thus, from last years' minutes, the present not being at hand: Eastern Quarter, 81 reclaimed or professed conversion, and 15 new members; New Garden, 87 professed conversion and 55 new members; 265 family visits made and many visits to jail; $1,300 expended in assisting home and visiting workers and on repairs. In Southern, 57 applications for membership, and request for a new monthly meeting; and so on with the rest of the quarters. In the summary 1,270 had professed conversion, 386 had joined in membership, $3,700 was expended on mission work and $5,000 on property. A new church built in Mount Airy, Virginia, formerly isolated from Friends, cost $3,500. It is but fair to say that in spite of these showings some of the meetings are weak, and others are old ones not re-organized from the interest in converts not keeping up; still others in general are hopeful.

A large proportion of Southern Friends came in through "convincement," not in a perfunctory way, but through an actual showing of a change of heart, combined with knowledge of the usages and rules of the Society they proposed joining. What we style "birthright members," they call "associate members," until they arrive at maturity, when a spiritual examination is made by a committee who determine the eligibility of the candidates, at which time they are either confirmed or dropped from the rolls of the meeting. Many of the convinced are from other religious bodies, hence the absence of the "plain language" among so many southern Friends. A type of these was a lady from the eastern part of the state, where Friends are a small minority of the religious world about them. Although of another faith she was a member of what we would call a Friends Association, and her theme assigned on one occasion was concerning views of our Society as held by religious bodies outside. She became so interested in the subject, in order to justify her in her views, that she gathered up the writings of Fox, Penn and Barclay, with the result of gaining such knowledge from them and such impressions from their perusal that she applied for membership and is now an interested Friend. I would further say that she was the daughter of a Confederate captain, and in connection with the war told an affecting incident happening while a body of Federal prisoners were passing through her town when she was but ten years old. One of these unfortunates, travel-stained and ragged, called to her from the ranks "Little girl, won't you come and kiss a poor Yankee? I have a little girl at home like you whom I never expect to see again." All her inborn enmity left her at this appeal, and she ran up to him and kissed him again and again as he tearfully went on his prisonward way. In the recesses of the Yearly Meeting there were plenty of opportunities to learn experiences on similar lines with the above.

As to the financial liberality of Friends here I would say that on the day when collections were made for mission work near $1,100 was raised, $500 being given by one Friend. Money for foreign missions, church extension and schools is also freely paid in by a community calling itself poor. Appeals for New Garden Hall, now building for girls co-operating in housekeeping, have been liberally responded to, particularly by western Friends whose ancestors came from here.

The whole of the time of the Yearly Meeting was taken up to its close on the 15th in routine matter including Society condition, reports of committees and reading of epistles, one of course from London.

It is refreshing to see the earnestness of these Friends in the way of what is called "church extension." Whether of wealthy parents or those in poor circumstances, the young people, particularly the women, enter heart and soul into their work, be it among the home mountains or foreign heather. It would seem that the energy shown by our northern Friends in the promotion of social parties, women's clubs, ancestral gatherings and preparation for vacations to mountain and sea is directed by the Friends here to church promotion and that at great personal sacrifice. They pass weeks in wild and lonely mountain districts amid what would seem unorganized associations, whether it be among the pines of the level East or the oaks of the western mountains. And there is strife in their business. There are Baptists, Hardshell, Missionary and Union; Southern Methodist, who have little sympathy with missionary descendants of anti-slavery people, and other religious factions to contend against, equally anxious to save the souls of these outlying people. More than this, these other missionaries, or their

shepherds teach them that Friends are unsound, in that they are lacking in Evangelism in not recognizing the "ordinaries" despite our criticisms that they go too far in that respect. For all that, scores of converts, many of them ministers, come to Friends from the sects named and bring reports which gladden the hearts of Friends at Yearly Meeting time. Then at home they must contend against new societies, like the "Holiness" and "Burning Bush," people, who get some of their members, and the "Separatists," as they term Conservative Friends, as well. It is pleasant to know that as far as the last is concerned, where division is imminent, property rights are amicably arranged, so that future troubles, as at the North in 1827-8, will be avoided. The division is one-sided; the Conservatives, numbering but a few hundred and these being confined to Rich Square and Piney Woods in the east and Holly Springs in the center of the state, have little effect on the main body of what is called the Friends Church. It is true that there are many of these who long for the old ways, when the meetings were broken by the shaking of hands, but there are too few to resist the present order of things.

There are several men among the ministers who in appearance and talent would fit the pulpit of our largest city churches although some of these were from the West and North. The majority are from country meetings, and the salaries they get in many cases little more than their expenses to Yearly Meeting, but all are earnest men from those in the mountain districts to those in the churches of the prosperous towns.

I recall a rural minister, a visitor from Southwest Mission named Parker Moon, an earnest and forceful speaker, who, amid difficulties, has made his mark. Of Pennsylvania stock, his parents emigrated to Ohio, whence he moved to his present home. He was one of sixteen children born in twenty-two years of his parents' married life, and has a record of being a twin three days younger than his brother. He neither grew nor walked till he was ten years old, when he began growing and is now an average sized man of over seventy years. He is crippled through partial paralysis and cannot write from this cause, but has a fair education, and his share of eloquence with a fund of humor. He is a successful farmer, and does a good amount of labor, despite his handicaps in farm work and home and religious exhortation.

From memory I note some of his sayings during Yearly Meeting as pertinent to matters before it. "In Missouri they call me the Quaker hog raiser. I feed a hundred hogs, and as cold weather comes on I am up before day, and going to my crib get a basket of corn and call my hogs. They know my voice and that I will not deceive them, and come running up to me and are fed. Thus, brother ministers, when you call your flocks around you, always have spiritual food in abundance for them that they will not go away hungry." Had his wards been sheep instead of swine the narrative would have sounded better, but he thought not of that. And again, "In coming through Lexington, Kentucky, I saw the monument to Henry Clay. He was noted for his eloquence and statesmanship and made a record hard to surpass. But in the same town is a plain stone marking the grave of an humble woman, Margaret Brown, who established the first Sabbath school west of the Alleghanies. Clay reached the heads, Margaret Brown the hearts of the people, and her influence spread through the great west and lasts to this day and will be a fixture to the dim beyond."

Another: "I was on a mission among the Indians in their territory. I had had a successful meetings but at the close I knew not where I would get my dinner, at least one I could relish among such a people. While in this quandary, an Indian herdman, 'Blue Jacket,' said, 'Brother Moon, come get dinner!' I was struck as to the relish of what was to come. But what did I see when I got in this Indian's home? A neatly furnished room and in its center a table neatly laid with a clean cloth, and in the middle a fine roast turkey, at each end a piece of roast venison, and between other viands that made the meal look like a Christmas dinner. I said to a woman I judged to be she, 'Sister Blue Jacket, I am pleased but how is this?" She answered; 'I was brought up by a Quaker lady at an Agency and she taught me cookery, so give that good woman the praise.' This teaches us that the Lord will provide, and that if the provisions are made ready under the teaching of a good Quaker mother, so much the better. And more, and about the Lord providing: Each of my four sisters had twelve brothers, for all that my dear, over-worked mother, for my parents died poor, never neglected her meetings. For ten years she served her quarterly meeting as clerk and for twenty years her monthly meeting, but there was never a time when the day of service came around but what there was a neighbor ready to care for her household. I will say further, that after dinner in this good Indian's home a little Blue Jacket of four years came to me, and looking up to my face said: "Brother Moon! Brother Moon! Have you any little stars at home?'

Palsied and crippled and halting in voice, this good man has labored in the spiritual vineyards of Missouri, Arkansas, Texas and Indian Territory, organizing meetings and First-day schools to

our wonderment. Starting the second Sabbath school in Missouri, Brother Moon has the satisfaction of knowing there are now 22,000 children of all sects in attendance in these schools in that state. I heard stories of the labors of other missionary Friends from the platform, particularly of one just from "India's coral strand," but none that impressed me like Parker Moon's.

Newtown, Pa. THADDEUS S. KINDERDINE.

(To be concluded next week.)

LANDMARKS OF FRIENDS.

[From *The American Friend.*]

I have received a number of letters asking for particulars of the embryo society of "Descendants of Pioneer Quakers." The plan is simply for a "landmarks club," similar to that in California, for the preservation of missions, and the various patriotic societies, for the preservation of Revolutionary relics. Its object is to see that the deeds of the old Friends and the historical places are not forgotten. I am a very busy man and have not had the time to mark out the places but it would seem that each State should have a society, raise its own money, and see that its own historical places were marked. The central point should be Philadelphia. If all the American Friends would join such a movement and contribute one dollar a year, every historical place in America could be marked. "The Hollow," Christopher's Hollow at Sandwich where the Friends first met in America, is to-day marked by dead horses, at least this is what a livery man told me. I saw the spot—a beautiful ravine which should belong to Friends, who also should have a big granite boulder appropriately marked, on Boston Common, where, I believe, Mary Dyer and others still lie, their bodies having been thrown literally to the dogs. There is not a stone or tree to mark the memory, while the Endicott birthdays are celebrated, I understand every year in Salem. The only real recognition these martyrs have had is the old monument at the old manor house at Shaker Island where the late Prof. Horsford of Harvard, has left a monument on which are the names of "George Fox, Founder; Executed in Boston, Mary Dyer, William Robinson, William Leddra, Marmaduke Stephenson; Despoiled, Lawrence and Cassandra Southwick; Lashed, David Gould; Scoured, Edward Wharton; "The mutilated, Christopher Holder;" "The branded, Humphry Norton;" "The maimed, John Rous;" "The Champion, Ralph Goldsmith;" "The Shipmaster, Samuel Shattuck." "These Heroes are a Testimony.

The interesting feature of this is that Prof. Horsford was not a Friend. Every school of Friends should have memorials of its great men and women and the old meeting houses should not be torn down, as I saw one for firewood. Those who have done most seem not to have the close touch with Friends of to-day. F. T. Holder of Yonkers has given about $100,000 to the Clinton, Massachusetts, Historical Society for a beautiful building, a "Holder Memorial," in which has been placed all the historical data relating to Christopher Holder and his family. The frieze around the big hall is to be made up of sixteen historical mural paintings which I had the honor of designing, Each painting will be about five by six feet and each will tell the story of some notable event of interest to "Descendants of Pioneer Quakers." Mr. Holder's neice is a lineal descendant of the Southwick girl who was offered for sale on Boston Common by Governor Endicott because she insisted upon being a Friend. Whittier refers to this in his poem "Cassandra Southwick," though he was mistaken in the first name. Nearly all these sixteen pictures for the Holder Memorial which was completed last year, relate in some way to the work of Christopher Holder, and especially to all the Friends of the time. My sixth great grandfather on my mother's side, Edward Gove, of Hampton, in whose old manor house Whittier died and who made history for New England as a Quaker and who spent four years in the Tower of London for his convictions, is to have a monument at Hampton, and I believe the descendants have contributed the entire amount, Miss Gove of Hampton having it in hand. If those not so closely in touch with Friends to-day, due to marriages out of the Society and other causes, can do so much, how much more could those in close touch with Friends accomplish if they would? The letters I have received from all parts of the country, show that there is a deep interest in the movement and I hope young Friends can take it up. One enthusiast calls upon me to take the field but I am not a minister. I am only a layman who appreciates the principles of the Pioneer Quakers, and who considers it a reflection on all of Quaker blood that something more is not done along the lines indicated.

Pasadena, Cal. CHARLES FREDERICK HOLDER.

This is the thing which I know—and which, if you labor faithfully, you shall know also—that reverence is the chief joy and power of life—reverence for what is pure and bright in your own youth; for what is true and tried in the age of others; for all that is gracious among the living, great among the dead and marvelous in the powers that cannot die. —*Ruskin.*

FROM A FRIEND IN HOLLAND—II.

After more than two months' experience here at The Hague—or Den Haag, or La Haye, or 's Gravenhage—the last being the official name, we are as much delighted with Holland as we were on the sunshiny day when we first saw it.

It is not that there is so much to see in The Hague. The tourist can "do" it in less than a day, including Scheveningen. In my own diary of 1901 I find for one day the entry, "After a night trip from England, landed at Rotterdam, going on immediately to The Hague. Visited the art gallery, drove about the city and out to Scheveningen to lunch. Drove back through the woods past the House in the Woods. Then on to Amsterdam in time for dinner." Even after six years the thought of the rate at which we traveled makes me want to stop and take breath.

We had been here several weeks before I went to the Mauritshuis Gallery. Perhaps the pleasure of anticipation led me to postpone my first visit, but I must confess I did not feel thoroughly established or at home until after I had paid my respects to the "School of Anatomy" and Paul Potter's "Bull." It was somewhat like depositing my credentials with the American consul. That formality over, I can now drop in for an hour's enjoyment of the pictures whenever I find myself in the neighborhood with nothing else to do.

The Orange Saloon in the House in the Woods, where the first Peace Conference was held, is a beautiful and impressive room, with the walls and ceiling covered with paintings, some by the pupils of Rubens. It is a happy thing that the Conference so quickly outgrew its first quarters. We saw with interest the room where Motley wrote his "Rise of the Dutch Republic." His desk remains as he left it with a picture of his family upon it. The Palace is more of a museum than a royal residence. The Queen comes for only a day or two now and then in the hunting or skating season. Besides the Mauritshuis Gallery (and the Mesdag where there are some fine modern works) and the Huis ten Bosch or House in the Woods, there are a number of museums, the winter palace of the Queen, the tomb and house of Spinoza, and the Gevangenpoort. The last is one of the old city gates used for centuries as a prison, but now a museum where the gentlest of custodians makes your blood run cold with his descriptions of the instruments of torture it contains, which were used at the time of the Spanish Inquisition. When you have seen these and the Riddersaal or Hall of Knights, where the second Peace Conference is in session, you may conscientiously say you have *done* The Hague. Then you are through with guides, guide-books, and interpreters and ready for the keen enjoyment that may be had just by walking about the streets or riding in the trams, with your eyes and ears open all the time.

If you are expecting to see storks and windmills and thatched houses, and canals everywhere instead of streets, you will be disappointed, for you will find none of these things, and little else that is quaint. But The Hague is most attractive with its clean streets, its handsome residences, its long line of beautiful trees, its numerous parks, and brilliant flowers. There are some canals and these add much to the beauty of the city. Sometimes they extend through the middle of the street and have a row of fine trees on either side, and sometimes they pass along at the foot of perfectly kept lawns whose owners reach the street by high arched picturesque bridges. There are flowers everywhere, not only in the gardens, (called "yards" in America) but in hanging baskets, wall pockets, in window-boxes, on second story and even third story balconies, and everywhere they seem to grow luxuriantly. When we arrived the last of May, the long lines of horse-chestnuts were in full bloom and the city was gay with their bright red blossoms.

Everything that is shinable about the place shines. I believe I have not seen a square inch of brass anywhere that was not polished to look like gold. And it makes no difference whether it is a huge milkcan or the remains of a broken hinge, if it is brass there seems to be no question about it, it must be made to shine. The windows all look like plate glass, but this does not surprise you after you have seen the outfit of the "Glazenwasscherij," a truck with half a dozen long ladders on it, accompanied by four men armed with a large supply of buckets, brushes, clothes, and chamois skins.

My greatest disappointment when I was in Europe before, was in finding certain places that I had long looked forward to seeing, so given over to attracting and entertaining tourists that little remained of the natural life of the place. So it has been a particular pleasure to find The Hague serenely living its own life in spite of the great number of people from many countries who come and go. You seldom see "English spoken," in the shop windows, and are never mocked with the sign snare and delusion that it is "American soda water here," printed in glaring letters on the United States flag. The Hague makes no attempts to be a show place. It greets you cordially as a hostess who knows her house is in order, and serenely as one conscious that it is always in order and that no special preparations were necessary to make a good impression.

I remember once hearing someone express the

wish that she might exist in an intermediate state between this world and her final home, where she would have time for all the things she had longed to do but had not had time for here. I do not remember who the woman was, but I know Holland is the place she was wishing for. Here there is time for everything, for work and for play, time to enjoy life as you go along. To be sure we sometimes, even yet, find ourselves saying we have not time, but that is a mere form of speech which belongs to another existence, and which we use from force of habit. The people go about their business calmly and as I think of New York (and even Philadelphia) from this standpoint, I must add, *sanely.* Their deliberation is often amusing, but if one did not quickly become imbued with the spirit of the place, it might sometimes be exasperating. If after long waiting you are on the point of losing your patience, the gentle "If you please?" as the clerk hands you your package or your change is usually sufficient to restore completely your Dutch placidity.

Not long ago as I waited in a bank I was much amused in watching an American who had evidently just arrived in Holland. He bustled in as though he were on Wall Street, and found a dozen or more Hollanders ahead of him, waiting without a sign of anxiety or impatience. He looked about quickly, found the right window, waited a minute or two, shook out his letter of credit, shifted his overcoat several times from one arm to the other, pushed his way nearer to the window, asked some questions of the clerk, passed his letter in over another man's shoulder, and then with a satisfied expression, settled on one foot, evidently thinking five minutes would finish the whole business. But more than five minutes passed, no one paid any attention to him, his letter of credit was gone, and he had forgotten which man he had given it to. Then he began to fidget again, his whole manner being in ludicrous contrast to the almost stolid men about him. I left him still making frantic efforts to awaken the force of clerks to the fact that he desired to transact business with them. Before he succeeded he no doubt had learned that in the lexicon of the Hollander, there's no such word as *hurry.*

The dignity and serenity of the working people is pleasant to see, and inspires one with respect for them and their work.

As de Amici, in his delightful book on Holland, has mentioned, when they salute you, even the small boy at the hotel door, it is not with the customary humble bow. They stand erect, raise one hand to their caps and look you straight in the eyes, all with perfect respect, and you feel honored by the attention.

Your grocer's boy does not mumble a hasty "Good day," and hurry away after delivering your order. At the end of his visit—it is usually too long to be termed a call — he bids farewell to each member of the household who happens to be present, and then to each servant. I have been curious to know whether there would ever be any limit to the number of his farewells, but so far I have not been able to assemble a large enough number of persons to make the test. And the maids, on retiring, stop at the library door with a hearty "Dag Mijnheer! Dag Mevroun! Dag Juvroun!" BERTHA L. BROOMELL.

A TIME-WORN MISTAKE.

The Associated Press dispatches from the State of Georgia, appearing in most of the great dailies, have made a mistake which is time-worn and threadbare with age. Forgetful of the great moral uplift which the enactment of the new prohibition law will bring to that Commonwealth they see only the destruction of the business of the liqour dealers, and have sent broadcast over the country the supposedly alarming statement that millions of dollars' worth of property is to be destroyed . As against this very foolish position the *Atlanta Georgian* says that one of the reasons for the enactment of the new law is that from three to five million dollars a year in Atlanta alone will now go to the dry goods stores, the builder and the contractor, which formerly has gone to the saloon," and adds that "one million dollars in this direction would be better than five millions the other way."—*Keystone Citizen.*

When one does openly that which his neighbors condemn and defends himself with the plea that he is no hypocrite, he will not succeed as a moral reformer, if by his conduct he gives the impression that his conduct does not express sincerity so much as moral effrontery.—*Christian Register.*

"INTERNATIONAL" TEXT STUDY.

1907. Lesson No. 39. Ninth month 29th.

REVIEW—ADAM TO MOSES.

Classes that prefer a review of the lessons already studied to the temperance lesson published last week may find the following topics helpful:

The Creation of Man. Adam and Eve in the Garden. The Deluge. The Dispersion. The Call of Abram. The Wanderings of Jacob. Emigration of Israelites to Egypt. The Oppression in Egypt. The Exodus. The Wanderings in the Wilderness. The Conquest of Canaan. The Heroes of this period.

FRIENDS' INTELLIGENCER.

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News items for insertion the same week, must reach us not later than Third-day morning; longer articles as much earlier than that as possible.

Address all correspondence to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

PHILADELPHIA, NINTH MONTH 21, 1907.

WHERE A FRIENDLY REVIVAL IS NEEDED.

The annual Congress of the National Prison Association held in Chicago this week, and the full accounts of it that have been given in some of the newspapers in the larger cities, and later to be given in the published proceedings, might well be made the starting point for a genuine revival of interest and activity in this important department of the Philanthropic work of our meetings. The appalling shortcomings of the prison system, the condition of our prisons, our treatment of prisoners, and our dealing with crime in general have been set forth in a fresh and vigorous way by the ablest prison authorities and reformers of this country and Canada. The points at which the public generally can be of the greatest service if aroused and informed, and the best ways of setting about the work were pointed out. It remains now for the prison sections of our general and local philanthropic committees to make good use of this material in putting their work and study on a sound basis.

The General Secretary of the National Prison Association says: "No county or state in the Union is satisfied with its method of confining and caring for prisoners. With the wonderful advancement in the past fifty years in almost every line of human effort there has been comparatively little progress in prisons. The jail system of America is the reproach of Christendom. Only by a campaign of education can this be removed."

The great importance of good visitors to the prisons was particularly emphasized. This branch of the work is not only in need of those willing to devote some of their time to it, those who undertake it need to be well prepared for it. J. T. Gilmour, Warden of the Central Prison of Ontario, said: "There are few spheres in the realm of sociology that require more capable, judicious, and experienced workers than this. The unfit missioner in prison, will do infinitely more harm than good, for he will only serve to develop the criminal's cunning and guile, and to a large extent become clay in the prisoner's hands, moulded at his will. Our observation is that it takes at least two years of personal contact and study to qualify one for successful work along this line. People with large hearts and small heads need not apply."

The careful preparation for this work is just the sort of activity our committees are intended to undertake and encourage. There is a pressing need for a few in every meeting neighborhood to take up in earnest preparation for service in this particular line.

Another thing that needs to have our more serious and devoted care is that of helping the discharged prisoner to his feet. It is estimated that over 5,000 men have been helped by the prisoner's aid societies of our States and Canada during the past year. There are some twenty-eight of these societies, nine of which have been started since 1900. More than half the men helped during 1906 were helped by one society, the New York Prison Association. One, the Central Howard Association of Chicago, has registered nearly as many men during the first half of 1907 as during the entire previous year. The growth of this work ought to be such that before long every released prisoner might be placed directly under the supervision of some such agency, as is done in many parts of Europe. These efforts to aid the prisoners have also had an important part in the amelioration of the prison conditions. They have so far awakened public sentiment as to make many of the old abuses in the inhuman treatment of prisoners intolerable. They have persisted in calling attention to disease breeding and crime breeding jails until new ones have been built. They are still calling attention to the needs in this direction and in securing improved legislation. They have been and are foremost in securing parole and adult probation laws. And what is just as essential and important, they are prime factors in educating the public to an appreciation of the value of these laws and in facilitating their operation. In all of these ways they have admirably supplemented the best efforts of the state and of the prison officials in this great department of social progress. The work of these prisoners's aid societies means, in the first place, a thorough personal interview with each man with the view not only of testing the sincerity of his purpose, but also to determine his adaption to a particular kind of work. It also involves advice and counsel to those who have had little of the same, either in childhood training or in subsequent relationships. Line upon line and precept upon precept must be

given in the essentials of good citizenship, integrity, and fundamental character. None recognize better than these unfortunate ones the value of a helping hand and the real sincerity that is always apparent in direct, common sense experience. The experience of all of the workers has been, that from 70 to 85 per cent of the men who have been helped have responded to their efforts and become at least good citizens.

The interest of our meetings and our individual members in prisons dates from the time when the early preachers had experience of the terrible prisons of England in the Seventeenth Century. Our prisons may not now be so brutal in their material conditions and furnishings, and perhaps it would be impossible to find wardens capable of some of the treatment that was given to those sufferers for the truth; but some of the moral conditions of our prisons and our treatment of prisoners, including women, young boys and girls, first offenders and those who are innocent but arrested under suspicion, even to this day are, if at all improved, as bad as they could be in their capacity as schools of crime. One who has given no attention to these matters needs in most cases only to visit the nearest county jail to be astounded at the primitive survivals in the ordinary conditions and methods of the treatment of prisoners and this in the very face of great advances in the theory of criminology.

It is no theoretical or sentimental work we have here. It is the sort of thoroughgoing practical endeavor that the religion of Friends, when conscientiously followed out, prepares one for and impels one to undertake.

There are a good many men who spend all the hot days of summer at the desk, or the workbench, or with pick and shovel, or in the fields, or—looking for work. "God must have loved them," Lincoln thought, "since he made so many of them." Yet there are those who do not seem to know of the existence of these masses of men who cannot lay aside their work nor so much as slacken their efforts during the "vacation months" in order to be fresh and ready for a new start in September. The opening editorial remark of one of our best religious weeklies, *The Christian Register*, is the following:

"September is the real beginning of the working year north of the equator. It is by mere accident that New Year's Day comes in the middle of the winter. It is an anachronism, like the College Commencement that comes at the end of the term. We are slowly drifting into new ways which require new metres, measures, and calendars."

As long as the leaders of religious thought and activity address themselves so exclusively to the comparatively few who have vacation a considerable part of the summer, and who honestly think that "everybody is out of town" from spring to fall, the masses certainly can not expect to find their needs met in the ministry nor in the journals of the churches and other religious organizations. We have no patience with those who harangue on the street corners summer evenings in the hot cities inveighing against "ruling classes" and decrying the church when they mention it at all as a "class" organization; and yet there are indications of a great gulf fixed between men and men. There are great groups of men, who know nothing of one another and yet are in close proximity to one another and have vital interrelations. We ought not to stir up class hatred by talking of it; but yet if there is this great gulf, it is a dangerous thing to act as though ignoring it would abolish it.

AN ENGLISH SALUTATION.

An American friend has kindly sent me a copy of your journal of Eighth month 17th, in which it is particularly interesting to see an account of "the Virginia Pilgrimage" of young Friends, to visit the country meetings in Maryland and Virginia. This is what some of our own young Friends have lately been doing with much advantage both to visited and visitors. They call their expeditions "tramps," but your term "Pilgrimages" seems preferable. I notice that one of the "pilgrims" is a near relative of my late esteemed friend William Ingram of Telford.

Another matter of interest, in the *Intelligencer* sent me, is the quotation from J. J. Cornell's Life, in which he says, "Jesus, the man, was not, and is not, the Saviour, but Christ, the Spirit incarnated in Jesus and in every other man since and before his day, was, and is, the Saviour; and this Christ was not born of woman, nor crucified by man." In one sense, these words express a great truth; for indeed the eternal Christ existed as the word of God before He, as the Lord Jesus, came into the world. But we do well to remember also that it is specially declared that this Eternal Word of God "was made flesh."

And the precious truth of the "Inward Light" shines out in proportion as the "flesh" relationship and sympathy and sufferings, and especially this voluntary death, for us are dwelt upon and realized by us.

The "light" of human homes consists chiefly in the individual personal love of mother and father, wife, husband, and child. The "Inward Light" has not tasted death in our bodies, but He has tasted death for every man in His own body, on

the cross. And this was and is, the supreme expression of His love and sympathy for us. This "at-ones," or draws, men's hearts most powerfully to God; as all history and biography show. Tertullian remarks "The death of Christ is the essence of the Gospel."

And if our young Friends the "pilgrims," will incessantly proclaim that death and that love, as the attracting power of the "Inward Light," they will be likely to carry with them a specially animating and edifying influence.

I rejoice to believe that a sense of that actually manifested, actually suffering sympathy, of God's "Word made flesh," is increasingly appreciated amongst the readers of the *Intelligencer*.

Yours with kind regards,

WILLIAM TALLACK.

61 Clapton Common, London, N. E.

A man may go to the theatre and yet be less worldly than some rigorous attender of church or chapel; he may take the supper as a memorial feast, and yet his inward attitude, free from sacerdotal dependence, be that of a true Friend.

—*John Wilhelm Rowntree.*

MINISTRY AND THE LIFE OF A MEETING.

TO THE EDITORS OF THE *Friend's Intelligencer:*

In your issue of the 17th inst., you insert a paragraph from the *Friend* (Philadelphia) under the above heading, referring to an address I gave recently on the Vocal Ministry in our Meetings for Worship. Your contemporary quotes my remark that although vocal ministry is not in itself the most important thing in a meeting for worship, it constitutes a fairly sure index to the spiritual state of the meeting—that where there is a genuine spiritual life there is sure to be a vocal ministry—and then adds the proviso, "unless the spiritual life was too deep for words or too prevalent among the worshippers for the need of any man to teach them."

None of us would take exception to the reservation made by the *Friend* stated as a hypothetical case. There are no doubt occasions when the power of the Spirit rests so strongly upon a worshipping congregation, or upon some of its members, that the human voice is stilled, and the fulness of the heart overflows in silent adoration. Further, it is obvious, as the *Friend* reminds us, that vocal offerings in themselves can never generate spiritual life. Yet I venture to think that at the present time our danger lies in a direction other than that indicated in these cautions. Will you permit me to offer three reflections arising out of the paragraph in question, the original of which, in the *Friend*, I have not had the advantage of seeing?

Although it may well be that at times the consciousness of the Divine Presence in a meeting may be so strong that speech is necessarily hushed, such occasions must always be exceptional. If our hearts are filled with the love of Christ and a sense of His presence, the impulse to share the wonderful gift with others—to proclaim the good news to those who know it not—will be, and ought to be, irresistable. Let us watch carefully against that insidious spiritual selfishness which looks upon the privileges of the Kingdom as luxuries given to be enjoyed by one's self alone, rather than as gifts to be lavished upon others; freely received and freely given. A talent thus misused will assuredly be taken from us. Spiritual life inevitably expresses itself sooner or later in the joyful testimony of the lips; if it fails in this, it dies.

Closely connected with this is that other truth, that our meetings for worship are intended not only for the building up and refreshment of the children of the Kingdom but also for the proclamation of the glorious gospel to those who know it not. Whilst the maturer souls are enjoying in silence their feast of spiritual luxury, what about those who are outside—the hungry sheep which look up and are not fed? What about the one lost sheep to whom the Shepherd's heart goes out even more than to the ninety and nine which are safe within the fold? And what about the little children so precious in the Saviour's sight, and who are not of an age to understand or experience prolonged spiritual rapture?

Finally, may I lovingly urge upon Friends belonging to congregations which for the most part meet in silence, before they allow themselves to rest satisfied with an application to the case of their own meeting of the truth suggested in the article which you quote with approval, to ask themselves honestly, are we all in such intimate relationship with God that we have passed the point where a vocal ministry has its uses? Is the habitual silence in my own meeting really due to an overwhelming consciousness of God's presence, or rather to the absence of such consciousness? If the former, let us plead that our lips may be opened that we may share our joy with others. If the latter, let us seek earnestly for that outpouring of spiritual power, the first effect of which will be that "our sons and daughters shall prophesy."

With affectionate greeting to the many Friends of both branches from whom we received such unstinted kindness, Your friend, sincerely,

Selly Oak, Eighth month 28th. WILLIAM LITTLEBOY.

BLUE RIVER QUARTERLY MEETING.

Blue River Quarterly Meeting, held as always in this month, at Benjaminville, near Holder and ten miles from Bloomington, Ill., commenced its sessions on Sixth-day afternoon, the 6th of Ninth month with the meeting for ministers and elders, which was not largely attended, being personally represented by but two of our subordinates, Clear Creek (where the Yearly Meeting is held) and our own home meeting. There was no business except the consideration of the recommendation of a Friend, as minister.

In the evening, an interesting First-day School Conference was held, in which the little children participated creditably and there was some discussion on what was best for the school, also about the lesson leaves.

Seventh-day morning, at 10 o'clock, quite a large assembly met and gathered into silence, which was broken by Abel Mills querying what was our motive in thus assembling together; if only to see our friends and to hear words, we will not reap any good; but if to hold communion with the father of spirit, and be willing to give as well as to receive, we will be benefited by coming together. He was followed by Mary G. Smith saying, "Greater love hath no man than this, that he lay down his life for his friend," explaining that this did not mean always and only our physical lives, but the giving up for the sake of a friend's welfare, some cherished habit, dear to us almost as life when we find our example is exerting a pernicious influence on that friend, elaborating on the worth of love in all the relations of life.

In about an hour, the business of the meeting was taken up and transacted until time for our lunch which is always served in the shade of the beautiful maple trees which adorn the grounds. After doing justice to the generous repast furnished by our women, we again took up the business of the day, which now was the consideration of the answering of the queries in the manner advised by our last Yearly Meeting. After considerable interchange of thought, a minute was framed expressive of unity with the change. The answers to the queries elicited more than usual expression, showing deep interest in their meaning. Toward the close of the meeting, we were somewhat disturbed by the threatenings of a severe storm, causing those from a distance to leave before it should burst upon them. Fortunately, it passed around and the evening was clear and beautiful.

In the reports from Blue River Monthly Meeting was a memorial of our valued friend, Thomas H. Trueblood, a minister of that meeting, lately deceased. Many touching tributes were offered to his memory and his worth.

First-day at 10 a.m. our First-day school was held in which several of our visitors took part. At 11 a large concourse assembled seeming more like the olden times of our meeting than we have had for some years, many driving 10 or 12 miles to attend. Again were our ministers favored in their exercises, the trend of all seeming to be in the same general direction, the fulfilment of the law of love in our mingling with our fellowmen, the necessity of thinking for one's self in religious matters, and the importance of realizing our own individual responsibility.

A prayer was offered at the beginning of the meeting, by a comparatively young member, which brought a solemnizing feeling over the whole audience. The social feeling attending these gatherings is so pleasant, so heartening, as friend clasps hand with friend, after separation of months and sometimes of years, we would be loth to give them up. ELIZABETH H. COALE.

Holder, Ill.

Miss Jean Gordon, the woman factory inspector of New Orleans, finds great difficulty in getting the laws for the protection of working girls enforced, because the girls dare not go into court and give evidence as to bad sanitary conditions, overtime work or lack of seats, for fear it will cost them their places.—*The Woman's Journal.*

REUNION AT ROARING CREEK.

A pleasant drive of ten miles in an easterly direction on the 7th took us to the Roaring Creek Meeting-house in Columbia County, Pa. Our object was to attend the Reunion of Friends and others who were to assemble on the grounds. Finding a little company already there, we were very much gratified to see among them, Joel Borton of Woodstown, N. J., Eliza Underwood of Woodbury, N. J., and William Webster of Philadelphia. Also John J. Kester and family and Ellwood and Hannah Heacock. Then came a goodly number of Friends from Millville. Charles Eves brought several in his automobile and J. L. John arrived with a four horse hack load. We were very thankful for their presence and help on this occasion. At last we followed Joel into the house and settled down into silence, more than a hundred persons having filled up the seats. After a time Joel arose with the words "the Fathers where are they and the Prophets do they live forever?" The query was very applicable to those old worthies who used to meet for worship within

these walls. Continuing, he touched on various points, portraying the trials of the Christian and our necessary warfare against sin. Each period of life has its besetting sin. Sometimes we fail, and feel the hurt of sin, but turning to the Divine Source of power and help we shall find a healing for every hurt, a means of reparation for every wrong and life for death. He told of the present advancement in religious truth, how theories of religion were losing ground, how the practical part was taking their place, and how many doctrinal questions were being laid on the shelf. J. J. Kester spoke briefly, William Webster offered prayer. It was a great satisfaction to many to meet once more in this old building and listen to the edifying words of ministering Friends. The meeting having ended the next thing in order was to carry out the program of exercises. In pursuance of which a paper, on the influences and activities of Friends and others that were responsible for building up the commonwealth of Pennsylvania was read by Griffith John. S. Jennie Kester read a paper relating some incidents connected with Friends which added to the general interest. Martha Kester recited a poem written a long time ago by her great great grandmother, Martha John, wife of Abia John, describing her feelings when settled in her new residence in the woods of Northumberland County in 1796, and comparing them with what they were later when surrounded by kind neighbors and acquaintances and enjoying the comforts of a pleasant home. It was well delivered and was very appropriate as a reminiscence of the old days. Ruth H. John, following, gave a recitation from Lyrics of Quakerism by Ellwood Roberts. The exercises of this session were concluded after the reading of a poem written by J. L. John and another from Edwin John of Millville, Pa,. composed by his sister, Mattie A. John of Penrose, Ill. It was a fitting tribute to the memory of their parents, Elida and Sarah H. John, who were faithful in their attendance at monthly and other meetings and were hardly ever absent when the monthly meetings in their rotation were held in this house. In 1868, they removed to Illinois.

We then adjourned to partake of the provisions bountifully provided. It was an animated scene, groups of people variously scattered over the lot, engaged in conversation and enjoying the pleasant afternoon. The wooded border on the eastern and southern sides of this little tract gives it an air of rustic wildness, though in close neighborhood of productive farms and fertile fields. The ancient and venerable meeting-house standing in the midst tells its own story of bygone days in its quaint and characteristic structure. Being under a good roof it can overlook its quiet nook for some time to come and still exist as a landmark in this locality. This lot was originally included in a tract of 317 acres, taken up by Susannah Ward in 1774, which was conveyed to John Lee of Exeter township, Berks County, Pa., in 1777. This piece of land 12 by 16 rods was cut off from the larger tract in 1793, and deeded to Casper Strahl, Isaac Wiggins, and Nathan Lee, in trust for the Society of Friends, on which were to be erected a meeting-house and a school house, besides allowing a sufficient space for the purpose of interment. William Lee, once a resident in the valley and a descendant of one of the pioneers in the region, says the school house was also built and a school kept in it though no trace of it is to be seen at the present time. The Friends families that settled here were for the most part emigrants from Exeter though the families of Hampton and Hibbs came direct from Bucks County and perhaps the Stokeses did also. Their names were, Armitage, Evans, Cherington, Cleaver, Collins, Davis, Fincher, Hillborn, Hibbs, Hampton, Hughes, Jackson, Lee, Linvill, Oliver, Penrose, Starr, Stokes, Stahl, Wiggins, and Williams—21 in all. From this it will appear, considering that several of these names embraced more than one family, some four or five, that there were over 30 families of Friends in this locality at one time. But their numbers had very much declined in 1828 when John Comly visited this neighborhood. He said the old Friends were all gone—some had died and many had removed to other places. But he said they still had a lively meeting here though no minister had resided among them for 20 years. From the time of the departure of Job Hughes for Canada until Rueben John took up this line of Christian service was more than thirty years, that the meeting was without a ministry. Uncle Reuben labored in this capacity for some years. But in 1855, he and family removed to Illinois. Since 1860, no regular meeting has been held at the meeting-house but the meeting has, nevertheless, been kept up to the present date uninterruptedly since 1796, the year the meeting-house was built. Perry and Rebecca John also were faithful laborers in this field, attending and appointing meetings in this house as long as they were in active life, besides keeping up their own near Bear Gap. The last meeting held here before this one was in 1896, when Edwin L. Pierce and Samuel Jones of Philadelphia were with us. Before leaving for our homes we again entered the meeting-house to hear a paper read by W. Grant Beaver on the rise and progress of our nation. It was a good production and was listened to with close attention.

Elysburg, Pa. G. J.

BOOKS AND READING.

[*Any book mentioned in this column, or information as to its cost, may be had from Friends' Book Store, 15th and Race Streets, Philadelphia.*]

The Directors of the Old South Studies in History ask the attention of schools and of all students of American history to the Old South Leaflets. These leaflets are reprints of important original papers, accompanied by useful historical and bibliographical notes. They are edited by Edwin D. Mead. They consist, on an average, of sixteen pages, and are sold at the low price of five cents a copy or four dollars per hundred, simply enough to cover the cost of publication. The Old South Work, founded by Mrs. Mary Heminway and still sustained by provision of her will, is a work for the education of the people, and especially the education of our young people, in American history and politics; and its promoters believe that few things can contribute better to this end than the wide circulation of such leaflets as these. The aim is to bring valuable historical documents, often not easily accessible, within easy reach of everybody. It is hoped that professors in our colleges and teachers everywhere will welcome them for use in their classes, and that they may meet the needs of the societies of young men and women now being organized in so many places for historical and political studies. There are at present one hundred and eighty-three leaflets in the series, and others will rapidly follow. Address, Old South Meeting House, Boston, Mass.

The announcement that the *Atlantic Monthly* will celebrate its semi-centennial this fall arouses a pleasant train of recollections. The first of these is the eagerness with which the girl of twelve awaited the monthly visits of the "backbone of American magazines," for the next chapters of Holmes' "Elsie Venner." Then there were the charming stories by Theodore Winthrop, especially "Love and Skates." Following these came Gail Hamilton's "My Summer in a Garden," with its delightful humor. Still later there was Aldrich's inimitable "Marjorie Daw" and his more pretentious "Prudence Palfrey." But fiction has never been the leading feature of this periodical, and the scholarly discussions of the leading questions of the day, from the liberal rather than the conservative point of view, developed independent thinking in the readers and gave them a broader vision.

It is a matter for congratulation that this magazine still keeps its orange cover, so endeared by long association, and refuses to print pictures. Illustrated magazines have their place but those who have read and loved the *Atlantic Monthly* for fifty years hope that its pages will be kept free from illustrations at least as long as they may live to welcome each succeeding number. E. L.

AUDUBON'S HYMN IN THE AMERICAN FORESTS.

I keep my haunts within the woodland solemn,
My chartered comrade is the stainless beam,
My bed is made beside some old oak's column,
My goblet is the stream.
Whole years are mine in this majestic dwelling,
Where nature yet frowns back the sounding mart;
What waves of life forevermore are swelling
Their raptures through my heart.

But not for these I wander o'er the mountains,
And not for these I dare the hurricane;
And not for these I quaff the virgin fountains,
A prince of hill and plain!
Oh! mighty meanings of the mountain hoary!
All natural objects o'er me solemn roll;
These give the longed-for prize and sacred glory
Unto my pilgrim soul.

Amid the beautiful, the strange, the holy places,
And find the prints of Him!
What joy is mine to measure all the spaces
. . . . . .
Yon long, long river, like an anthem pouring,
Yon thoughtful silence of the lonely mere,
Yon eagle to the sun divinely soaring,
All, all have meanings here.

To find and read them is my joy and duty;
Then hail, ye boundless scenes, forevermore!
How well I drink and drink your perfect beauty
Upon the virgin shore!
Oh! give me welcome, every woodland solemn,
And long sweet plain and mountain-piling sod;
For I pass by each stately forest-column
To learn the thoughts of God.

BIRTHS.

GOOD.—At Pleasant Grove, Pa., Eighth month 30, 1907, to Raymond S. and Elsie Hambleton Good, a daughter, who is named Helen.

MARRIAGES.

LEWIS—LEWIS.—At "Hickory Hall," Radnor, Pa., on Seventh-day, Ninth month 14, 1907, by Friends' ceremony, Lydia Tomlinson, daughter of Tryon Lewis to Dr. Oborn Garrett Levis Lewis of Germantown, Philadelphia.

PASSMORE — BALDWIN. — On Seventh-day, Ninth month 14th, 1907, in Concord Meeting-house, Delaware County, Pa., under care of Concord Monthly Meeting of Friends, Florence Edith, daughter of Richard J. and Sarah W. Baldwin of Chadd's Ford, Pa., to John Levis, son of John A. and Mary E. Passmore, of Philadelphia, Pa.

SUPLEE—SHEPPARD.—At Broad Axe, Pa., the home of the bride, on Ninth month 4th, 1907, Frederick Paxson Suplee, son of the late William J. Suplee of Philadelphia and Susan J. Sheppard, Jr., daughter of Isaac J. and Clara T. Sheppard.

DEATHS.

VERLENDEN.—Rebecca H. Verlenden, at her home in Darby, Pa., Eighth month 25th, 1907. When a young girl graduate of Philadelphia, she went to Bucks County to teach, and often said she was glad her lot fell among Friends, telling how Oliver W. Schofield would come and take her to anti-slavery or other meetings in the woods.

Later she taught in Darby and married John Verlenden, a widower with four children. Three other children were born to them, and when the father died while the youngest was still an infant, she proved her great ability for such a responsibility, as children and grandchildren "rise up and call her blessed."

She had a remarkable mind, most wonderful judgment and great mastery of self, keeping her aim and efforts to the best good and highest development of those under her guidance and now they hold valuable and important places in the world. As one after another of her grandchildren graduated at Swarthmore, they were all told to follow their parents in making names honored and respected. Not only to her own, but to many others she was an example of well developed uncomplaining and self-controlled womanhood. The last eight winters were spent at Aiken, South Carolina, where her well rounded life and spirit of content was a helpful inspiration. The friendship of over 50 years deepened into still greater love that will not lessen or close because she has gone upward to her divine recompense. The sun passes from our outward vision but we know it goes to light another world and its warmth and lightness are not forgotten. MARTHA SCHOFIELD.

HAVILAND HULL.

We take this, our only opportunity, to express in a measure our deep sorrow for the loss of our dear friend A. Haviland Hull.

Separated as we have been the greater part of the past year from our home and meeting, the word that he was gone was a shock. We feel a personal loss in the removal of this almost a father to us. In time of trial a most sympathetic and kind friend, he gave of his time and himself to help make the hard road a little smoother for the widow and fatherless.

Last winter when we were in great anxiety over the result of a very serious operation on our mother, he took his time to write us a very comforting letter, and though eight hundred miles divided us we felt drawn very near in spirit as we were assured he and all our little home meeting were anxious with us. We were comforted and helped to trust all to Our Heavenly Father and enabled to say Thy will not mine be done.

His was the last face we saw as we left our home last Twelfth month, he having hurried to the train to see us off and we sincerely hoped he would be one of the first to meet us on our return, but not so. Though if we are faithful, he will greet us in that home where there is no more parting and all are at rest. F. B. S.

West Brook, Ont.

NOTES AND ANNOUNCEMENTS.

Here in Australia the churches are becoming more and more a disregarded influence. An ever increasing proportion of the people are becoming outspokenly opposed to the old style church, and yet we are an eminently righteous people (as I am not a native born Australian, perhaps I may speak so). Crime is scarce here. Consideration for all grades of society is a marked characteristic of most Australians, yet they don't like the publishing of it from the housetops. The question of creed, orthodoxy and faith receive little consideration and the "regulation" evidences of such doings as the Torrey-Alexander missions are about as permanent as a German measles rash; all which spells, to my understanding, a great future for Quakerism of the *Friends' Intelligencer* type. With human chaffing at restraint I long for the day of the great awakening when the peoples here shall realize that the religion of Fox, Penn and Hicks is what they have been groping after in the early morning dimness. The Father's time is doubtless best, yet I find it a weariness and long for the awakening and consequent gathering year after year without more evidence of the coming. I would fain cry out like the lassie in Tennyson's "Lucknow"—"Surely the pilrocks are ringing again in my ears," and I wonder whether the advancing deliverers will not hail from somewhere not far from the Northwest corner of 15th and Cherry Streets.

That little three stanza poem of Whittier's, "The Light That is Felt," has become very dear to me of late. Indeed a short reading from the volume of Devotional Poems published by First-day School Association, usually closes our little family Friends' Meeting on First-days.

Hobart, Tasmania. GILBERT ROWNTREE.

The balance of a fund contributed by Friends for the benefit of the Doukhobors about the time they came to Canada and entrusted to the care of Howard M. Jenkins was recently turned over to Joseph Elkinton to dispose of for the benefit of education among this people. Joseph Elkinton now writes that it "was sent to Herman Fast, who is now teaching the school for Doukhobors started by Friends a year ago at Terpenie, Saskatchewan, Canada," and that much thankfulness is expressed for it.

It has been arranged to hold a Week-end School on the Land Problem at Scalby [Eng.] from the 18th to 21st October, several Social Service Committees of Friends in Yorkshire having united in the scheme. The subjects of "Small Holdings," the "Growth of the English Land System," "The Jews and the Land," and the "Economic Aspects of the Land Problem" will be considered.

—*The Friend* (London).

A Friend writes from Salem, Ohio: "We had the largest attendance at meeting and the most interesting First-day school that we have had for some time yesterday. Fourteen were present, two from West meeting. Our average attendance is six."

A meeting for religious worship is appointed to be held under care of Gwyned Monthly Meeting in the Upper Providence Friends' Meeting-house on the 29th at 3 p.m.

The Bucks First-day School Union will be held at Wrightstown, Ninth month 28th, 1907 at 10.30 a.m.

Any one wishing to read "The Boy Problem," by W. B. Forbush, referred to in George A. Walton's report of the Summer School in the last issue of the *Intelligencer* may obtain the book at Friends' Library, 15th and Cherry Sts., Philadelphia, as well as the works of Josiah Strong who also lectured at the Summer School.

At the meeting of the London Grove Friends' Association next First-day, the 22nd, Herbert G. Wood, of Cambridge, England, will be in attendance and will give an address. The meeting will be at the home of S. Chalkly Bartram.

LaVergne Gardner of Poughkeepsie, N. Y., visited Cornwall Monthly Meeting held at Cornwall, N. Y., Ninth month 15th. About fifty were in attendance, and listened attentively to his beautiful discourse. Some Friends drove ten miles to hear him, a number not members. We feel his visit was a great benefit to us. ISAAC COCKS.

We note the following in the report of the recent sessions of Iowa Yearly Meeting, in the *American Friend*: "The report of the Superintendent of Evangelistic and

Pastoral Work showed that a great deal of aggressive work had been done and gratifying results obtained, and yet the statistics make it apparent that there has been a loss in the membership of the home field of 102. This is offset by a gain of 145 in Jamaica [foreign mission] which makes a net gain in the Yearly Meeting of 43. The statistics of the home work are manifestly inaccurate, and it is thought that they are incorrect in stating a loss. . . There has been an increasing interest in the subject of peace throughout the Yearly Meeting, and many peace sermons preached and addresses delivered."

Last Fourth-day morning, Dr. W. Evans Darby, Secretary of the British Peace Society, came to London Grove to address a Peace Conference at 11 o'clock. He attended the meeting for worship which preceded the conference and spoke ably and with power on the living Christ, the revelation of God in man. God's way, as shown in Jesus Christ, seems like foolishness and weakness from the human point of view, but it is ever winning victories and working righteousness. The great principle of sacrifice is an eternally true one and the Christ love shall rule and reign at last. In the Peace meeting he spoke on "How to Help the Peace Propaganda." In response to some very appropriate remarks by Augustus Brosius on our preparations for war, the enlarging of our navy, etc., as a false method of promoting peace, Dr. Darby said after the meeting that our nation now stands at the parting of the ways. The martial spirit is gaining power and influence. We must soon decide whether we are to allow it to dominate our international policy. Dr. Darby is a man of pleasing address, greater earnestness and great power in imparting the feeling of brotherhood. E. A. P.
In the *Avondale Herald.*

SEVENTH-DAY MORNING TEACHERS' COURSE AT SWARTHMORE.

The courses in Methods of Teaching and in School Management at Swarthmore College will be open to teachers in the vicinity again this year. The classes will meet on Seventh-day mornings, at 8.45 and 9.45 respectively and will consider by way of illustration of the theories discussed, actual schoolroom experience of the instructor and of members of the class. The fee required for registration is $5 for each course for each semester. Details may be had by applying to Edward B. Rawson 226 E. 16th St., New York, or at the College, Swarthmore, Pa.

FRIENDS' ASSOCIATIONS.

BYBERRY PA.—The Ninth month meeting of the Friends' Association was held on the second instead of the regular date of the first First-day in the month, so that the presence of Dr. W. Evans Darby of London, Eng., might be assured. The scripture reading at the opening was given by Miriam Tomlinson and after the minutes of the previous meeting were read, the speaker of the afternoon was introduced; Dr. Darby's subject was "The Progress of the Modern Peace Movement," and well did he portray it. In an interesting manner he told of the beginnings of peace organizations on both sides of the ocean, started with the religious idea only. The speaker said "No question is treated so queerly as is the peace question. It is termed Utopian! It is only Christianity! If it is impossible, then Christianity is impossible. Streams have their origin not in the mountains, but in the skies."

He briefly outlined the history and growth of the movement during the last century, dwelt somewhat on the first Hague Conference, and touched upon the workings of the second, which he had attended for a fortnight, and spoke of arbitration, which he said came into the world with Christianity, but applied to nations began in the office of our Secretary of State. "It is not" he said, "of recent origin. In the 13th century there were 150 cases in the Italian States alone. Modern arbitration began in 1794 with the Jay treaty, and there were five other cases before the end of the century. In the next century there were 225 cases, and 475 into which the principle of arbitration entered; and in this century there have been over 100 cases in the seven years thus far."

He explained the difference between the Hague Conference, and the Universal Peace Congress; the difference between the Hague Tribunal as it has existed, and the proposed Permanent Court, as suggested by the present Hague Conference. In closing, he said "Friends have taught the world the value of moral forces—they have given an object lesson in this. But let them not live on the past, not rest on reputation. There is a greater demand for work than ever before. First may they have firm faith in Christianity and second, blend effort."

Nathaniel Richardson and Edward Comly spoke briefly and questions asked by Arabella Carter and others gave rise to further exposition of the subject and the meeting closed with the feeling that a most interesting and instructive session had been enjoyed. A. C.

CORNWALL, N. Y.—Friends' Association met at the Seaman Homestead Eighth month 15th. The meeting was opened by Marianna Seaman who read the 15th Psalm. William B. Cocks read a portion of the Life of George Fox, so full of interest that regret was expressed that a longer period could not be given to it at this time. Elizabeth K. Seaman read "Some Little Ways of Bettering the World," by Nellie M. Shaw, from the report of the Conference held at Asbury Park. Blanche E. Brown read, "What the Inner Light Means to a Friend." Rowland Cocks read "Consistency Among Friends." A lively and interesting discussion of the various subjects as presented engaged the attention of the meeting. Friends from a distance were acceptably with us. After sentiments and the usual impressive silent period, the meeting adjourned. Next meeting to be held Ninth month 15th at the home of J. L. Brown.

E. K. SEAMAN, *Correspondent.*

MANSFIELD, N. J.—The Young Friends' Association met at the home of Amos E. Harvey, Eighth month 24th, 1907. Twenty-nine members were present. The literary exercises were opened by Sara Biddle, who read the biography of Goldsmith. Anna Biddle read an interesting selection taken from Goldsmith's writings. Mabelle E. Harvey and Bessie E. Bunting favored the meeting with readings entitled "The Hermit" and "The Ungrateful Guest," respectively. Elizabeth A. Scott read "The Friend's Message" a very entertaining and instructive article on Friends' ideas of worship. Current topics were read by Anna Bunting. The original paper for the evening "What Constitutes Christian Pleasures?" was prepared by Mary R. Moore. In it she spoke of our every day pleasures, health, nature, etc. She said that levity to all of us is as natural as gloom and in moderation it brings friends. Enjoy then, what seems to us innocent pleasures. Each in a measure must judge for himself. Cyrus S. Moore favored the friends by giving a little talk on his recent western trip and by reading an article

which he himself had written on the wealth of our Western States.

The Executive Committee submitted the following program for next meeting: Poet for evening study, Kipling; biography, Susan T. Moore; reading from Conference, Sallie H. Black; current topics, Abbie Taylor; readings, Chester T. Middleton and Anna B. Taylor; recitations, Charlotte Deacon and Helen S. Dey; humorous selection, Edith S. Gibbs; original paper. "What the Home Owes to Society—to Politics—to Business," Thomas S. Gibbs.

Association adjourned to meet at the home of Thomas Bunting, Ninth month 21st, 1907.

MARY A. HARVEY, *Secretary.*

MICKLETON, N. J.—The Young Friends' Association held at the meeting-house was opened by the president reading the 12th chapter of Proverbs, followed by "Blessed are the Hungry" from "Glimpses Through Life's Windows" read by Amos Peaslee. William H. Borden read from the "Life of Isaac T. Hopper" and J. Omar Heritage gave the current topics. Hannah A. Heritage read a sketch of the life of John Jackson and Benj. C. Heritage a review of Edward Markham's writings. Edwin Mankin read "The Man with the Hoe," and Edward Borden "The Man Behind the Hoe." In her review of the work done by the neighboring associations, Mary R. Brown spoke of the appreciation felt by all at the presence of visiting friends and how their words of encouragement often help wonderfully. The paper prepared about the Life of Ernest Thompson Seton, by Florence B. Stackhouse, was read by Anna H. Pancoast. The announcements for next meeting include a report of the Summer School at George School by Gideon and Emma Peaslee. Number present 27.

NEWTOWN, PA.—The Newtown Junior Friends' Association held a large and interesting meeting Ninth month 1st, in the First-day school room. Many visitors were present from the School for Study in session at George School. The Association having completed the study of the Negro took up the course on the Indian, the second of the Race Problems. "The Mound Builders" was the subject of a paper by Helen T. Brown, and the Indian at the time of Columbus, the subject of a talk by Maud Esther Rice. Hannah Smith read from a book which pictured vividly the Indians' home life. Geo. A. Walton told something of the recent Pilgrimage through Virginia made by a few young Friends. Several names were proposed for membership into the Association.

M. E. RICE, *Secretary.*

IN THE QUAKER BURYING GROUND.

[These lines refer to the Friends' grave yard at Orchard Park, N. Y.]

High up the blue bird sings
Till all the morning rings
With melody.
From the old apple trees
The murmur of the bees
Drones steadily.
Here under the close sward
Of the old burying-yard
Row after row,
The ancient Quakers lie
Nor heed that spring goes by,
Nor summer know.
Their world has fallen away,
They have no yesterday
And no tomorrow.
They do not laugh nor weep,
But best of all they sleep,
And know no sorrow.
Year in, year out, the bluebirds sing
And steadily returns the spring
In the old way,
But these their silence keep
In endless baffling sleep,
There is no answer—
Come away—we have to-day.

—*A. A. Bassett.*

CALENDAR OF MEETINGS, ETC.

[In sending in notices for the Calendar they should be put in the usual form, so that they need not be rewritten. They must be in not later than Third-day morning.]

Friends' Meeting at 35th St. and Lancaster Ave., and that at 17th St. and Girard Ave., Phila., will be held at 10.30 a.m. during 6th, 7th, 8th and 9th months.

9th mo. 21st (7th-day.)—Mansfield, N. J., Young Friends' Association, at home of Thomas Bunting.

9th mo. 22nd (1st-day.)—International Congress of Religious Liberals, Boston, Mass., sessions continuing through to the 27th; Charles W. Wendte, Secretary, 25 Beacon Street, Boston, Mass. For program and other particulars see issues of Seventh month 13th, Eighth month 24th, Ninth month 14th, etc.

9th mo. 22nd (1st-day.)—The Visiting Committee of Salem Quarterly Meeting will attend the meeting at Woodstown, N. J., at 10.30 a.m.

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9th mo. 22nd (1st-day.)—Meeting of Friends at White Plains, N. Y., at home of Elizabeth Komori, No. 3 Bank Street, at 11 a.m.

9th mo. 22nd (1st-day.)—London Grove Friends' Association, at the home of J. C. Bartram; Address by Herbert G. Wood, of England.

9th mo. 28th (7th-day.) — Scipio Quarterly Meeting, at Scipio Meeting House, Scipioville, N. Y., Ministers and Elders, day before at 2 p.m.

9th mo. 29th (1st-day.)—At Orchard Park, N.Y., East Hamburg Executive Meeting, at 11 a.m.

9th mo. 29 (1st-day.)—Horsham, Pa., Friends' Association, in Meeting House.

10th mo. 1st (3rd-day.)—Purchase Quarterly Meeting, at Chappaqua, N. Y.; Ministers and Elders, day before at 2.30 p.m.

10th mo. 5th (7th-day.)—Farmington Half-Yearly Meeting, at Medon (1¼ miles to Rochester Junction), N. Y., at 11 a.m.; Ministers and Elders, day before, at 2 p.m.

At the State elections lately held in Queensland, Australia, at which women cast their votes for the first time, the press unanimously reports that they voted "in surprisingly large numbers." —*Woman's Journal.*

AN AUTUMN SONG.

Comes the pleasant autumn time,
And the leaves are getting brown;
Loosened from their summer hold,
They are softly wavering down.

What a carpet warm and bright
Make they in the sheltered ways!
What a splendor on the hills,
Filling many hearts with praise!

Countless as the upper stars,
Asters glorify the sod,
And the gentian, crisp and cool,
Lifts its slender cup to God.

Homeward from his ripened field
Goes the farmer's loaded wain,
Ruddy with the orchard's yield,
Yellow with the golden grain.

Oh, the bounty flowing free!
Oh, the beauty sweet and rare!
Let the nations curse and kill:
Nature, thou art good and fair.

—*John White Chadwick.*

TRAINING FOR MURDER.

The *Literary Digest* quotes from a German paper, which has the insight to see the fell connection between the dynamite bomb that destroyed two dozen lives at the coronation of King Alfonso and the bull fight which the Queen of gentle birth and breeding enjoyed two days later. Says the German *Gesellschaft*: "Was there no one to tell her that by doing this she was giving her sanction not only to the butchery of beasts, but to the possible murder of men? Did no one suggest to her that it is the duty of a sovereign not to flatter the baser instincts of a people, but foster the development of people's higher nature? But history shows that men of slavish minds are found in every age, men who clamor for *panem et circenses*, the bread of idleness and free sports, who are always ready to draw the sword of malice and treachery when suitable opportunity offers."

—*Unity* (Chicago).

The recent annual report of acting Judge Advocate General Porter shows that there was a decrease of 683 in the number of courts-martial in the army during the fiscal year. This does not look very much as if the abolition of the canteen had increased drunkenness and disorder.

—*The American Issue.*



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NATURE-STUDY IN COUNTRY SCHOOLS.

Following his discussion of three important phases of the outlook on agriculture as expressed by Cornell University students — why certain youth desire to leave the farm, why others desire to remain or even to remove there from town, and what the agricultural college is doing for the farm youth—Prof. L. H. Bailey has prepared for the October *Century* a discussion of what can be done for the farm youth by the common school. It is the author's position that the present country school should accept all wholesome conditions in which it is placed, beginning with the sphere in which the child lives. In time, he prophesies, nature-study and agriculture will be as much a part of the country school as oxygen is a part of the air—a nature-study not something external or added to, but "a means of education, internal, central, essential, fundamental."

From the earth-poles to the line,
All between that works or grows,
Everything is kin of mine.

—*Emerson.*

Some friends shine out like stars in winter nights,
And make the very darkness beautiful.

—*Robert Beverly Hale.*

SELF-RESPECT.

I'm glad the boy I used to be
Is yet on friendly terms with me.

—*Youth's Companion.*

Continued from First Page.

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—*Alice Cary.*

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Continued on page iii, 3rd column.

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FRIENDS' INTELLIGENCER

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PHILADELPHIA, NINTH MONTH 28, 1907.

Volume LXIV. Number 38.

GOOD WORDS. XXXV.

The greater includes the less, and love of one's neighbor carried into our international relations certainly must imply the end of war.

In *Friends' Quarterly Examiner.* MARY L. COOKE.

EVENING PRAYER.

Take unto Thyself, O Father,
This folded day of Thine,
This weary day of mine.
Its ragged corners cut me yet—
O still the jar and fret!
Father, do not forget
That I am tired
With this day of Thine.

Breathe Thy pure breath, watching, Father,
On this marred day of Thine,
This wandering day of mine;
Be patient with its blur and blot,
Wash it white of stain and spot.
Reproachful Eyes! Remember not
That I have grieved Thee
On this day of Thine!

—*Elizabeth Stuart Phelps.*

OPENING OF SWARTHMORE.

[Address by President Swain to students at the opening of College, Ninth month 19th.]

It will be my part this morning, first, to give a brief review of the year intervening since we assembled here one year ago this autumn; second, to make some suggestions which seem of importance.

The material equipment of Swarthmore College has been substantially increased during the year. Two buildings have been completed. These buildings, the Library and the Engineering shops, typify advance along two very important lines, both of which are essential to the development of the college. Swarthmore stands for both a liberal and a practical education. For the former, nothing in the form of equipment is so helpful as a library well suited to the needs of the students and well supplied with books. This, the liberality of Mr. Carnegie and a few friends of the college has supplied. The library touches every department of the college, and will raise the standard of work in every department because it means new opportunity. It is a most encouraging fact that in less than two months after the announcement of the conditional gift of fifty thousand dollars by Mr. Carnegie, an equal amount for maintenance was subscribed by interested friends of Swarthmore. Besides adding much to the usefulness of the college, the new library adds to the charm of our almost ideally beautiful campus. As one enters the campus from the station, the new library building with its stone tower and natural background of green trees, forms a sight of rare artistic beauty. The books have been moved into the building during the summer, and the librarian and several asssitants have spent most of this period in partially re-cataloguing and re-arranging the books, so that not only the new library building with its modern equipment, but better classification of the books will add to the usefulness of this important addition to our college. In this connection it may be mentioned that over six thousand volumes have been added to the library this year. Among these are the valuable library of Dr. William Hyde Appleton, the gift of the members of the Swarthmore Chapter of Phi Beta Kappa, numerous volumes from the library of Prof. Susan J. Cunningham, given by herself, and a number of volumes from the library of M. Fisher Longstreth, M. D., the gift of his daughters.

The completion and equipment of the new Engineering Building offers greater facilities in Engineering. Three years ago the department of Chemistry, Physics, and Engineering, all occupied Science Hall. Now the three departments will occupy three buildings—the Chemistry having one building alone, the Engineering and Physics two buildings jointly. Considerable new apparatus and instruments have been placed in the shops; and the increase in the number of students and the multiplication of the courses in Engineering have made it seem desirable to give the work more specialization and subdivision. With this end in view, electrical engineering has been placed in the department of Physics under the direction of Dr. George A. Hoadley. He will be assisted by Dr. Lewis Fussell, a graduate of Swarthmore College in 1902, who has been doing graduate work in electricity at the University of Wisconsin at which institution he received the degree of Electrical Engineer and Doctor of Science, in June, 1907. It is very gratifying to see new and enlarged opportunities for students of Engineering at Swarthmore. The great demand for men trained as engineers and the signal suc-

cess of the Swarthmore graduates in this line of work, is ample justification for the additional expenditure demanded. In our efforts to secure modern equipment in every line, we must not forget, however, that after all it is the atmosphere of Swarthmore and the character of her teachers and students that are of paramount importance.

Last Commencement, by invitation, a representative body of Swarthmore graduates in science, met by appointment the professors of the departments of science, to consider the welfare of these departments of the college. When the question was put to them "What did you get from your courses at Swarthmore that helped you most in your chosen field of work?" they unanimously agreed that they had gotten more from the fine personality and character of their teachers than from anything else. It is my hope and belief that Swarthmore in the coming years will continue to be better and better equipped in buildings, books, and apparatus. Each year demands improvement over the previous year in order that the college may keep abreast of the times. But no matter how extensive the buildings and equipment, it will always be true that personality and character and exalted ideals of life will be of first importance in shaping the career of Swarthmore men and women. In order that these influences may accomplish the best results, it is intended that Swarthmore shall remain a small college and thus preserve in the largest measure possible the wholesome family life where all the students know each other and come into close personal touch with the faculty, thereby preventing the individual from becoming lost in the mass. The large college and university serve well their purpose, but the well equipped small college will always find the warmest place in the hearts of its children because it supplies more completely their highest needs.

The largest single gift during the year is a sum of money of sufficient size to purchase a telescope of 24 inch aperture. The giver is William C. Sproul, Swarthmore '91. Besides the large telescope there will be an 8 inch telescope for photographic purposes, and other instruments which are necessary to a well equipped observatory. Swarthmore college is fortunate that she will in two years be the possessor of a telescope the equal in seeing power of any on the Atlantic coast, but she is more fortunate in having an alumnus who is able and willing to make this substantial gift to his Alma Mater.

Among minor gifts not already mentioned may be named a thousand dollars given by E. M. Bunting of New York, the interest of which is to be used for prizes, to be known as the Ella Frances Bunting Prizes in Extemporaneous Speaking. This makes permanent the prizes that have hitherto been provided annually for this purpose.

The Educational Committee of the Conference of the Seven Yearly Meetings has provided for the continuance of the courses in Education, which were organized last year for the first time in recent years.

Several changes have been made in Parrish Hall. The old library rooms have been transformed into class rooms; the Eunomian Literary Society is to have a room on the first floor; the office of the superintendent has been enlarged, a cloak room has been provided for the young men, and the college dining room has been greatly improved. The ground about the new buildings has been graded; a new stone walk has been laid from Parrish Hall to the men's gymnasium; a new fence has been erected about Whittier Field, and the athletic field for the young women has been graded and soon they will have splendid grounds for hockey, tennis, and basket ball. The young women of the college are to be congratulated on their opportunity for outdoor exercise. They will have one of the best athletic fields for women to be found anywhere.

The attendance at Swarthmore last year represented an increase of about ten per cent over the previous year. The increase in the number of students in the last four years is about fifty-six per cent. No university or college in the country has had a greater per cent of increase in this period. It has been decided to limit for the present, the number of students to about last year's enrollment, which was three hundred and twenty. The quality of work done by the students last year was the best since I have been at Swarthmore. We expect still higher standards each year as we have better facilities for instruction.

In this day when there is so much competition among universities and colleges, and professors are offered such attractive positions on every side in the business world, that institution is fortunate which comes to the opening of a new year and finds that there has been no loss of a head of department during the year. Some of the younger members of our teaching staff have accepted more lucrative positions elsewhere. All of the professors are with us excepting Dr. Hull, who is only temporarily absent for a year of study. Harry Newton Benkert, instructor in Engineering, has accepted a position in Drexel Institute. George Gurdon Steele, instructor in Chemistry, and Thomas Lawrence Sherwood, assistant in Chemistry, have both accepted positions as chemists in well known manufacturing establishments. Egbert J. Miles, assistant in Mathematics, has been

appointed to a fellowship in Chicago University, where he will study during the present year. The good wishes of the college go with these young men as well as with the other assistants who have gone from us.

The new appointments are: William Cooper Walker, Swarthmore '06, instructor in Engineering; Harold L. Higgins, Harvard '07, instructor in Chemistry; Joseph H. Perkins, Delaware College '07, assistant in Chemistry; Ross W. Marriott, as instructor in Mathematics, will take the work of both Mr. Miles and himself; In English two additions have been made to the department: Roy Bennett Pace, Richmond College 1897, M. A. Harvard 1901, instructor and Mary Eliza North, Swarthmore '07, reader. The courses in history will be taught during the absence of Dr. Hull by William A. Alexander, A. B. Indiana University, Registrar of the college, and Thomas Walter Gilkyson, Swarthmore 1902, A. M. '04.

One of the good things that last year brought to us was a better working out of a scheme of self-government as applied to the college. We came to understand better that neither faculty government nor student government alone is best, but a union of the two which I shall call a co-operative form of government. The best thing will be done in the long run if teachers and students work together in everything which pertains to the welfare of the college and to each other.

There is an increasing demand for college graduates as teachers, engineers, business men, and in all the professions. Every year Swarthmore is asked for many more graduates than are available, who are especially equipped for some useful service. No student here this morning should stop short of graduation and many should go on with graduate work. Almost any difficulty can be surmounted if you but will it. Many a man sees the great value of the higher training when it is too late. Your opportunity is now. There is no limit to the possibilities of success and usefulness for the educated, healthy, industrious, hard-working, conscientious, courageous, young man and young woman. Do not underestimate your possibilities. There was never before so great an opportunity for educated, cultivated, young men and women. Swarthmore is here for the capable, industrious student, who wishes to secure the preparation for the work of the world. I count it a privilege, students new and old, to welcome you to this opportunity and ask you to strive to attain the highest possible ends, and to join with the faculty to make the year before us the best year in the history of Swarthmore College.

The large heart requites itself.—*Emily Dickinson.*

NORTH CAROLINA FRIENDS. IV.

Among the young ministers are some fine specimens of humanity, intellectually and otherwise, and in this country of prosperous towns they could earn salaries compared with which what they get for their spiritual work is but a pittance. One of these, a missionary, said proudly and without boast or cant, "I gave up a good position last year, but since then I have saved one hundred and fifty souls."

It is hard to realize how widespread, geographically, is what is known as the "Friends' Church." It is the most antipodal of sects in its claims: nearest the South pole in New Zealand and the North pole in Alaska, where they report one thousand members among the Esquimaux. They also have missions in Africa and Asia, and a monthly meeting in Mexico,. To keep these up requires money, and this they have so far got.

First-day, the 11th, was the great day at Guilford. It was estimated that then there were from four to five thousand people on the grounds, many of course from curiosity. There were three meetings, but these would not hold half the crowd. There were two or three hundred vehicles, but only two "prairie schooners," which in old times came by dozens, their occupants camping out by the week. There was a stand for the sale of lemonade and watermelons, and most brought their dinners and picnicked on the campus. The sight of many of the young men and women walking around together "looked like," as they say down here, as if their particular mission was not to attend Yearly Meeting; in fact they were about as human as some of our northern young Friends. By sundown all was quiet again, the buggies and carriages were gone as well as the hollow-backed "schooners," which had "inspanned" their mules, loaded up their human freight, blankets and cooking tools, and "trecked" to their homes in Alamance and Randolph Counties, forty miles away.

The meeting closed its business session on Second-day the 12th, although by that time the gathering was much thinned out. As the usual parting words came there were scenes such as we Friends of the less emotional North do not experience; there was a choking down of voices and a flowing of tears from many, which shows there is a difference between the followers of Fox in the two sections besides what refers to singing, music and the "pastoral system".

I found from my mingling among different classes of people in my southern visit that there was sympathy engendered between the more feeling Confederate soldiers and North Carolina Friends, from their abuse for refusing to bear arms for the South. An ex-Confederate told me

that this mistreatment and the heroism shown by both men and women, even to the extent of death, hastened the readiness of some of the most influential among the rebels to give up the conflict. Even these who abused the Friends got so tired of their persistent refusal to drill, that they ceased to ride them down and march them around camp at the point of the bayonet, and willingly let them go home to their suffering families. These are nearly all dead or unable to get to Yearly Meeting, but there are enough men and women come to arouse wonder from their reluctant stories, how their fellowmen, sometimes their own neighbors, could so treat them.

North Carolina was one of the most loyal states to the union before the war, and was carried into the Confederacy by the high-handed action of the state authorities after a large majority at a special election held for getting the voice of the people, had voted against it. Randolph and Guilford Counties, where Friends were strongest in the state, were almost unanimous for remaining in the Union, some sections going that way one hundred to one, while other counties, where they had meetings, showed the loyalty of this sect. When the time for conscription was at hand the worst persecution came in the most loyal section, when acts were committed to force men in the ranks, and to make women tell where their loved ones were in hiding, that were a shame to the age. One would think they happened centuries ago instead of that many of the victims are yet living. Some of these were at Yearly Meeting, but as a rule, they did not like to have the subject alluded to. Enough to know that they were cruelly tortured, in one or more cases to death, but they would not yield to their tormentors. It is not known that a conscripted Friend fired a shot at a Union soldier; although some were forced to the front.

It is said that one third of the population of Indiana in 1850 was descended from Friends exiled from North Carolina since 1768 on account of slavery, while many more left on the coming of the Civil War and during the same. Despite their peace principles from heredity, a large per cent of them enlisted in the Union army and numbers of them followed Sherman in his march through the Carolinas in 1865, each one, though perhaps unwittingly, a Nemesis avenging ancestral wrongs. But North Carolina Friends take no satisfaction in this; not because Sherman's raiders, in many instances, took from them what the Conferderates left, but from their opposition to war from any source. It had been my fortune to be once in their state on a very different mission from my present one, and, in their abhorrence of war, they could not see how any true Friend could come from the North to practice its cruelties among them. These good people have been so loyal to their religion and their country for the last century, and have suffered so much thereby, I did not feel like meeting their contentions with arguments, particularly as there was so much consistency in them. Friends here bear little ill feeling toward the Confederate government for their ill treatment during the war, realizing that it came from unauthorized subordinates and in considering the embarassing position it was in, in striving to treat all liable to military duty alike. The fine for release from this service to Friends, when rebel scrip, towards the close of the war was down to its lowest rates, amounted to but one cow or two barrels of flour. But many in their consistency would not give that much for military exemption.

Considering what North Carolina Friends have passed through in the last 200 years, their rise and decadence, and second rise amid their changed surroundings, it is strange that more interest has not centered in them in recent years among Friends in the North, even though they do not agree with them in their adopted ways for promulgating Quakerism. Speaking for Philadelphia, a Friendly center, I could not hear of one who was going to attend the last Yearly Meeting at Guilford from there, and east of Ohio visitors from the North did not exceed four. As the sessions are not exclusive this condition is a singular one, as there is so much to interest the inquiring religious mind in a society which is gaining ground in one section, while another similarly named and based on like philanthropic work is on a standstill or retrograding in another part of the land. Knowledge, through personal contact with Southern Friends at their annual gathering, can be agreeably obtained and those who go in the proper spirit are welcome at Guilford.

I will mention a phase of our visit, hoping personal mention may be pardoned, relating to innocent investigation, conscientious interference and justified resentment. Expecting to meet with ancient places of worship to depict, we took a camera with us; to learn that among ten meeting-houses we visited there was not one over 50 years old. This came from the fact that the original buildings were temporary wooden structures, some of logs with dirt floors, which in a few years gave place to others, more seemly, to be in turn demolished as the Society's prospects brigthened, so that the oldest of the meeting-houses now standing are as recent as these stated. The fact is the Friends south have too much interest in their growth to devote sentiment to the preservation of

the old houses of worship of their section.

After the camera member of our party had taken a view of one of these houses he had occasion to make some memoranda, while his companion was conversing with a nearby Friend. This was an innocent event on the face of it, but a little serious in other connections. It seems that a few years previous, the superintendent of the First-day school held at this meeting drew a sketch in colored crayon to illustrate the lesson of the day, as he was an artist in that line. Before the session was over, he fell dead with heart disease. He was much beloved and in remembrance of him, and on account of its illustrative and artistical merit, the picture was framed, glazed and hung up in the school room. Not long after this, a conservative Friend from the North visited the meeting and hurt the feelings of its members by terming the feeling toward this picture idol worship and said that Friends should remove it from the building. There was an organ in the room also which received its share of criticism, as well as the singing connected with it. These visiting Friends were conscientious, but their strictures sounded none the softer on that account, strictures which did not end with allusions to the picture, for there were certain modes of worship needing criticism, so that a feeling of unnecessary interference followed the going of these strangers. Although this had happened some years ago, the matter was by no means forgotten, so that the coming of two more strangers from the North, visiting meeting after meeting-house, without any known good reason, had a questionable look when enhanced by the circumstance named. The next day we were told by a Friend that our coming had created somewhat of a sensation, as in addition to going into meeting-houses and looking for pulpits and organs, one of us had drawn a Friend into conversation that the other might make notes of it for future use. We were questioned by another Friend on similar lines, from a visit to another meeting-house, in which an organ had been temporarily placed to the disquiet of the more conservative members. Those who had not seen us, when they heard of us, supposed, as one said, that we wore hats prominent for size and coats of straightest cut; but when they saw what mild mannered folks we were and heard our explanation their suspicions fled. Thus our advent among North Carolina Friends was somewhat unpropitious, but the feeling passed away in the friendly reception we met at Guilford. I am glad to say that the missionary work among Northern concerned conservative Friends has ceased on the lines mentioned, realizing as they must, that their Southern brethren know best how to adapt themselves to their environment and surroundings.

Much impressed with our visit to North Carolina Yearly Meeting we left for home the afternoon of its adjournment, Eighth month 12th. East of Guilford County, we passed through Alamance County where there are several Friends' Meetings belonging to Western Quarter. Going to Raleigh, we stayed there all night. Here there is but one Friend's family. The next forenoon we passed through Goldsboro, near which in ancient times there were eight Friends meetings. The Eastern four of these are no more but the rest are flourishing, with four ministers and four subjoined meetings known as Contentnea Quarter, an ancient organization. A new meeting-house is soon to be built at Goldsboro. On our northward way, just south of the Virginia line, we passed the Friend's settlement of Rich Square, in Northampton County, a monthly meeting, now divided, belonging to Eastern Quarter, Piney Woods, fifty miles east, also divided, being the other section. Crossing the Virginia line, we enter a region where one hundred years ago there were several Friends' meetings, now reduced to two, Black Creek and Somerton; the last south of Norfolk, and mentioned by George Fox in his journey to North Carolina.

In Suffolk we remained two nights, a place memorable to me from a month's residence in its suburbs some forty-five years ago; a dingy, deserted town then, now a prosperous city. At my early sojourn there I had my first knowledge of the philanthropic peculiarities of North Carolina Friends. A runaway slave came into camp one morning seeking work, and we installed him as servant in our mess. We found him more skilled in narrative than what we hired him for, for he was a Ulysses in describing his travels and escapes. Among the first was a journey his master, a North Carolinian, sent him on to deliver a sold horse to a Quaker many miles inland, presumably at Rich Square. From the distance from home he was obliged to remain all night, and from his accustomed usage, he expected nothing better than a snack to eat and a pallet before the fire, as it was winter. Instead of that, the kind Quaker mistress of the house, after giving a good supper put him to sleep in what he had never before seen, a feather bed. His expression of the new sensation was, "I went down, down, down, till I thought I'd never come to the bottom!" As my first knowledge of Friends' kindness to the black, I thought it misplaced, as the fellow was coarse and thankless, and would have thought as well of his benefactor had she placed him on the kitchen floor.

At Suffolk, we were in the neighborhood where

George Fox and his companions, Robert Widders, James Lancaster and George Pattison, after their journey from the North through Maryland and Virginia, pushed through the swamps of Eastern North Carolina. They started up the Nansemond River, passing by what is now Suffolk, in canoes, and going through intervening swamp lands took boat down the Chowan and Roanoke. Whoever has seen this country can realize Fox's quaint narrative: "We were much wetted in the canoe the lying captain lent us, the water plashing in upon us for the boat being loaden, could not swim; so that we pulled off our shoes and stockings and waded a pretty way." But he was rewarded with "precious meetings" and the sight of "tender people," a visit to Indians, and a dispute with a "sceptic doctor," "who would needs dispute with us to the denial that the light and Spirit of God was not in the Indian, and who ran out so far that at length he would not own the Scripture."

Fox got as far south as Edenton and then came north to Perquimans, where were Friends, and having good meetings canoed and waded his way northward. Several meetings were established then and afterward in Perquimans and Pasquotank Counties, which went down one by one, under the stress of slavery and restless emigration until no particular meeting but Piney Woods was kept out of ten which were once in being, of those belonging to that section of Eastern Quarter. As each died out their few members were joined to Piney Woods, then tending toward "the last sigh of the Moors," as the final resort of the Saracens of Spain was called. But Friends in Eastern North Carolina did not die then. This was 55 years ago. A revival at last came, a new meeting has been established at Up River, and Friends in that section number 300.

Newtown, Pa. THADDEUS S. KENDERDINE.

HOLLAND GLIMPSES.

If, at home, the holiday season finds us hungering for scenery, we have only to leave the seashore for the mountains; or our inland home for the stretches of the sea—there is no need for the seven or ten days of the ocean voyage to take us to change of air and glories of the mountains and the shore. But to know how our brethren live "in the other half" of the world, is a profounder interest than mountains and valleys, however deeply these move us. The old world has "ways" so different from our own! I look up from my writing this moment to see passing toward the outskirts of the city, a large cart piled with carpets and rugs, drawn by a dog and his master. In the opposite direction, fisher-women of Scheveningen are pushing their carts or carrying their baskets to the city markets. In the four hours trip from Leiden, through the canals and into the broader waters of the "Old Rhine" and the Brassemer Meer designated the "Dutch Lake District"—the concentrated beauty of Holland, it would not be extravagant to say—we get close views of the life of the 40,000 Hollanders who spend their lives on the canal boats, making their homes within these narrow limits, rearing their children, promoting themselves from the ownership of one boat to a larger one—the sole ambition of their lives. The dogs have been emancipated by law from service in propelling these boats; now, this work falls frequently to the women and children. Yesterday I saw the husband and wife together drawing the boat from the bank of the canal. Or, the women may be seen about the more domestic duties of cooking and the laundry in the morning; and in the afternoon in fresh white cap and apron with their knitting, while the children and the small dog play about the boat. The government has wakened to the needs of these children, and a Compulsory Education Act in 1900 has compelled some care that they get the rudiments of education.

The fisher-folk as we see them on the island of Marken, for instance, seem to have hardly more scope in their lives than the canal people. They swarm the narrow passageways that can scarcely be called streets, much like the busy occupants of an ant-hill. Their tiny houses are often without chimneys—the smoke from the primitive heating apparatus escaping as it can. Their bed rooms are only closets with beds like the berths of a steamer. Yet glimpses into these little houses not on exhibition, discover very shining copper and brass, and bits of fine china and carved wood gathered together by sea-faring ancestors. There is much that is picturesque in the quaint costumes of the different provinces, especially in the pretty white lace caps of the women and the little girls as well, sometimes overdecorated, it is true, with gold or silver or tinsel, yet softening the outlines of faces that have not the chances for beauty of those more gently bred. The sewing-machine has made its way, however, into these provinces, as have also the fashion books; and mothers are beginning to follow the fashions of the world in dressing their little children. It is possible, too, that compulsory education may promote more rapid changes in the "ways" of the people than have hitherto been made.

Seeing the perpetual dampness of Holland and its uncertain sunshine, one wonders that so many of its little ones come to maturity. To those who

live under the laws of modern scientific sanitation with its warfare against "germs," it must ease somewhat the strain of life, to observe a class of people not born to the bondage of fear!

We expect the wind-mill to be a feature in the landscape of Holland. The church-spire is not less characteristic in the horizon that bounds every view outside the city limits. It is good to believe that the life of the spirit is promoted in way and places that do not reveal themselves to the casual observer.

ELIZABETH POWELL BOND.

The Hague, Ninth month 11th, 1907.

Moral rights and duties formed upon the relations of man to man are applicable to all situations, and to deny this applicability to a difficult case, is to beg the entire question. . . . When an entire class in a community confess that without an appeal to arms they cannot deal with trades unions, who, after all, represent a national and international movement a hundred years old, they practically admit that they cannot manage their business under existing conditions of modern life. —*Jane Addams.*

"INTERNATIONAL" TEXT STUDY.

1907. Lesson No. 40. Tenth month 6th.

ISRAEL'S NEW LEADER.

GOLDEN TEXT.—I will not fail thee, nor forsake thee. Joshua 1: 5.

THE SCRIPTURE of the Lesson is Joshua 1: 1-11.

The book of Joshua tells us the story of the conquest of Canaan To this all the patriarchs had been looking forward, and it was the completion of the great movement which began with the Exodus. It is a continuation of the story told in the Pentateuch. For this reason most Bible scholars now think of the first six books of the Bible as belonging together and speak of them as the Hexateuch. Like the other five books, the book of Joshua appears to be made up of several narratives. Parts of each were taken and the whole made into one story by some skillful editor.

"Throughout the Pentateuch — from the first promise to Abraham to the vision of the dying Moses on Mt. Nebo—the possession of the land of Canaan is kept steadily in view as the goal to which the history is moving." It is not likely that the narratives which were used in compiling the Pentateuch stopped with the death of Moses; they must have gone on to tell of the conquest and settlement of Canaan.

The six books of the Hexateuch form a complete historical work, ending with the death of Joshua; but they are also part of a larger history extending from the creation of the world to the destruction of Jerusalem.

When the time of mourning for Moses had been observed, the voice of Jehovah spoke to Joshua, telling him that now he must be the leader of the people. He felt that the time had come to cross over the Jordan and take possession of the land which he was ready to seize at the end of the second year of their wanderings. He believed that Jehovah would be with him as he had been with Moses, and he seemed to hear his voice saying, "Be strong and of good courage."

By way of getting ready for the proposed march into the enemy's country Joshua bade the officers go through the camp and command the people to prepare victuals and be ready to cross the Jordan in three days. The food which they were to prepare may have been found in hunting, or it may have been from their own flocks.

Although the Israelites had so long looked upon Canaan as the promised land, they now realized that it was not to be theirs without an effort on their part. They thus learned the world-old lesson that whatever is worth having is worth striving for. To-day we would not think it right to go in and take possession by the sword of land that belonged to another. But if we greatly desired an estate we should have to work until we obtained the money to buy it. Or if we took possession of government land years of hard labor would be necessary before we could make of it an attractive home. It is the same way with intellectual and spiritual wealth. No one can come into possession of either simply by desiring to possess it. There must be a conscious striving to put down our selfish impulses and to reach out for "the kingdom of heaven and its righteousness."

The attitude of courage is largely a matter of temperament. Some persons hardly know what fear is, while others always go forward with trembling. The most truly brave are those who do the thing that ought to be done, although their hearts quake while they are doing it. The knowledge that a thing ought to be done makes them feel that from the great Source of all power strength will be given them to do it, and this faith makes them "strong and very courageous."

TOPICS FOR ADULT CLASSES.—Moral Courage. The Call to Leadership.

FOR INTERMEDIATE CLASSES.—What position had Joshua held up to this time? How much of the land would Joshua have? What do you understand by "the wilderness?" by "this Lebanon?" Where was the River Euphrates? the land of the Hittites? What is the name of "the great sea?" What have we already learned about "the book of the law." What was Joshua commanded to do with it?

FRIENDS' INTELLIGENCER.

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News items for insertion the same week, must reach us not later than Third-day morning; longer articles as much earlier than that as possible.

Address all correspondence to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

PHILADELPHIA, NINTH MONTH 28, 1907.

REVIEWING THE SCHOOL FOR STUDY.

At this time it is impossible to measure the good results that may follow the work of the Friends' School for Religious and Social Study, which closed its sessions at the George School on the 13th. All that we can now do is to review the School as to its evident composition and characteristics.

In attendance and continuously sustained interest the School exceeded the most sanguine expectations of its promoters. During the two weeks 211 persons signed the roll. This number does not include nearly as many more who attended evening lectures, or one or more morning periods, without putting their names on the register. Of the 211, Pennsylvania furnished 157; New Jersey, 18; New York, 8; Delaware, 6; Virginia, 4; Maryland, 3; Ohio, 2; Indiana, 1; Canada, 1; Florida, 1; Oklahoma, 1; and seven were present from England, either as students or instructors. A large proportion of those present represented those below the middle age, although the school included those from 18 to 77.

The rural and suburban neighborhoods and meetings were largely represented, the cities not making nearly as good a showing in proportion to their Friendly population. The School was composed of workers, there being practically no shirking of the serious part of the program. That is, practically every person attended the study periods and the lectures, and most took notes and so classified the instruction received that it can be utilized in the future. It is impossible to believe that this company of Friends can go to their homes without a more determined disposition to be of service in their home neighborhoods than they were when they came.

The effect of the School must be twofold. First, in the matter of equipment for service, and second, in the outlook which those who attended will have touching social problems, and the general round of religious study. The lectures at every point tended to broadness of vision, and to the development of the spirit of real brotherhood. Christianity instead of being a system of mere individual salvation, was presented in its collective and social aspects, and mere belief, however orthodox, was not presented as the goal of religious ambition. In fact it was made persistently apparent that Christianty is the bringing of the kingdom of Good in this world, and that kingdom cannot come until it is preceded by more righteous conditions for human betterment.

In the matter of Biblical study new light and new direction were given. The really scientific spirit was emphasized as the only way to get at the truth in the study of either the Old or the New Testament, even to the consideration of the mission and ministry of Jesus himself. There is small danger of being enslaved to dogmatic theology, when two distinct points in the instruction given are kept well in mind: first, that all we know about Jesus comes from men who manifestly did not understand him, no matter how intensely they loved him; second, that in the consideration of the New Testament stories, whether in whole or in proof texts, one may arrive at either unitarian or trinitarian conclusions without affecting his real Christianity, and he may hold to or reject the theory of the virgin birth, with complete assurance that neither is vital to the actual Christian gospel.

Those who listened to the teaching regarding Jeremiah and the Religion of the Prophets, must have had new revelation of the splendor of the Old Testament as literature, while the Prophets as brave and consistent teachers of righteousness will stand out as inspiring examples for all future time.

As ours is distinctively a collective civilization, the School impresses the necessity of service as the only way to apply religion to present-day conditions and problems, and that means in its close application, knowing the needs of one's neighborhood, and taking sane and practical ways of meeting them. That the School created a well-defined appetite for a future like experience, was well illustrated by the practical unanimity with which those in attendance signified their desire to be members of another School with like purpose in the future.

The test of the work done at the George School will appear in the coming months, as concerned efforts are made towards more effectiveness in the line of all of our Friendly concerns, in the First-day and every-day work in the home meetings and neighborhoods.

THE INTERNATIONAL CONGRESS.

As we go to press, the International Congress of Religious Liberals is in session in Boston. It is impossible for us to give any account of it this week, but we hope to do so in the next issue of the *Intelligencer*. Among those present as delegates from our body of Friends under appointment by direction of Friends' General Conference are Isaac Wilson, Dr. O. Edward Janney, Henry W. and Eliza Wilbur, Benjamin and Sarah Miller, Alban G. Thomas, Caroline Brooke, Mary Travilla, Lavinia Hoopes, Laura Satterthwaite, George A. McDowell and wife, James Haviland and wife and daughter, Martha Haviland and others.

On First-day afternoon about twenty Friends who had come in advance met at The Bartol Hotel with the Friends and those of Friendly connection who live in or near Boston, among whom were Sarah M. Nowell, former librarian of Swarthmore College, Mary R. Brown, Mary B. Slack, Anna Andrews, Estelle Andrews, Margaretta J. Cullen, Ralph Lord, Norwood Hallowell and daughter. Ann Andrews undertook to get the names of the Friends present and others who may be sought out and invite them to meet at her home to consider whether the time may be right for some informal organization for occasional meetings of some kind.

Boston, Mass. R. BARCLAY SPICER.

DECLARATION OF PRINCIPLES.

[The Friends' Seminary, New York City, sends out the following, printed as a folder, to its patrons and prospective patrons.]

Friends' Seminary is maintained by the Society of Friends, a non-sectarian organization.

The cardinal principles of the Society are: individual responsibility, as a consequence of individual ability to discern truth and to know right; social responsibility, as a consequence of the possibility of strengthening the sense of right by proper education; pure democracy, as a consequence of the equal right of all persons to an opportunity for development; the paramount importance of conduct; the efficacy of love, as opposed to selfishness, fear or indifference.

The cardinal virtues aimed at are: sincerity, moderation, and simplicity.

Friends' Seminary recognizes the necessity of providing for the physical, intellectual, esthetic, moral and religious training of children, to the end that they may become efficient and well disposed citizens. The religious training is informal, indirect, and completely unsectarian. The physical training includes, besides gymnasium work, the maintenance of healthful conditions for study and play. The moral and esthetic training are in part direct, but depend chiefly upon the atmosphere of the school. Only such methods of discipline are employed as exemplify the principles of the Society; no improper incentives to study are employed. The intellectual training is intended primarily to develop power and adaptability. There is no cramming and no working for marks.

"That which we are we shall teach, not voluntarily, but involuntarily."—*Emerson.*

"And the entire object of education is to make people not merely do the right things, but enjoy the right things—not merely industrious, but to love industry—not merely pure, but to love purity—not merely just, but to hunger and thirst after justice."—*Ruskin.*

"Perhaps the most valuable result of all education is the ability to make yourself do the thing you have to do when it ought to be done, whether you like it or not."

—*Huxley.*

CHARLES WAGNER AND UNITARIANISM.

From *The Friend* (Philadelphia)

Dear Brother in Christ.—In No. 6, vol. lxxxi of *The Friend*, which I received to-day, I have been very surprised to read an article with the title: "*Charles Wagner Disavows Unitarianism.*" The article contains quotations taken from a "*private*" letter written by me. Although the quotation is clearly expressing how far I am to "*disavow*" any kind of true Christianism, I feel bound to protest strongly. Some people reading that aggressive title under which my strictly confidential and peaceful words are published, could be led to misunderstand my thought, and to take from me a bad example. I try by God's grace, to become every day more a Christian man, simply—and will never bear to be called by anyone a member of a church-sect or a theological party. All my life, all my books, stand for that cause. Surely I am not a Unitarian. But I have not to disavow Unitarianism. If only he is in his heart a very disciple of Christ, an Unitarian is equal to any other disciple. No Christian man, no church has a right to repel or condemn him. It would be a crime against the Spirit acting in him as in every child of God.

As the respect and brotherly love for all kinds of disciples of the same Divine Master has ever been a strong principle among the French liberal Presbyterians and now in the recently created "*Union des Églises reformees de France*" I am only too glad to be a member of such an open church organization, where with God's gracious help the old and awful theological "*anathema*" shall no more be. By the same reason I am a member of the American Ministers' Union. Why did I not attend the congress of Boston, now assembling, where religious people are called to

join from all over the world? It is only because it was not possible for me to go. Otherwise I would have gone there and brought the most Christian message I could—sure to be received with joy, even not unfolding the Unitarian flag.

With very best love and asking to be published as quickly as possible.

CHARLES WAGNER.

Welzenhausen, Sept. 2nd.

[To which the editor of *The Friend* adds the following note: "The editor alone is responsible for the words in the title which now appear to be ill-chosen, viz: "*Disavows Unitarianism,*" since Charles Wagner does not acknowledge any ism to disavow. We also supposed that the publication of the former letter was desired for his protection.]

FRIENDS' SCHOOL FOR RELIGIOUS AND SOCIAL STUDY.

With two very distinctive sessions the summer school has marked its close. On Fifth-day evening, the 11th, the school gathered in the assembly room to entertain and to be entertained. No regular lecture had been provided for the evening and the young blood seized the opportunity. Douglas Pepler was master of revels, except when it was his turn to entertain and then he yielded the gavel to Dr. Joseph S. Walton. Eleanor Wood and Emily Ingram Walton recited from Riley. Margaretta and Mariana Packer played on the piano and Emily S. Cooper and Edith M. Longstreth sang a duet, which like Herbert Wood's solo, had been hastily composed on the model of some popular air and which had such pertinent application to doings at the school that the spirit of mirth rose to high water mark. Douglas Pepler was another of the musicians who sang original songs, but perhaps the favorites of the evening were the colored waitresses and workmen who had organized a chorus under the direction of Douglas Pepler and Ellen P. Way. They sang two camp meeting hymns and in the final effort to sing the humorous tale, of "The Preacher and the Bear," their gleefulness bubbled over and the spirit of mirth swept them from the platform in uncontrollable laughter.

The closing number of the evening was held in the dining room where we sat as guests of the English pilgrims, and sang more songs and made after dinner speeches and revelled in each other's presence until after communing thus with brothers and sisters, our hearts easily passed into a devotional communion with the Heavenly Father and in the midst of this "sacred sacrament of silence" we listened to beautiful words of prayer from the lips of one of our earnest teachers.

If the evening demonstrated that the spirit of free mirth leads naturally heavenward, so also the following morning demonstrated that the spirit of free inquiry takes us onward to God's presence. The order of exercises was inverted so that the meeting might come after the lectures. Dr. J. C. Bewer of Union Theological Seminary gave the last of his talks on the prophet Jeremiah. Herbert G. Wood concluded his lectures on the "Religious Gains of Higher Criticism," and Henry W. Wilbur so summed up for us the work of the school that after his remarks were done, without recess or sign we were at once a meeting for worship. And one needed only to be there to feel how sincere that worship was and how deeply the Spirit of Light was reaching into our hearts. Many Friends, young and old, gave expression to their feelings of thankfulness for the school; of desire that all might push far forward in doing the Father's work; and of prayer that all might be raised up above the weak spots of their natures. Just after meeting was dismissed, several voices broke spontaneously into sacred song, "God be with you till we meet again," and our wish was deepened that the summer school might become a permanent institution. The meeting has already taken its place among those mountain peaks of spiritual experience which remain clearly definite in our recollection.

The school suffered two disappointments: on Seventh-day, the 7th, when State Treasurer Berry was unable to fulfil his engagement to lecture on "Civic Duty," owing to the lateness of trains, and when Arthur Dewees of the Society for Organizing Charity was kept so busy studying neighborhood conditions that he could not give us his promised talk on that subject. The lectures of Dr. Darby of London on Peace and of Dr. Josiah Strong of New York on Social Service have occupied much of our attention during the week; and the two lectures by Stephen S. Wise of the Free Synagogue, New York, furnished a very concrete example of the growth of brotherhood in religious life. One of Dr. Wise's lectures was a discussion of the growth of the modern spirit of brotherhood. It is hardly necessary to mention here the work done under Dr. Bewer in studying Jeremiah and the lectures by Herbert G. Wood on the "Gospel of St. John and "Religious Gains of Higher Criticism." Echoes of these will spread far by private correspondence and conversation, though they are worthy of an extended account in public print. Anna Hilborn of Swarthmore has conducted a class of methods of primary teaching, assisted at one session by Anna Pettit, a recent Swarthmore graduate, and Jesse H. Holmes and George A. Walton have continued

their study classes in Christian History and the Life of Jesus.

The meetings not on the regular program have been an interesting feature of the school life. Douglas Pepler's paper on "Prayer" read on First-day evening, after the Friends had gathered in from visiting the near-by meetings, made a profound impression. One afternoon we held a "clearing house for ideas," where the question asked "Is the Society of Friends played out?" was answered by an emphatic "No." Some, however, severly arraigned the self-satisfaction, the resting at ease in our spiritual heritage which sometimes makes people think that the Society's best days are over; and others deplored our inability to mingle more widely among men and discussed how we might remove this stumbling block. At another time we held a Woodbrooke meeting and tried to perfect plans to take advantage of the opportunities which are available among our English Friends.

The most characterictic feature of the school has been its good fellowship. Everyone has entered so without reserve into the communal life, that we separated in very truth a society of friends. The lectures have been good, the opportunities for recreation unusual, but neither would the lectures have brought so much instruction or the recreation such abounding fun had not the very best of good fellowship prevailed. Students had gathered from seven states and three countries. Very few had previous acquaintance with their fellow students but these things were not obstacles to the growing friendships which seemed to be everywhere. Each one is eagerly looking forward to another session of the summer school, perhaps not next summer, or the year following, when we may once more meet together and strengthen the bonds of friendship. The school made its deepest impression in arousing the desire to be of use to God, and so potent was good fellowship in arousing such an ambition that one of the impromptu songs contained lines like these:

"They hunted and they holloed and the next thing they did find
Was a spirit of good fellowship and that they left behind.
. . . . . .
One said it was quite out-of-date, but a Quaker he said Nay.
'Tis the world-force of the future and it has come to stay."

GEORGE A. WALTON.

We have gone manfully, according to the best light we have; but we have not taken enough care that this should be really the best light possible for us, that it should not be darkness.

—*Matthew Arnold.*

CANADA HALF YEARLY MEETING.

Canada Half Yearly Meeting was held at New Market, Ont., the 1st and 2nd of Ninth month. First day morning at 11 the meeting for worship met at Yonge Street Meeting-house, with a fair attendance of Friends and others, and after silent waiting the living word was handed forth by Isaac Wilson.

On Second-day, the 2nd, the business meeting convened at 10 a.m. A meeting is soon to be established in Toronto, henceforth to be known as Toronto Central Preparative, in affiliation with Yonge Street Monthly Meeting. This new meeting is the result of the Friends' Association organization in Toronto about four years ago. This association has been doing good work under considerable difficulty and has enlisted the interest of several persons, not in membership with us, whose influence has been instrumental in the growth of a regular meeting in the capital city. William Greenwood Brown, president of this association, was present. He alluded to the apathy apparent in the ministry and spoke impressively regarding the conditions that call for reform and the obligation of attending meetings for worship. Charlotte C. Talcott also spoke, regarding the Friends' mission. Isaac Wilson bore a testimony tending to the encouragment and faithfulness of our members.

The meeting adjourned to be held at Uxbridge, Ont., in Fifth month, 1908. C. C. T.

Bloomfield, Ont.

Work is a bleak redeemer, but it does redeem.

—*Emily Dickinson.*

ANNIVERSARY OF WEST FRIENDS ASSOCIATION.

The tenth anniversary of the forming of the West (Ohio) Friends' Association was held Ninth month 14th at the West meeting-house. About twenty persons came in time for the picnic dinner at noon in the grove, others coming later for the exercises in the afternoon. The meeting was opened by an address by the president, Clarkson Heacock, which was followed by a recitation by Lenore Mather. Emerson E. Heacock in a paper, "In Memoriam," gave a beautiful and impressive tribute to the loyalty, integrity, helpfulness, and courage of the five members of the Association whom death had taken during the ten years: Rachel Heacock, Barton Heacock, William A. Heacock, Enos Heacock, and Elwood Lamborn. Leona Baily then gave a recitation, after which the meeting concluded with sentiments. The reunion was one of genuine inspiration and helpfulness to all present.

A VISITOR.

FRIENDS IN SCANDINAVIA.

William C. Allen [of the Yearly Meeting held at Arch St., Philadelphia] writes from Aalborg, Denmark, to *The Friend* Seventh month 27th:—"After ten weeks of hard work subsequent to Dublin Yearly Meeting, I was taken very unwell and obliged to leave the Irish climate for a time. After two weeks of rest, at a Friend's house and in a hotel, we resumed work on the continent and are now almost through Denmark. We have been much off the usual course of English-speaking travelers, but find this little country as interesting and wide awake as any I have seen. About first of Eighth month we expect to proceed towards Norway. Afterwards we hope to return to Ireland and conclude work there.

"Johan Marcussen has been most helpful as guide and interpreter through Denmark. We have accounted it a great blessing to have him with us. The work is slow because of the way Friends are scattered. In a country where about ninety-five per cent. of the population belong to the established church, and where dissenters, like Friends, are esteemed disloyal and suffer many trials of a social and legal nature, these Friends certainly are entitled to our deep sympathy. They give us a hearty welcome.

"The Yearly Meeting lasted two days and its sessions evidenced that Friends feel their isolation and difficulties. But it also seemed as if because thereof, they all the more prized the fellowship and spiritual intercourse which the meetings afforded. The spirit of love was in their midst, and not a few seasons of tenderness, even to tears, were witnessed."—*American Friend.*

NEW COURSES IN PSYCHOLOGY AND EDUCATION AT SWARTHMORE COLLEGE.

Six new courses were offered last year at the college in Education and Psychology. This year the work has been so arranged that teachers in the community may have an opportunity to pursue some of these courses on Seventh-day morning. The work is of the regular college grade and the student may obtain one, two, or more hours of credit in college studies. All courses are open to teachers.

The course in Psychology will consist of one or two hours of lectures with additional laboratory work if desired. This course is under the directorship of Dr. Bird T. Baldwin, a trained psychologist, who has had special training at Harvard and also abroad with Professor Wundt, the founder of experimental psychology. A course is also given on Fifth-day morning in Contemporary Educational Problems. Dr. Baldwin is Professor of Psychology in the West Chester State Normal School.

The courses in School Management and Methods of Teaching will consist of one hour each. These courses will be in charge of Prof. Edward B. Rawson, of New York, a trained and experienced educator, who has pursued advanced work in the School of Pedagogy, New York University. Prof. Rawson is Supervising Principal of the Friends' School of New York.

The courses in Institutes of Education and the History of Education, Medieval and Modern, are given during the first two periods on Third-day by Joseph S. Walton, a well known educator, who was formerly Superintendent of the Public Schools of Chester County. Dr. Walton is Principal of the George School.

The fee of these courses is five dollars per course for each semester. For further particulars write to

W. A. ALEXANDER, *Registrar*,
Swarthmore College.

A CHANGE OF HEROES.

The Chicago Board of Education some time ago found it was dangerous matter to name a school building after a living hero, and it behooves them to be cautious in ascribing such honors to the dead even. The Catholic church is wise in compiling its list of saints deliberately, but if we are rightly informed the recent action of the revised School Board of Chicago, in causing the name of Henry George to be cut out of the stone placed above the door of a new school building and to chisel instead thereof the name of George M. Pullman, is an act that ought to arouse indignation were it not so puerile and childish. Pullman gave us the sleeping car and all travelers should give him due honor for the same, but his ideal village, based upon an autocracy, has been a failure. The citizens thereof have been glad to escape out of the enforced ideal condition even into the mismanagement of the Chicago municipality. Henry George's theory of single tax may or may not be practical, but Henry George himself has already found a safe and sure place among the immortals, because he was touched with the woes of the world and illuminated with prophetic hopes and sublime ideals. The citizens of Pullman may wish to honor the founder by putting his name even over a public school building, though it had better grace a foundry, and the School Board of Chicago will have school buildings enough even to dedicate them to this captain of industry, but the school children of coming generations will honor the obliterated name and will smile at the imbecile attempt of a whilom school board of education who thus attempted to keep back with their mops the Atlantic ocean. Let the School Board of Chicago chip the

name of Henry George out of the stone; the school children within will learn to con the lines of Richard Hovey to Henry George, which bear his death date, October 29, 1897.

Oh, be his death a clarion
To hearten, not dismay!
Fight on!
We have not lost the day. . . .
Ay, if the day be lost, what then?
The cause, the cause endures.
Be men—
The triumph yet is yours.
The triumph every cause has won
That called men to be free!
Fight on,
Indomitable as he—
As he, our captain without stain,
The Bayard of the poor.
Be men!
Flinch no man in this hour.
Remember him who knew no fear,
And craved no diadem.
A cheer!
Be that his requiem. —*Unity* (Chicago.)

THE BREWERS ON PROHIBITION.

One of Kansas' temperance workers recently, while traveling on the train, engaged his seatmate in conversation, which, after a few minutes, naturally drifted to the question of the prohibitory law. His companion proved to be an agent of the Schlitz Brewing Company, and in the course of the conversation the agent said:

"Anybody who says that prohibition does not prohibit is either a fool or a liar. I am now on my way to Wisconsin. I also work in North Dakota, and I can sell more beer in Wisconsin in four days than I can sell in North Dakota in four months. Our company is not telling this, but we are doing all we can to disgust people with prohibition, so that if the question ever comes to the people they will vote out prohibition."

—*The Kansas Issue.*

BOOKS AND READING.

[*Any book mentioned in this column, or information as to its cost, may be had from Friends' Book Store, 15th and Race Streets, Philadelphia.*]

The Personality of Jesus. By Charles H. Barrows. Boston: Houghton, Mifflin & Co. $1.25.—Not attempting such problems as those attacked in the recent works of Foster [The Finality of the Christian Religion] and Schmidt [The Prophet of Nazareth], not as elaborate in its treatment of special aspects of Jesus' work and character as the scholarly and beautiful writings of Prof. Peabody [Jesus Christ and the Social Question, Jesus Christ and the Christian Character, etc.] there is yet a decided place for such a volume as this,—a somewhat popular presentation of the life, message, leading ideas, etc., of the Seer of Nazareth.

OUT OF DOORS.

Just to be out of doors! So still! So green!
With unbreathed air, illimitable, clean,
With soft, sweet scent of happy growing things,
The leaves' soft flutter, sound of sudden wings,
The far faint hills, the water wide between.

Breast of the great earth-mother! Here we lean
With no conventions hard to intervene,
Content, with the contentment nature brings,
Just to be out of doors.
And under all the feeling half foreseen

Of what this lovely world will come to mean
To all of us when the uncounted strings
Are keyed aright, and one clear music rings
In all our hearts. Joy universal, keen,
Just to be out of doors!

In the *Cosmopolitan.* *Charlotte Perkins Gilman.*

BIRTHS.

SAVAGE.—At Hempstead L. I. Ninth month 20th, 1907, to Jose R. F. and Mary Hutchinson Savage a daughter whose name is Eliza Dutton Savage.

DEATHS.

HAYDOCK.—Eliza P. Baright Haydock, of Rahway and Plainfield Monthly Meeting, widow of Eden Haydock, formerly of Rahway, New Jersey, died at the home of her niece, Mary Baright Dunsmore, in Los Angeles, California, Eighth month 10th, 1907, aged nearly 85 years.

HOOPES.—Entered into rest Fifth-day, Ninth month 19th, 1907, at her home in Westtown Township, Chester Co., Pa., Minerva Barnard Hoopes, widow of Ellwood Hoopes. She was descended from a long line of Quaker ancestry, being the daughter of Eusebius and Sarah Barnard of the same county. Although not a member of Friends she was thoroughly in unison with them and worshipped when opportunity offered at Goshen Meeting. She was an exemplary character with a bright and sunny disposition. Her memory will be long cherished by her friends Death was occasioned by typhoid fever.

JEANES.—At the Friends' Home, Germantown, Philadelphia, Ninth month 24th, 1907, Anna T. Jeanes, aged 85 years.

KIRK.—On the 13th of Ninth month, 1907, at her late residence, 1715 N. Franklin Street, Philadelphia, Elizabeth T. Kirk., wife of the late William J. Kirk, in the 78th year of her age. Funeral at Warminister Friends' Meeting on the 7th inst. She was a member of Horsham Monthly Meeting.

SCULL. — Suddenly on Ninth month 16th, 1907, in New York, Isaac, son of Josephine F. Scull and the late Paul Scull, in his 30th year.

SHELDON.—Suddenly on the 5th of Third month, 1907, Mead Sheldon, aged 78 years and 4 months, at the home of his daughter at Wappengers Falls, Dutchess Co., N. Y.

Martha Sheldon, widow of Mead Sheldon, died at the home of her daughter in Poughkeepsie, N. Y., Eighth month 9th, 1907, aged 79 years. These beloved Friends were "lovely and pleasant in their lives, and in death were not long divided." Both were life-long members of Duanesburg Monthly Meeting and deeply interested in the best welfare of society. They left two sons and two

daughters, with their families to mourn their loss, besides a large circle of loving friends. M. J. H.

SIMMONS.—At her home in Wilmington, Delaware, Eighth month 18th, 1907, Julia, wife of James P. Simmons and daughter of Holliday J. and Louisa K,. Mifflin, in the 26th year of her age. After a brief illness of typhoid fever this beautiful young life went out; she sweetly fell asleep. She was a devoted and loving wife, mother and daughter. To her sister she offered a wealth of affection which cannot be replaced. To her friends she was ever kind and loyal; full of consideration and thoughtfulness of those in any way dependent upon her. Naturally of a joyous disposition she brought gladness to all about her. The place she has left vacant can never be filled. May the strong Arm of uplifting love and the healing power sustain her loved ones in this hour of their great sorrow.

"And let her henceforth be
A messenger of love between
Our human hearts and Thee." E. M. C.

THOMPSON.—In Salem, N. J., Ninth month 15th, 1907, Mary T., widow of Andrew Thompson, aged nearly 98 years, an elder of Salem Monthly Meeting. This aged Friend retained her mental faculties until almost the last.

She will be greatly missed by her many relatives and friends who knew her well and loved her tenderly. She was a diligent attender of meeting as long as health would permit. Her day's work having kept pace with the day she was found in the evening of her life with her lamp trimmed and burning and "like a shock of corn" fully ripe she has been gathered into the Heavenly garner.

S. C. W.

WEBSTER.—In Collamer, Pa., on Ninth month 3rd, 1907, Chalkley Webster, in the 78th year of his age. He was born in Upper Lacock Township, Lancaster Co, Pa., the 26th of Seventh month, 1830, and was a lifelong member of the Society of Friends. Since 1878 he has been a member of Pennsville Monthly and Homeville Preparative Meetings, and was a consistent recorded minister.

SAMUEL MARSHALL.

[The following is found in great part in the news and editorial columns of the *Milwaukee Press* and the *Milwaukee Sentinel.*]

Samuel Marshall, the oldest banker in Wisconsin, founder of the Marshall & Ilsley bank, died in his 87th year, after a remarkable business career of sixty years, unequaled in length possibly by any banker in the west.

Death was due to an acute attack of Bright's disease, following a long illness, although he had only been confined to his home for five weeks. During the last six years, since his retirement as president of the banking institution which had been his life's work, he had been away from his home but little, and his last visit to the bank was made about a year ago.

With the death of Milwaukee's veteran banker, there passed from the business and civic life of that city one of its most thoroughly trusted and respected figures whose name has for nearly half a century carried with it for all who knew or knew of him the impression of the strictest probity, of plain living, and straight dealing, of a man of whom it could be said in the literal sense that his word was as good as his bond.

Samuel Marshall was born in the village of Concordville, Delaware County, Pa., in 1820. His father, Samuel Marshall, was a member of a family dating their residence in Pennsylvania back to the time of the founding of Philadelphia by William Penn. The house in which he was born was built by Thomas Marshall, the paternal ancestor, in 1726.

The son of a farmer, he was early accustomed to the privations and hard manual labor of farm life. In common with other villages of the time and locality, Concordville boasted of no advanced educational institutions. Public schools were unknown. The only avenue offered the ambitious student was the private schools and in these the facilities were inadequate.

When 13 years old he entered a boarding school at Westtown, Chester county, Pa. During the winter of 1833-34 he received his first schooling at this institution. Two years later, after continuing his studies at odd hours and upon days when he could be spared from the work upon his father's farm, he entered Belmont academy, near Philadelphia. A winter at that institution completed his education as far as the schools were concerned.

In the spring of 1836 he was apprenticed by his father to a hardware merchant at Wilmington, Del., for five years. He received $45 a year and his board. Five years after, when his apprenticeship was ended, he found employment in a hardware store in Philadelphia. He remained there until 1846. Although receiving but a moderate salary, during the five years as a clerk he had laid by a small sum of money. This amount, added to a few thousand dollars received from the estate of his father, became the foundation for the enterprise which was to perpetuate his name in financial circles in the middle west.

In 1847 he came to Milwaukee. He rented one-half of a small store building on East Water Street, near Huron. With his slender capital and single-handed he began the banking business. His early training quickly asserted itself. By painstaking industry and conservative management he surmounted the first difficulties, and when he was joined two years later by Charles F. Ilsley he had formed the nucleus of the present Marshall & Ilsley bank. It was made a state bank in 1887, and is the oldest bank in continuous existence in the northwest.

In 1853, he organized the Madison State bank at Madison, the first state bank in Wisconsin under the general banking law. He was president of the bank, and continued to hold that office until 1890, when the press of other business cares and advancing age caused him to resign. He continued in the presidency of the Marshall & Ilsley bank until 1901, when he tendered his resignation to the directors. It was reluctantly accepted, and resolutions were adopted regretting his withdrawal from active participation in the management of the bank, praising him for the great work he had accomplished in building up the extensive clientage of the institution, and thanking him for the uniform kindness with which he had treated his associates and employees. He continued his interest, however, as a stockholder.

He was one of the incorporators of the Milwaukee City railway, which operated the first street cars in the city, in 1865. He was also on the first board of directors of the Northwestern National Insurance company. For a long time he was connected with the Milwaukee Cement company, and has lately acted as president of the company. He was the first treasurer of the Milwaukee library, which was afterwards merged with the public library.

Samuel Marshall's gifts to charitable institutions and to private charity were always substantial. He was a regular contributor to the Friend's meeting to which he belonged in Philadelphia (sending in his contribution each year without waiting till the notice was sent him,) to the committee for the Advancement of Friends' Principles, to

the schools for the education of colored people in South Carolina, and to other Friendly activities as they were brought to his attention. In all the things which he did for the benefit of his fellow man, however, he was as modest as in his business dealings, only his closer associates knew of his kindly deeds. The Passavant hospital in Milwaukee was one object of his generosity and for years he has been one of its most liberal patrons. He was also greatly interested in the work of the Rescue mission, to which and other charities, he was a generous contributor.

For forty years, and up to four years ago, he annually left the city for the south in the early spring always reaching Philadelphia in time to attend the Yearly Meeting. He was a member of Spruce Street Meeting and when that was laid down his membership was transferred to Race Street, where it remained to the time of his death. For four years past his health has not permitted him to attend the Yearly Meeting, which he had not missed for forty years and in which he took great interest. In conformity with the religious belief of the Society, he never belonged to any secret society.

Following the precepts of his early training and his religious faith, Samuel Marshall was of a retiring disposition and unassuming. To his associates he was an ideal financier, just in his dealings, sound in his judgment. He shunned notoriety and cared little for publicity. His business ideals were founded upon the traditions of the early school of finance and the names of Ilsley and Marshall have become synonymous with the highest standards of business integrity and business ability.

In 1850 he was married to Elizabeth Grubb of Wilmington, Del., sister of the merchant to whom he had been apprenticed. She died in 1851, leaving one child that died three years after. In 1857, he was married to Emma Hager of Middleburg, Vt. She died in 1872, leaving four children, all of whom are living.

NOTES AND ANNOUNCEMENTS.

H. M. Passmore writes from Spokane, Wash.: I am a subscriber for the *Friend's Intelligencer*, have been receiving it each week in my name since 1906, and enjoy reading its pages. We are isolated from Friends, but are striving to have a Friends' meeting established in the city as there are several in Spokane who take the *Friend's Intelligencer* and we would be pleased to meet together. After reading my papers I send them around to others, some of whom are "Friendly concerned."

The following from the *Indianapolis News* refers to the Yearly Meeting that was formerly a part of Indiana Yearly Meeting and occupies territory immediately west of it: The report by Calvin Stanly, statistical secretary of the Yearly Meeting shows that in the 106 churches that comprise the Western Yearly Meeting there are 15,709 members a gain of 210 since last year. There are approximately 1,000 more women than men enrolled.

"Philadelphia Quarterly Meeting's Committee to Visit Smaller Branches" has made the following appointments: Valley, Ninth month 22nd, at 10 a.m.; Radnor (appointed meeting,) Tenth month 6th, at 3 p.m.; take subway car at 15th and Market Sts. by 1.45 p.m. and Philadelphia and Western to Radnor; If stormy, coach will meet train; all members of the committee and other Friends are asked to attend. Reading, Tenth month 13th, at 11 a.m.; take train at Reading Terminal at 9 a.m. or Columbia Ave., at 9.08. The next meeting of the committee will be Tenth month 18th, at 3.30 p.m.

The First-day schools of Philadelphia will open for the year of 1907-1908, on the first First-day in Tenth month. These schools are at 15th and Race Sts., 17th St and Girard Ave, 35th St. and Lancester Ave., (West Philadelphia); Frankford, (Unity and Waln Sts.); Germantown, (Green St. and School House Lane), and in the afternoon at Fair Hill, Germantown Ave. and Cambria St. All Friends and all of Friendly connection or Friendly interests, young and old, are asked to attend these First-day schools and to bring them to the attention of others who might be interested in attending or sending children.

With the opening of the First-day schools on the 6th of Tenth month the meetings at 17th St. and Girard Ave., and at 35th St. and Lancaster Ave., Philadelphia, will change their time of assembling from 10.30 to 11 a.m.

There will be a Young People's Meeting at Girard Avenue Meeting House, Philadelphia, First-day, 9th month, 29th., 1907,. at 9.45 a. m., to consider the subject, "What is the Quaker Message?" Those who see this notice are invited to attend and to bring with them inquiring young Friends. The meeting is held under the care of the Sectional Committee of the Young Friends' Association of Philaldelphia, of which Mary A. Gilby is chairman. There will be no set program, but a general consideration of the subject, along the lines indicated by the following: Birthright Friends must also be convinced Friends. Free ministry not merely staying away from other churches; weakness of such negative interpretation; strength in vigorous positive expression of what a free ministry means. Inner Light, i. e. individual responsibility. Not what does my church (or discipline) permit, but what does my own leading require. Personal consecration to the service of the meeting, personal responsibility for the depth of earnestness in the silence.

Herbert G. and Dorothea Wood expected to sail for their home in England on the 26th. Douglas and Clare Pepler will sail on the 28th.

At a recent session of Sandwich Monthly Meeting in Massachusetts, it was concluded to note on its minutes the present session as marking the 250th anniversary of the beginning of the Sandwich Meeting of the Society of Friends (perhaps the first Monthly Meeting) in America. Arrangements were also approved for holding, after the close of the coming session of Sandwich Quarterly Meeting in the Tenth Month, a bisesqui-centennial observance of the event, at which it is hoped a competent historian, and other interested Friends, will deliver appropriate addresses.

—*The Friend* (Philadelphia.)

We note the following in *The Friend* (Phila):—Lessons on Morality, by Mary Ward of Westtown Boarding School, is an attempt to condense and simplify the matter of that excellent work of Jonathan Dymond, Essays on the Principles of Morality, and so to "modernize the expression" as to produce a valuable class-book "for the use of young persons in school." We think, says the *Evangelical Friend* the attempt not only a laudable but a successful one. The book is upon the whole, well adapted to its purpose, and worthy of careful study by young ministers, missionaries and teachers. An intelligent study and faithful practice of Christian morals, is second in importance to Christian experience only and to this it would generally prove its strength and safeguard. On sale at the Friends' Book Store, 304 Arch Street, Philadelphia. Price 50 cents; postpaid, 55 cents.

The superintendent of the First-day school at 17th St. and Girard Ave., Philadelphia for the coming year will be Walker T. Linvill, who has been active in the work of the school as assistant superintendent. Mary A. Gilby will be the leader of the Junior Conference. The school opens on First-day, the 6th, at 9.45 a.m.

Will you permit a Friend (in both senses) to call attention to a most significant sentence in a recent number of *The Outlook*? It will be found on page 49 of the issue of Ninth month 14th. It is describing the wonderfully successful meeting of the National Association of colored physicians, dentists and surgeons, and calls it a "convention with a record." Perhaps the keynote to its success is to be found in this sentence: "Many of the best equipped members did not open their mouths in public meeting during the entire session."

THE FRIENDS' SCHOOL, WILMINGTON.

The Friends' School, Wilmington, Del., opened on the 16th inst. with very bright prospects for another successful school year. The enrollment at the present time is 270 as compared with 250 a year ago. This is the largest enrollment the school has ever had at a corresponding period and, in fact, is within twelve of the largest total enrollment the school has ever had. Owing to the increased attendance it has been necessary to fit up an additional class room and to secure another teacher for the same. A new gymnasium, 73 by 49 feet, with a central heating plant, baseball cage, locker rooms and bath room for boys and girls, running-track is now well on toward completion. It is expected that the building will be entirely finished by Thanksgiving although parts in it will be ready for use previous to that time. This building has been made possible by the generosity of members of the local meeting and will be finely equipped in every way. The Alumni Association of the school are endeavoring to raise a sum to help purchase the necessary equipment. The building is of brick, with foundation of Brandywine granite, and is located on a portion of the school property immediately adjoining the main school building. During the summer numerous improvements have been made throughout the school building all of which will add to the efficiency of the school. The following comprises the corps of teachers for the current year: Caroline Ladd Crew, B. A. (Smith); Floyd P. Johnson B. A. (Cornell); Edith P. Hubbard, B. A. (Vassar); Clawson Hammitt, (Julian Academy, Paris); Elsie C. Thomas, B. A. (Bryn Mawr); Clarence B. Dempster, B. S. (Syracuse University); Elsie M. Brodrick (Emerson College of Oratory, Boston); Bertha C. James, B. A. (Barnard); Eliazbeth F. Sensenig, B. E. (West Chester State Normal School); Elizabeth H. Lippincott, B. E. (Trenton State Normal School); Laura Agusta Yerkes, B. E. (National School of Oratory); Mary Wilson Pyle; Frances Aspril, B. E. (West Chester State Normal School); Mary A. Taylor.

H. A. Norris.

FRIENDS' ASSOCIATIONS.

QUAKERTOWN, PA.—The Friends' Association of Quakertown, met for the first time this season on the 19th at the home of Howard and Ella Kinsey: The president, Frank Ball, read the 118th Psalm. Minutes of the last meeting and two socials were read and approved. The association considered holding a course of lectures but the matter was referred to the School Committee for further action. Ella Kinsey read a portion of the first chapter in Higginson's "Life of Whittier," which is to be our regular reading for the winter. "Last Walk in Autumn", was then read by Ethel K, Ball. Some notes taken at the summer school recently held at George School, were read by Eleanor Foulke and much interest was given the various subjects discussed. Although the weather was not perfect, yet the number who did brave the dampness were well pleased with the beginning of our work for the winter.

E. F.

CALENDAR OF MEETINGS, ETC.

[In sending in notices for the Calendar they should be put in the usual form, so that they need not be rewritten. They must be in not later than Third-day morning.]

Friends' Meeting at 35th St. and Lancaster Ave., and that at 17th St. and Girard Ave., Phila., will be held at 10.30 a.m. during 6th, 7th, 8th and 9th months.

9th mo. 28th (7th-day.)—The Bucks First-day School Union, Wrightstown, Pa., at 10.30 a.m.; "How to Prepare the First-day School Lesson.

9th mo. 28th (7th-day.) — Scipio Quarterly Meeting, at Scipio Meeting House, Scipioville, N. Y., Ministers and Elders, day before at 2 p.m.

9th mo. 29th (1st-day.)—At Orchard Park, N.Y., East Hamburg Executive Meeting, at 11 a.m.

9th mo. 29th (1st-day.)—Horsham, Pa., Friends' Association, in Meeting House.

9th mo. 29th (1st-day.)—A meeting for religious worship is appointed to be held under care of Gwynedd Monthly Meeting, in the Upper Providence Friends' Meeting House, at 3 p.m.

9th mo. 29th (1st-day.)—At Girard Avenue, Philadelphia, Young Peoples' Meeting, under care of Sectional Committee, Young Friends' Association of Philadelphia; general consideration of the subjects: "What is the Quaker Message?—What Does it Mean to be a Convinced Friend?—True Ministry—Inward Leading.

9th mo. 29th (1st-day.)—"Frieuds' Day" at Home for Aged and Infirm Colored Persons, 44th and Girard Avenue, Philadelphia; Meeting for Worship at 3 p.m., attended by Friends of both branches.

9th mo. 29th (1st-day.)—A Conference at Wrightstown, Pa., on Purity, addressed by Dr. O. Edward Janney, at 2.30 p.m., under care of Philanthropic Committees of Philadelphia Yearly and Bucks Quarterly Meetings.

10th mo. 5th (7th-day.)—Farmington Half-Yearly Meeting, at Medon (1¼

JOSEPH L. THOMAS,
Attorney-at-Law,
106 Market Street, Camden, N. J.

G. HERBERT JENKINS,
Attorney and Counsellor-at-Law,
929 Chestnut Street, Philadelphia.
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LAWYER
1420 Chestnut Street
PHILADELPHIA

JOHN FABER MILLER,
Attorney-at-Law,
325 Swede St., Norristown, Penna.

miles to Rochester Junction), N. Y., at 11 a.m.; Ministers and Elders, day before, at 2 p.m.

10th mo. 6th (1st-day.) — Meeting for Worship, at Friends' Home for Children, 4011 Aspen Street, Philadelphia, at 3 p.m.; all interested in religious education and in children are invited to attend.

10th mo. 6th (1st-day.)—At Birmingham Meeting House, Chester County, Pa., at 3 p.m., a Circular Meeting, under care of a Committee of Concord Quarterly Meeting.

10th mo. 6th (1st-day.)—Meeting of Friends at White Plains, N. Y., at home of Miss Annie Griffin, 39 South Lexington Avenue, at 11 a.m.

FOUR WEEKS FREE

We will send *Friends' Intelligencer* free for four weeks to any two possible subscribers whose names are sent us by one of our readers. Several of the "possible" subscribers have become actual subscribers. Let the good work go on. The more postal cards we receive in response to this offer the more we shall feel that the *Intelligencer* is appreciated by those who receive it. Our rate to new subscribers is $1.50 for the first year. For every two names sent us at this rate we will send one copy free to someone not already a subscriber.

AMERICA AND PEACE.

[From the *Daily News*, London.]

The fact that 4,800 American newspapers printed 33,000 accounts of the recent meeting of the International Peace Conference at New York indicates the widespread American interest in the subject of universal peace. These items were gathered from the papers by Burelle, the Press clipping expert, and were classified by States and cities, mounted on leaves of parchment Bristol of lightest weight, and bound in a mammoth volume. The finished book weighed 350 pounds. When open it extends five feet, and the printed matter, if made into a ribbon one column wide, would reach to and one-quarter miles.

The book was shipped to Mr. Hayne Davis, secretary of the Association for International Conciliaton at The Hague, who will place it on exhibition in order that the foreign delegates may see the attitude of the American Press toward universal peace.

Conviction, were it never so excellent, is worthless, till it convert itself into conduct. —*Carlyle.*

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Continued from First Page.

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THE PENINGTON, 215 EAST 15th STREET, New York—Friends desiring board for the winter should apply at once as the rooms are nearly all taken.

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Ida Husted Harper.

In *North American Review.*

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FRIENDS' INTELLIGENCER

A Religious and Family Journal

PHILADELPHIA, FIFTEENTH AND CHERRY STREETS, ELEVENTH MONTH 2, 1907

Martha J Warner
R D 1

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Now is the time for club senders and other friends of *Friends' Intelligencer* to put forth special efforts to secure new subscribers. For $1.50 we will send the *Intelligencer* to any new subscribers from the time order is received to the end of 1908. Of course when a transfer is made from one member of a family to another this is a renewal and not a new subscription. If any one sends us two new subscribers, we will send a third copy free to another new subscriber. Our offer to send the paper four weeks free to possible subscribers still holds good, as a number of these "possible subscribers" are now entered upon our books as actual subscribers.

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PHILADELPHIA, ELEVENTH MONTH 2, 1907.

Volume LXIV. Number 43.

GOOD WORDS. XL.

The Christ of history . . . remains for us the center of our faith, the ground of our assurance that we really know the character of God. He satisfies our deepest longings, as philosophy can never do, by giving us, at the back of all our problems, not merely a Universal Consciousness, but a human heart of love. We recognize His Authority as that of the Eternal Word of God. Yet, when we ask how that authority is available for men, we are driven to answer, not through any infallible record of His spoken words, when here on earth, but through the presence of His living Spirit in our hearts. EDWARD GRUBB.

THE FALL OF JERICHO.

AN OBJECT LESSON.

There is a fundamental inconsistency in the position of the so-called evangelical church of today; an inconsistency which is wholly unnecessary but which there is little hope of overcoming. It stands committed to three mutually destructive propositions. 1. God's will in ancient times is set forth in the law and history of the Old Testament. 2. With Jesus came a new dispensation—a new morality. 3. We must accept and demonstrate the righteousness of *both* dispensations.

The first and second propositions are consistent with the dispensation theory. The assumption is that right is merely the arbitrary will of God. On this view he may today pronounce race hatred and extermination to be right, tomorrow brotherly kindness is demanded, and next year lying and private assassination. Right is presented not as a matter of growth, a gradual working out among men, passing ever from worse to better as the centuries go by; it is a matter of fiat, or command. Now all this is a consistent theory. But when we add to this that the conduct of one dispensation is to be justified by the moral code of another dispensation then we have and must have confusion worse confounded. Yet this is the demand of the present day evangelical teacher.

There can be no better example of this confusion than the "Sunday School" lesson published in daily papers a week or so ago.

The lesson is based on the story of the capture of Jericho. It is told with the most absolute literalism as given in the book of Joshua. The angel of the drawn sword appears and gives directions, the men of war march, 600,000 strong, about the city for six successive days, and seven times on the seventh day, the walls fall down and every living thing in the city is slaughtered to the glory of God save only the family of Rahab. We are told that the captured city was to "belong to God," this meaning that the people were to be exterminated and the property to go to the treasury of the Lord "increasing by so much the facilities for religious worship." The object of this disposition of treasure was "to prevent a mercenary spirit. If once the thought of gain getting or of personal ease should seize upon the people, they would be corrupted and perverted"—as proved by a quotation from the gospel of Mark.

The apologetic explanation of the wholesale killing is as follows: "At this distance of time this wholesale slaughter may appear to some as unbecoming the character of the Almighty, especially as it constituted the beginning of a predetermined war of extermination. It must be remembered, however, that the age was one of blood, *when great results* could not be achieved by gentle measures. Moreover, the Canaanites were idolators. . . . And finally, in working out his vast designs, the God of the whole earth sets up and casts down, turns and overturns, according to his pleasure. Who shall question the wisdom of his doings?"

Now there are two deep seated absurdities in the presentation of this lesson. The first is in its being presented as a religious lesson at all. If we live under the Gospel, the moral code of the "Law" has no relation whatever to our conduct. Its "right" will and should seem wrong to us in many cases. There are no lessons in conduct to be drawn from the actions of a people with a code of right wholly different and distinct from our own. If the two systems overlap it is merely a coincidence. No examples from the old dispensation have any weight to those living under the new. For purposes of moral education the old system should be kept as far out of sight as possible. It should never be brought before immature minds, ungrounded in the particular code under which they are to live.

The second absurdity lies in the effort to modify the extreme cruelty of the old code as judged by the new. There is no occasion to judge it by the new. If right is wholly a matter of fiat, then

one right is as good as another so long as it lasts. And when another code is promulgated the old right ceases to have other than historical interest.

The lesson before us jumbles the three contradictory theories into inextricable confusion. "Who shall dare question God's will?"—here is the fiat code. "Man must be preserved from the love of wealth, condemned in the Gospel"—here is the new dispensation. "It was a time of blood"—here is concession to external conditions—the modern evolutionary point of view. And the conclusion—supposably a summing up of the valuable points of the lesson is "the method by which God executed his purposes"—namely that of bloody extermination, "his power of removing obstacles"—the levelling of a city wall!—and this of the Creator who swings planets in their orderly courses, who looses the bands of Orion, who calleth the stars by their names! And the "principles of this campaign are those of every campaign against evil"—the old dispensation gives the law to the new.

Contrast this theory of righteousness by fiat or law, with that of a gradually dawning righteousness showing its growth in the successive writings of a people with a special genius for the sense of God. From this point of view the Old Testament, even in these barbarous old narratives, has deep value and interest, in showing the slow steps leading toward the level of the gospel message. On the other hand, from the point of view of the "two dispensations," the Old Testament can have no value for religious or ethical instruction.

The lesson displays total ignorance of the results of historical study. It takes no note of the wholly artificial character of the narrative in Joshua: the exaggerated numbers (600,000 fighting men mean three millions of people, an impossible number for that barren land), the movement of the nation as a single unit, the universal success and the total extermination of the Canaanites. All these are totally contradicted in the next book of Judges, where we are told that the tribes crossed the Jordan gradually, a few at a time, and that the Canaanites were only partially defeated. Indeed, we continue to hear of the Canaanites in the wars of the Judges, down to the time of David or later.

The treatment of the topic is an excellent object lesson of the disadvantages of the use of the International texts, which puts such heathen misconstructions into the hands of unthinking and untrained teachers to mislead both them and their pupils. They lead to false ideas of God, to a false reading of history and to a false balance in weighing ethical values. JESSE H. HOLMES.

Swarthmore College.

WHAT IS "SPIRIT?"

[The following by William Tallack, of London, appeared in a recent issue of *Friends' Quarterly Examiner*, and has been reprinted in a pamphlet. It may be of special interest at this time in view of the proposed consideration of the "Deepening of the Spiritual Life" at the Conference of Friends' Associations at Swarthmore College on the 16th.]

Inasmuch as many excellent Christians, including eminent theologians, entertain differing opinions respecting the signification, or scope, of such elementary religious terms as "sin," "righteousness," "grace" and "faith," the similarly radical word "Spirit" may also be capable of being rightly regarded in various aspects. And in view of the prominence of this expression, in connection with the beliefs and practices of the Society of Friends in particular, it may from time to time be advantageous to members of that body to give renewed consideration to the nature and relations of that which is termed "Spirit" or "spiritual."

Friends have, from the foundation of their Society, made special use of the terms "Inward Light," "Inward Teacher, or Monitor, "and "the Truth," either as synonyms for the Holy Spirit, or as words meant to convey an idea of the chief office and nature of that sacred influence. And, to a certain extent, each of these descriptive names may be rightly applicable.

Yet the question may fairly be raised whether, after all, the chief office of the Holy Spirit is not, more essentially, as an inspirer of love to God and man, than as an instructor or light giver. Perhaps, without irreverence, the teaching and enlightening work of the Holy Spirit may, in comparison with His gifts of *love*, be likened to the relation of moonlight to sunlight. For in the realm of grace, as well as in the physical world, light may not always be associated with warmth. Perceptive suggestion is, almost necessarily, less animating, less energizing, than those feelings which are aroused by the influence of love, whether human or Divine.

The "Inward Light," in some measure, dwelt in men's hearts, even in those of intelligent Pagans, during the Old Testament ages, as has been the case in universal humanity since; but that gift does not appear to have been accompanied by the warmth and power of love, because, apart from the self-sacrifice of Christ in the Incarnation and on the Cross, it did not furnish the chief material and existing object of affectionate devotion.

There is a material distinction between the aspect of God as an inward Teacher and that of Him as an incarnate Person touching and sharing humanity in its relations of childhood and manhood, temptation and poverty, voluntary mental

limitation and self-denial; and finally condescending to the lowest depths of death and entering the silent tomb. His sufferings and compassions, and His wonderful submission to a painful death inflicted by persecutors whom, at will, He could have annihilated in a moment, but whom He permitted to shed His most precious blood—these, and other features of Christ's human life, when realized as manifestations of the anointing, or indwelling, of Gods's own Eternal Spirit in Him "without measure," or in infinite possession—have exercised an incomparably greater power over men's affections than any Divine precepts, as such.

The New Testament shows that it is the supreme office of the Holy Spirit to testify of the personal love of the Lord Jesus, as *acted out*, in the flesh, and *visibly* introduced into human history. It was declared that the Holy Ghost (in a special sense of the word) "was not yet given because that Jesus was not yet glorified." His glory, in the cross, was promised to bring "fire," or glowing love, into the hearts of the disciples. John had baptized with water, but the Lord Jesus was to baptize with fire. And this was specially fulfilled at Pentecost. The Apostolic reference, on that occasion, to "Blood and Fire," pointed to an inseparable connection between Christ's suffering love and the warm response of the hearts of His believing children.

God's love to men, as pre-eminently shown in the death of Christ, is set forth as the central power of human salvation, both for the present and the future life. The redeemed souls in Heaven are represented as exclaiming in prostrate devotion before their risen Lord—"Thou wast slain and hast redeemed us to God by Thy blood, out of every kindred and tongue and people and nation."

It is very noteworthy that the Apostle John not only commences his First Epistle with the most complete references to the outward and visible manifestations of God's love in Christ, as appealing to eyes, ears and hands, but he also significantly declares that a testimony to the incarnate Saviour is not only the pre-eminent office of the Holy Spirit, but also the *chief test* of what is really "spiritual." For he writes—"Hereby know ye the spirit of God. Every spirit that confesseth that Jesus Christ is come *in the flesh* is of God, and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God; and this is that spirit of Antichrist." (1 John iv. 2, 3.)

The physical body is the medium and aid of the purest and strongest human affections. Similarly the actual humanity of the Lord Jesus has ever been the chief help and stimulus of the profoundest "spiritual" devotion.

St. Paul proclaimed "Christ crucified" to be, supremely, "The power of God unto salvation," and the chief object of his own Apostolic concern; and he further stated, to the Corinthians, that he had delivered to them "first of all" that which he also received, how that Christ died for our sins—and rose again." And all through the ages of Christendom this voluntary *death* has been the primarily essential and most successful message of the Church Universal.* No branch of that Church can furnish, or possess, any message equal to it in influence or efficacy. Hence, if Quakerism has a "message," it must be *primarily* that ancient one of the Apostolic Church; or at least any other message must be a subordinate one.

Christ declared that love to God constitutes "the first and great commandment." Hence it must also be the first and great subject of every Church's message to the world and the very essence of truly "spiritual" worship and service.

But can it be truthfully asserted that Quakerism has, at any period of its history as a Church, given in its own apprehended "message" that *prominence* to "Christ crucified'" which the disciples at Pentecost, and also St. Paul, attached to this fundamental object and stimulus of faith and love?

Some Friends have, at times, expressed objections to "emotional" religion. But what is Christian love, or any genuine human love, if it be not emotion—deep and strong? "Spirit" is essentially emotion. And the Cross of Christ is its great central source. Mankind are aroused by emotion rather than by precept; by passion more than by instruction. It is the emotional Churches—whether Anglican or Roman, Methodist or Salvation Army—that attract the masses, or at least the comparative majority of those who join any Church at all. Whereas the less emotional Churches, such as Unitarianism and Quakerism, have singularly failed to attract in any similar degree. God Himself has constituted the human heart responsive to emotional sources. Indeed, the very terms "heart" and "heart religion" often mean pious emotion.

Friends sometimes remark that, nowadays, multitudes of men and women are weary of the modes of other Churches, and are longing for the teachings of Quakerism. But do actual facts confirm this conclusion? If it be so, why do not these multitudes come and enter the open doors of Friends' meetings, where they would be welcomed? But they do not come; and there is scarcely any sign that they are likely to. And

* Tertullian says: "The *death* of Christ is the essence of the Gospel."

how rare is it for an educated person to leave any other denomination for membership in the Society of Friends!

Such a state of things is the more noteworthy in view of the increased activity and earnestness which, of late years, have characterized so many excellent members of this body, both younger and elder. May it not be the case that the "message" to those outside its ranks still needs broadening and deepening?

The nature and comprehensiveness of the Divine Spirit is a matter of great practical importance. For there is always need for our Saviour's solemn caution—"If the light that is in thee be darkness, how great is that darkness!" The Unitarians have long recognized the Inward Light as their "Seat of Authority" and as one of their "messages." But at the same time they have, as a body, presented in special degree, the characteristic feature of giving very little comparative prominence to the fact, and the love, of "Christ crucified."

Friends have often been reminded of the importance of a "return to first principles." But "Christ crucified" is, and must always be, the very first principle of any vital and vigorous Christian Church. Where there is affectionate love of Him, there is "spirit"—there is the Holy Spirit—there is "spiritual worship" And any mode of worship, or church arrangement, which actually promotes, or is accompanied by, a hearty love of the Lord Jesus is unquestionably "spiritual" even, it may be, though associated with ceremonial and ritual. A confirmation of this may be found in the daily observable fact that many High Churchmen and Romanists are, from the love of Christ, so devoted to works of self-denial and kindness to the poor and afflicted, that he must be a very bold person indeed who would affirm that Quakerism presents a superior measure of such personal abnegation. There is, further, a very important practical value in the realization of the Holy Spirit's special office of promoting love to Christ, as mainly derivable from the contemplation of His acted-out sympathy in suffering and death. For it tends to bring to the soul a deeper sense of the absolute necessity of prayer for that love, as a *gift* only to be obtained from, and maintained by, God Himself. This sense of need is not so decidedly consequent upon the conception of the Spirit as light. For the knowledge imparted by an Inward Light may be continuously retained in the mind, and may even become regarded as the product of our own judgment; and may often be indistinguishable from the human reason, or intellect. But the case is very different in regard to our love of "God in Christ." For in proportion as we become acquainted with our own hearts, or with our true selves, we cannot fail to become, in some degree at least, conscious of our coldness, our ingratitude and our insensibility, in view of such love as that of Christ. And this sense of our serious shortcoming (or, in other words, of our inherent sinfulness, or separation from the Divine nature), tends to draw us to prayer, for the gift of that loving response by ourselves, which, if it come at all, must be procured from the Highest. And, like the Israelites' manna of old, it must be sought daily, in order that our dependence on, and communion with, God may be maintained. Our Lord, in His conversation with Nicodemus, compared the Holy Spirit to the wind -- coming and going. For whilst He is, in one sense, an abiding Spirit, yet this is only as He is renewedly invoked, and humbly followed, in order to grant that abidingness in us.

The Apostles, before Pentecost, had a peculiar and abiding possession of "light" and knowledge, derived from their personal discipleship, of some years' duration, under their Lord's own teaching. But even they still needed a "baptism of fire," or of glowing affection. And it had first to be prayed for. After a united fervent invocation, for ten days, at last it came, in the form of tongues of fire resting upon each of them, as an individualizing gift of Divine love and energy.

At several periods during the history of the Society of Friends some of its members have felt that there was need for a more comprehensive view of the Holy Spirit's office as bearing witness to the historic Lord Jesus, than had usually been taken by the body. About the year 1835, events which had recently occurred in America drew considerable attention to this subject amongst English Friends. The publication of "The Beacon" increased this. But the estimable author of that book, and his associates, expressed some extreme opinions which were felt by most Friends to convey an inadequate sense of the preciousness of the Holy Spirit as a perceptible Comforter and practical helper, and to substitute, disproportionately, the letter of the Scriptures for the living spiritual Word of God. Hence the measure of valuable truth and needed warning conveyed by "The Beacon" and its approvers, lost the weight and influence they might otherwise have possessed.

Broader and more balanced views of this subject were urged in the ministry of such Friends as Joseph John Gurney, William Forster, and Stephen Grellet, as also subsequently by Benjamin Seebohm, Joseph Thorp, Bevan Braithwaite, and others. But latterly there has seemed to

some Friends to be, in the Society, a renewed danger of an undesirable narrowness and hesitation in reference to the comprehensive nature of the precious gift of the Comforter as the supreme glorifier of the historic Lord Jesus. In so far as any such tendency may actually exist, it may, therefore, be the more helpful that further thought should be directed to the actual signification and extent of the terms "Spirit" and "spiritual."

The "Divine Immanence" is, nowadays, a favourite and much-discussed synonym for the Holy Spirit. But that Immanence is more fully Divine in proportion as, by bearing an animating testimony to the Incarnation and Cross of the Lord Jesus Christ, this influence becomes a *burning* as well as a shining Light.

COLLEGE ATHLETICS FROM A MEDICAL POINT OF VIEW

[Extracts which we find in the *Literary Digest* from an editorial in *American Medicine*, Philadelphia.]

As civilization advances, the man of intelligence is becoming more of a brain-worker, directing the power of machines and the labor of animals or the lower races. Consequently a great musculature is really a parasite requiring time and labor to keep it healthy and also an undue amount of nourishment. Such men are not necessarily the best—indeed many of them die much earlier than is supposed, for they are physiological profligates. The digestive system is required to do much work unnecessary in men of lighter build, and in the race of life the least burdened have the advantage. Boys are naturally proud of muscular development and can usually be depended upon to work it up themselves without the unwholesome stimulation of a gymnasium designed for the defective. It does seem as though our college sports were developing muscles beyond all practical needs of educated men of intelligence.

The dangers of great musculature are well known. Such men are constantly tempted to an exertion for which the heart and arteries are not fitted, so that cardiac hypertrophy and arteriosclerosis are the inevitable results. Savage man did not work hard as a rule; he hunted intermittently and lay idle betimes. The arteries can stand that kind of treatment, but not persistent high tension. Muscular workers do not live as long as the sedentary who are able to live normally. Of course tailoring and such trades are fatal from infections due to confinement, but the clergy, who can live in the open air or at least in good air, are long-lived. Trades requiring great exertion, such as steel puddling, are very quickly fatal. Boys, then, need not be stimulated to develop a fatal degree of musculature; if anything, they need restraint. . . . There seems to be a serious neglect of duty to guard the boys against their mistaken enthusiasms. To claim lack of power will not do, for every faculty can expel a student who defies them by playing any forbidden games—gambling or athletic. In view of the fact that the brutalizing exhibitions of beefiness are harmful and that the men who need developmental exercise do not get it on the bleachers, and the further medical fact that severe training in youth is extremely prejudicial to health and longevity, it is a severe condemnation of American college faculties that they have so neglected the boys who have been confided to their care. It is an axiom of the racing world that a "Derby colt" is ruined for life by overstraining while immature and never does much afterward. The same law holds as to boys. . . College sports should benefit scholarship, and it is time to inquire why they are harmful even in the least degree. If they were regulated so that they would serve the purpose for which they exist, the statistics would be reversed. Sensible men will welcome the time when the class honors will be taken by those who are also excellent in sports. At present, a student who desires to excel in scholarship is compelled to shun the sports—and this is a hygienic blunder for which we may blame the college faculties.

GOOD LOOKING TEACHERS.

William McAndrews, principal of the Girl's Technical High School, New York City, has an article in the *American Primary Teacher* for Ninth month in which he says that the ideal woman teacher should possess five things: good health, good temper, good looks, good voice, good sense. Before calling him unreasonable for including good looks in this list it is well to read what he says on this point:

"I never knew a good teacher who was not good looking, for the qualities of mind that make teaching good cannot exist without affecting the facial expression. How can the features be illuminated by the kindly thoughts and sympathetic interest necessary to good instruction without becoming beautiful? Therefore it seems to me that good looks are requisite for a good teacher.

"You hear no end of preaching nowadays about beautifying the schoolroom. They tell us (don't you agree with them?) that a place where young and unformed minds are spending five hours a day through the most impressive period of their lives ought to be made so beautiful that it will exert a constant, though unconscious educative influence upon the minds and hearts of the children. What more effective way is there to bright-

en a room than to put a handsome woman in it as the centre of attraction? You smile at this. That's the odd thing about our people. The Americans and the English seem to be the only nations in the world who are afraid or ashamed of discussing personal beauty. We have had only two prominent educators that have sufficiently braved this curious ridicule to point out the immense advantage of selecting personally attractive teachers to have charge of children. These two are Colonel Parker and Stanley Hall, the most heartily unorthodox and independent school men the generation has produced. Colonel Parker used to urge the selection of good looking teachers, and the maintenance of a school system that consciously aimed to preserve their good looks from damage by worry, irritation, and fatigue."

MEDICAL ADVERTISING IN RELIGIOUS PAPERS.

For a year or two past Samuel Hopkins Adams has been showing up in *Collier's Weekly* the kind of advertising that has been given room in religious periodicals. A short time ago the statement was made that the only religious papers whose columns were free from advertisements of patent medicines were those published by the Quakers and the Christian Scientists. This statement has since been modified and "papers that are given a clean bill or are charged with nothing more than unwitting lapses are *The Christian Register* (Boston, Unitarian), *Universalist Leader* (Boston), *Catholic Monitor* (San Francisco), *Catholic Tidings* (Los Angeles), *American Hebrew* (New York), *American Israelite* (Cincinnati), *Congregationalist* (Boston), *Presbyterian Standard* (Charlotte, N. C.)," *Zion's Herald* (Boston, Methodist), and others.

Since the attention of the public has been called to this kind of advertising, some papers, writes Mr. Adams, have been stirred to action "through awakened conscience or sense of shame, some under the lash of criticism from their subscribers, some because of waning prestige, influence, and circulation, consequent upon the discrepancy between editorial standards of godliness and advertising columns given over to the seven devils of quackery."

He further says that foremost among the influences for reform are "the clean religious papers," for "the very fact that they maintain themselves without taking blood-money is at once an accusation against their less consistent compeers and a refutation of the plea that without the money of quackery a religious paper cannot be self-supporting." In proof of this he quotes *The Christian Advocate* (Methodist) of Nashville, Tenn., which has this rule:

"That as far as possible advertisements of patent medicines be eliminated, and that if any are admitted they must be of articles free from narcotics and an undue proportion of alcohol, and such as make no spurious claims as to what the medicines will accomplish."

The managers of this paper say: "At present, when we are more rigid in the scrutiny of advertising than ever before, and when we have three regular editors on our staff instead of two, as has been customary, the paper is self-sustaining."

"Moreover," adds Mr. Adams, "the Nashville *Christian Advocate* pays for its contributions, which few religious journals do. It would seem, therefore, to be, like its denominational brother, the New York *Christian Advocate*, an illustration of how an intelligent and conscientious standard of advertising helps rather than hinders a religious paper."

THE TRAGEDY OF COLOR.

Whatever America has to show in heroic living today, I doubt if she can show anything finer than the quality of the resolve, the steadfast effort hundreds of black and colored men are making today to live blamelessly, honorably and patiently, getting for themselves what scraps of refinement, learning and beauty they may, keeping their hold on a civilization they are grudged and denied. They do it not for themselves only, but for all their race. Each educated colored man is an ambassador to civilization. They know they have a handicap, that they are not exceptionally brilliant or clever people. Yet every such man stands, one likes to think, aware of his representative and vicarious character, fighting against foul imaginations, misrepresentations, injustice, insult and the naive unspeakable meannesses of base antagonists. Every one of them who keeps decent and honorable does a little to beat that opposition down.

But the patience the negro needs! He may not even look contempt. He must admit superiority in those whose daily conduct to him is the clearest evidence of moral inferiority. We sympathetic whites, indeed, may claim honor for him; if he is wise he will be silent under our advocacy. He must go to and fro self-controlled, bereft of all the equalities that the great flag of America proclaims—that flag for whose united empire his people fought and died, giving place and precedence to the strangers who pour in to share its beneficence, strangers ignorant even of its tongue. That he must do—and wait. The Welsh, the Irish, the Poles, the white South, the inde-

fatigable Jews may cherish grievances and rail aloud. He must keep still. They may be hysterical, revengeful, threatening, and perverse; their wrongs excuse them. For him there is no excuse. And of all the races upon earth, which has suffered such wrongs as this negro blood that is still imputed to him as a sin? These people who disdain him, who have no sense of reparation toward him, have sinned against him beyond all measure. *Harper's Weekly.*

"INTERNATIONAL" TEXT STUDY.

1907. Lesson No. 45. Eleventh month 10th.

JOSHUA RENEWING THE COVENANT WITH ISRAEL.

GOLDEN TEXT.—Choose you this day whom ye will serve. Joshua 24: 15.

THE SCRIPTURE of the Lesson is Joshua 24: 14-28.

After the Israelites had made conquest of the land of Canaan it was divided among the tribes so that the people of each knew in what part to make their homes. The warriors of Reuben, Gad, and the half tribe of Manasseh had stayed with the other tribes all this time, helping them to get possession of the land. Now that the fighting was over they were no longer needed, and Joshua blessed them for what they had done and sent them back to their own people on the east side of the Jordan. Before crossing the river they built a great altar on its western bank. The men of the other tribes took this to mean that they were going to offer sacrifices to some other god than Jehovah, and they started to make war upon the two and a half tribes. Before attacking them they sent an embassy to ask why they had built the altar. The builders explained that they had set it up as a memorial, so that future generations might know that the descendants of Reuben, Gad and Manasseh had a right to join the tribes west of the Jordan in the worship of Jehovah. This explanation "pleased the children of Israel; and the children of Israel blessed God, and did not intend to go up against them in battle, to destroy the land wherein the children of Reuben and Gad dwelt."

"And the Lord gave unto Israel all the land which he sware to give unto their fathers; and they possessed it and dwelt therein. . . There failed not aught of any good thing which the Lord had spoken unto the house of Israel, all came to pass."

After eighteen peaceful years Joshua, who was now an old man, called the elders of Israel together and delivered his first farewell address, which is found in the twenty-third chapter. The keynote of this address is that God will help and protect those who cleave unto him, but will bring all evil things upon people who disobey his commandments.

Soon afterward Joshua assembled the tribes at Shechem and addressed them for the last time. He briefly recounted their history from the days of Abraham, and reminded them of all the blessings that they enjoyed. The passage which has been chosen for our lesson contains his closing words. His desire was to impress upon his people that if they wished to prosper they must serve the only true God. The people responded to his appeal and said to him, "The Lord our God will we serve, and his voice will we obey."

Joshua in his old age seems to have forseen some of the evils that afterwards came upon the people of Israel. In the land which they had conquered many of the former inhabitants still lived and worshipped other gods. It would naturally happen that there would be marriages between the Israelites and the people of the conquered tribes. Again and again many of the Israelites during their wanderings, had lost faith in Jehovah because of the hardships that came upon them, and had set up idols and worshipped them. Living among an idolatrous people it was to be expected that many would again sin in the same way. To prevent this as far as possible Joshua made a very solemn covenant for and with them, before his death, and set up a great stone as a witness that they had chosen to serve Jehovah.

The Israelites are often spoken of as God's chosen people. The central thought of our lesson is that those who would receive strength from God must themselves choose to serve God. God speaks to all, but only those who listen can hear his voice distinctly. His will is revealed in its fullness to such as desire to know it and to be guided by it. Every one must choose whether he will serve the God that dwells within him or whether he will yield to his brute impulses and desires. When the soul asserts itself and says, "I will be guided by the Holy Spirit," then it stands on the mount of transfiguration. After the choice has been made there must be a constant yielding to the guidance of the spirit in order to serve God "in sincerity and in truth."

TOPICS FOR ADULT CLASSES.—Joshua's Conception of God. Joshua's Prophecy (chap. 23: 11-16).

FOR INTERMEDIATE CLASSES.—What was Joshua's device? Locate on the map the land alloted to each tribe. Who was the father of Abraham? To what land did Abraham go? What was his son's name? What two sons had Isaac? Where did Jacob and his children go and why? What two brothers led the Israelites out of Egypt? Where did the Amorites dwell? What do you know about Balaam the son of Beor?

FRIENDS' INTELLIGENCER.

EDITORS: R. BARCLAY SPICER,
LYDIA H. HALL, RACHEL W. HILLBORN,
ELIZABETH LLOYD, ELIZABETH POWELL BOND,
BUSINESS MANAGER: CHARLES F. JENKINS.

News items for insertion the same week, must reach us not later than Third-day morning; longer articles as much earlier than that as possible.

Address all correspondence to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

PHILADELPHIA, ELEVENTH MONTH 2, 1907.

OUR NEED TO-DAY.

This is pre-eminently a material age. The trend of life is away from introversion and philosophic meditation toward constructiveness and activity. There was a time in the days of the Renaissance when every man's ambition was to be an artist, especially a religious artist. In their early days colleges based their curricula upon the humanities. Churches dealt with the promulgation of doctrine and Sabbath schools taught the catechism and texts of scripture. These things have been superseded by a general desire to accumulate riches, by a period of enormous inventive activity, by an increase in the number of material conveniences all about us which almost dazzles us. The demand in education is for technical schools, not for instruction in the liberal arts. Churches have relegated dogma largely to the back ground and developed great activity in philanthropy and the evolution of social life. Sabbath schools are striving toward scientific and scholarly instruction in the Bible. The Society of Friends has felt the force of the world movement toward a different civilization though it has not moved in the full current of the stream of progress. We all need more things than our fathers, our personal peculiarities of dress and speech have largely gone into history, we have passed from an era of lethargy into a period of great outward activity. Committees and conferences push each other for time. We are concerned to look after all kinds of philanthropies. We want to take hand in civic affairs, to assist with the settlement of the Mormon question and the race problem of the South. We have schools for Bible study and lesson helps to aid teachers in the critical interpretation of its teachings. We are active in promoting the social life among our members. We are certainly not in a state of passivity nor inertia.

But in our zeal for execution, "for doing things" which we hear so much about, we may fail to broaden and deepen the current of spiritual life of which our material activities should be but the expression. We may be justly pleased with our philanthropies if we are prompted to them by a genuine sense that all mankind are the children of God and we are agents of the Father's service in helping our brothers. We are gratified with our progress toward more complete historical and critical knowledge of the Bible and with improved methods of First-day school instruction. Yet the fundamental reason why we study Isaiah and Deuteronomy is not to gain correct critical conclusions, but to see the working in human life of the spirit of God which brooded over the waters centuries ago, and is still at work in the hearts of men, fashioning them into His image and likeness. Good pedagogy in our First-day schools is greatly to be desired, but the goal upon which the eyes of every First-day school teacher need constantly to be fixed is not the building up a structure of knowledge, but the development of spiritual life. Young Friends' Associations, with their widely varied methods of working out their purpose, should have the same vital thought in mind, viz.: that their real value consists in the development, through historical, philosophic, or sociological interests which can be successfully translated into life, of real dynamic spiritual force on the part of the membership.

Religious meetings are always conceded to be for the purpose of the renewal of the spiritual life. Many who attend fail of such refreshment because they really do not know how to seek it, and the habit of looking to the galleries instead of to the Father for the thought of the hour, lessens greatly the probability of true spiritual communion. The Society of Friends needs more than anything else just now to teach and practice its own cardinal principle of Divine light and leading. And not only religious meetings need to be held with a renewed sense of spiritual presence, but our teachers and preachers need to feel that except they work toward the attainment of a more complete spiritual communion for their pupils and listeners, their work is like the house built upon the sands. Every week-end conference should grow out of an earnest desire to spread the work of the spirit and all who work on our philanthropic committees should feel that their commission and the ability to perform their work, depend upon the measure of their understanding of the ways of God as well as those of man.

We welcome every added activity, we rejoice in broader knowledge and widening interests, but we call upon our membership especially at this time to "mind the Light," that the new Quaker-

ism may be strong in the vital things which all men daily need to help them live the fullest and richest lives here on earth. A religous society which does not rely on creed nor dogmas, which has no confession of faith, is safe to maintain life and efficiency only while it is illuminated by the same light which led George Fox to become the leader of a new religious order.

The Jesus Christ in whom I believe was, in all the stages of his life, a human being. His divinity was the Spirit within him, "and the Spirit is God." —*Lew Wallace.*

FROM A SWARTHMORE GRADUATE.

As an ex-student of Swarthmore College, Class of '77, I should like to give my views as to the acceptance by the Trustees of the College, of the bequest of Friend Anna Jeanes.

I am a firm believer in athletics, in the true definition of the term, and it is my wish that my son should devote the proper time to out door sports, believing that it will be an aid in developing his mental as well as physical condition. I have witnessed many College contests and enjoy them, and have no word to say against intercollegiate games: so far as to my feeling in this direction.

Now the question arises, shall the Trustees of Swarthmore College refuse an offer of $1,000,000, in order to continue a few games of football, basket ball, etc. There are, in my mind, two good reasons against refusing this bequest.

First, Swarthmore College is for the education of both sexes, and I think the rolls will show that more than a majority of the students are young women. Is it just and fair to them, who do not and cannot take part in intercollegiate games, to be deprived of the immense benefit that might be derived from the income from this splendid gift?

Second, I am sorry to believe that a Friend of ordinary financial worth can no longer educate his children at Swarthmore. The prices of admission to the College have risen in the past decade, so that it is out of the question for persons of small means to send their children to our chief college.

When I was at Swarthmore, the charge for tuition was $300. What a change has arisen since then. Now is it not possible that a part of the income from this bequest might be used in providing scholarships for twenty-five or thirty students each year, aiding children of Friends who are not able to afford the present expense, yet who desire a college education. Would not this accomplish far greater good than can be gained by a few intercollegiate games each year.

Sandy Spring, Md. HENRY HALLOWELL MILLER.

ADDITIONAL WHARTON DORMITORY AT SWARTHMORE COLLEGE.

It is announced at Swarthmore College that Joseph Wharton has signed the contract for the foundation for another section of Wharton Hall, the boys' dormitory of Swarthmore College. It is understood that the work of excavation will begin at once in order that the foundation may be finished this fall. The architects will be Bunting & Shrigley of Philadelphia and the contractor is William Provost of Chester, Pa.

In 1902, Joseph Wharton gave $50,000 for the erection of the first section of the new dormitory which now stands on the west campus of the College and which has become a well known home for the young men students. This year every room in the dormitories is occupied and there is a waiting list of about twenty students who have taken rooms in the village, and a number of students were prevented from entering this year on account of the crowded condition of the dormitories.

The plans for the new foundation show that the section will be erected west of the present section, leaving a third section to be added later which will connect the two wings and complete a dormitory, the total cost of which will be over $150,000.

Joseph Wharton has been interested in Swarthmore since its foundation and for a number of years has been President of its Board of Managers. At a recent meeting of the Board he was made Chairman of the Committee to investigate the value of the Jeanes bequest to Swarthmore College. His judgment will have great weight in the settlement of the matter. He was one of the original contributors to the stock of the Corporation. In 1879, he built the present Meeting-house on the campus. When modern science began to demand a larger place in the College in 1881, he gave $10,000 of the $25,000 which it required to build and equip Science Hall. In 1888, he gave $50,000 to endow the Joseph Wharton Professorship of History and Economics. His gift of $50,000 in 1902 for the first section of Wharton Hall has already been mentioned. When Andrew Carnegie offered to give $50,000 to Swarthmore for a Library building on the condition that the College raise a similar amount, Joseph Wharton contributed $10,000 toward this endowment and helped to make possible the acceptance of the gift. Andrew Carnegie's personal friendship for Joseph Wharton was no doubt the means of interesting him in Swarthmore College.

The man who never worries is often the cause of much anxiety to others, who have to carry the burdens he casts off.—*Christian Register.*

THE BATTLE WITH THE DRINK EVIL.

DELAWARE'S NO-LICENSE CONTEST.

The special election in Delaware next Third-day will, in the minds of many people even outside the "Diamond State," throw the more partisan contests in other commonwealths into eclipse. One can feel this thrill of moral warfare almost as soon as he touches Delaware soil. This local option contest found earnest representation in the late meeting of the Concord First-day School Union held in Wilmington.

It was the writer's privilege to take part in the propaganda of this local option campaign on the 19th of last month, at Mill Creek, just on the border line of the State. But Wilmington is the storm center of the Delaware contest, and there is just the least danger that in the intense desire to have the vote of the State's chief city lined up on the right side, the rural districts may be neglected. It is never safe to take it entirely for granted that the country will certainly do right, while the town is considered in doubt.

The liquor men in Delaware are plentifully supplied with literature, nearly all of it appealing to the cupidity of the wage earners and tax payers. With almost tearful pleading the liquor men want to know what the tax payers and business interests of the state are going to do when the liquor fraternity all over the commonwealth are forced to shut up shop. It does not seem to have occurred to these people that the business men will be benefitted by enjoying the money spending proclivities of the wage earners before the saloon keepers have taken their big toll from the people's industrial earnings. By conferring the liquor selling privilege in return for a little lift at the tax budget, the ordinary tax payer plays the part of the man who went out for wool and returned shorn. No liquor tax can be made big enough to pay more than a tithe of the pauper and criminal expense induced and entailed by the liquor traffic.

Constant acts if not sins of omission on the part of the Philadelphia daily papers make one curious. The city of Wilmington, within a few miles of Philadelphia is seething with excitement over this local option contest. The material for any number of "news spreads" is lying around loose in Delaware, yet the Philadelphia dailies allowed the condition to increase in intensity for weeks, without paying any attention to it either in their news or editorial columns. Live matter of this kind was passed by on the other side while a waiting public was told all about Mark Twain's experience in eating raw turnips. Perhaps some wise newspaper man, or layman with real insight, can tell us why the Philadelphia dailies remained so long silent touching the local option turmoil in Delaware.

TO STUDY THE LIQUOR PROBLEM.

Plans are being perfected for a conference under the care of both branches of Friends for the study of the liquor problem. The conference will probably be held in Philadelphia the 7th and 8th of Third month. The purpose is to have the best equipped persons to be found, deal with the different phases of the problem. It is hoped to get some well-informed man from Georgia to throw all possible light upon the condition of the problem in the South, and the means that are being adopted for solving it. The relation of the saloon to practical politics, will be considered by some expert in that phase of the question. The present judicial aspects of the liquor situation will be presented by Judge Artman, of Indiana, or some other equally competent authority. One session of the conference will be reserved by the Friends, in which they will endeavor to find out what they ought to do about it. It will be the endeavor to hold the conference in the scientific spirit, with the real student desire to get all possible knowledge out of the presentation of the various phases of the problem to be presented. The *Intelligencer* will keep its readers posted regarding the conference and its features as they develop.

H. W. W.

That which secured for the early Hebrew shepherd his health, his peace of mind and his sense of connection with the Unseen, became the basis for the most wonderful and widespread religion the world has ever known. Perhaps, at this moment, we need to find that which will secure the health, the peace of mind, and the opportunity for normal occupation and spiritual growth to the humblest industrial worker, as the foundation for a rational conduct of life adapted to an industrial and cosmopolitan era.

—*Jane Addams* in *Newer Ideals of Peace.*

WHITTIER CIRCLES AND CENTENNIAL.

The suggested programs for the Whittier centennial are ready, and may be had in quantities of ten for ten cents in one or two cent stamps. Orders have been received from a few neighborhoods. Whether these programs are used or not, it is hoped that some observance of the day may be made in every Friendly community. The 17th of Twelfth month is Whittier's birthday. This falls on Third-day and if it is more convenient it is suggested that the centennial exercises may be held on First-day the 15th.

We trust that the Whittier Reading Circles that have finished the course of 1907, will promptly report, and prepare to take up the next year's course.

The third year's course of reading will soon be published. While it is suggested that the courses be taken in order, new circles may take whichever course seems most desirable.

The circle in Christiana reorganized for the second year's work the evening of the 3rd of Eleventh month. Lansdowne has practically and faithfully completed the second year's course. We hope that new circles may be formed, and old ones promptly re-organized.

All inquiries regarding the Whittier Centennial or the Reading Circles, should be addressed to Henry W. Wilbur, 140 N. 15th Street, Philadelphia, Pa.

We care less each day for the heroism connected with warfare and destruction, and constantly admire more that which pertains to labor and the nourishing of human life. The new heroism manifests itself at the present moment in a universal determination to abolish poverty and disease, a manifestation so widespread that it may justly be called international.

—*Jane Addams* in *Newer Ideals of Peace.*

CONCORD FIRST-DAY SCHOOLS.

The meeting of the Concord First-day School Union, which was held at Wilmington, Del., Tenth month, 19th, was generally conceded by those present to be one of the most successful of recent years. The gathering was largely attended by representatives and delegates from the thirteen schools which form the Union. A varied and helpful program was carried out during the two sessions and there was liberal discussion. These semi-annual meetings prove a great benefit to those who attend them and a source of much help and encouragement to various First-day schools. After the reading of the Scripture, the roll call of delegates showed that nearly all were present. The reports of the constituent schools were encouraging in almost all instances and contained plans and suggestions for future work, which have been conceived by earnest and conscientious superintendents. Swarthmore has reorganized a college class and is rapidly extending its methods and means of instruction; Lansdowne has a larger school and is establishing a Cradle Roll; Wilmington has been doing much effective work for "local option;" Willistown is progressing rapidly in modern methods of teaching; Chester has been active in flower missions; Darby is active in mission work and has a monthly paper, "The Experiment." Darby and Chester have new superintendents for the year, and both these schools and West Chester have a large class which meets after First-day school for the study of the principles and testimonies of the Society of Friends. Providence has been unable so far to secure a superintendent; Middletown has few members but is working zealously. Newtown has received much help from visiting other schools; Goshen reports noticeable progress; Birmingham finds trouble in holding pupils after the age of 14; and West Chester has organized a young people's class which studies contemporary ethical problems. The reports were discussed by Edwin J. Durnall, Katherine Stevenson, Clara B. Miller, Herbert P. Worth, Eva Walker, Ezra Fell, Anna Darlington, Emma C. Bancroft, Kate D. West, and the clerk.

The question for discussion during the morning session was, "What apparatus is desirable for First-day school work and how can it best be used?" The discussion was opened with a paper by Mary A. Yarnall of the Darby School, the thesis of which was a plea for more extensive use of maps, charts, blackboards, blocks, sand tables, pictures, stereopticon views, and lantern slides, in connection with First-day School work. Schools are conducted on such widely diverging lines that it is difficult to lay down any fixed rules as to the kind of apparatus to be used and how best to use it when introduced. The teacher should never go before a class without having prayerfully and zealously mapped out each lesson. For the teacher's supplementary reading the writer suggested "The Harmony of the Gospels," by Stevens & Burton, Forbush's "Travels and Life of Jesus," and "The Life of Jesus of Nazareth, by Rhees.

In the general discussion which followed, the purchasing and use of lantern slides was commented upon by Lucy Biddle Lewis of Lansdowne. Oliver Moreland, a Friend from Birmingham, Eng. gave a helpful and practical talk on similar work carried on in some of the First-day schools of England, where colored slides are used to illustrate the life of Jesus. At the recommendation of Emma C. Bancroft, of Wilmington, the matter of procuring slides and stereopticon pictures was referred to the Yearly Meeting's Committee.

The use of kindergarten methods with the smaller children was introduced by Mary Pyle of Wilmington, and Professor Benjamin F. Battin of Swarthmore told of twenty to thirty little tots of the Swarthmore First-day School, who sit on little chairs around small tables piled with blocks in true Froebelian fashion.

The advantages of separate class rooms for the various classes, the need of modern methods of teaching and high grade work, the excellent opportunities offered at Swarthmore College by Professor Holmes' new courses for First-day school and Sabbath school teachers, were briefly commented upon by the clerk. Dr. Holmes later outlined in detail the courses at Swarthmore. Other phases of the above questions were discussed by Katherine Stevenson, Herbert P. Worth, Mary Whitson, Caroline Hadley, Lucy B. Lewis, Frank Maris, Anna M. Bunting, and Henry Wilbur, who emphasized especially the importance of each member of the society reading the *Friend's Intelligencer*. David Ferris spoke of the need of the teacher being guided by constant and daily appeal to the inner light in all teaching. Sarah B. Flitcraft closed the morning session with a brief and effective appeal for the cultivation of the artistic side of the child's nature in the development of character.

An exercise by seven Wilmington children began the afternoon session. A class then gave "Thoughts to Live By," which was a well chosen exercise in which good thoughts were most excellently given. Apropos of the great struggle which is now waged in Delaware against the liquor traffic, a selected group of "Principles on Temperance," was read by one of the older pupils of the Wilmington School. In an object lesson, Alice E. Smedley of Willistown brought out a practical application of the parable of the ravens feeding Elijah, by showing how a burgomaster fed some hungry children. This lesson showed, "We need to have faith in God; we need to do our share in life's work."

David Ferris read and commented upon some forceful words of Pres. Joseph Swain in which he emphasizes the value of our hearts and minds being filled with deep earnest conviction and religious spirit.

George A. Walton, of Philadelphia, the principal speaker of the afternoon chose as his subject, "The Character of Jesus; How to Study It." In introducing his remarks he spoke of the great struggle which the good people of Wilmington are now carrying on with the liquor traffic. These people are like Jesus because they are men and women of strong character, men and women of warm and noble hearts and high ideals which cause them to fight against evil. The Friends have been character builders and leave to their posterity a rich heritage. What we need most in the present day is character building. The urgent problem of today is how to put the character of Jesus nearer and closer to young people. We need to apply the life of Jesus to our social life. It may be accomplished through the public school or the First-day school, but is essentially the work of the latter and should be given as a connected historical study. It is not a study of which people easily tire and should not be confined to lesson leaves but the class ought to run on its own questioning power. The speaker outlined in a very definite manner the method of teaching the life of Jesus to children over fourteen years of age.

In the discussion, Dr. Holmes introduced his remarks with an illustration of how to study the character of Jesus. A student observed sketching an object looked at the object for a long time and then painted a very little. There was much observation and study with little painting. Jesus was a great character, a great mind, and we need to look at this character long and to think about it. A great amount of contemplation is necessary. It was a short life with few facts which are summed up in four short gospels in which there is constant repetition. We need to study now this phase, now that. Earnest and intensive thinking with constant meditation are necessary. The teacher does not have to make the character, the great Creator has done that and we have a little partnership which must be taken up not lightly but seriously, with deep earnestness and with a real joy.

Henry Wilbur showed how it is possible for us to reproduce, in a measure, the character of Jesus in our own lives. The character should not be kept aloft but made a part of our daily life. It may not be possible to put moral instruction in the public schools as a separate branch of study, but it is possible and indeed imperative that this teaching be given in connection with history, philosophy, and other branches of learning. More thought should be given to the spiritual side of life and less to the money making and bread winning.

A general discussion followed by Frank Maris, Alexander Price, Mary Thompson, and Mary A. Yarnall.

The next meeting of the Union will be held at Chester during Fourth month, 1908.

BIRD T. BALDWIN, *Clerk.*
ANNA W. CLOUD, *Assistant Clerk.*

Prayer must be, not the vain repetition of the Gentile, but the passionate cry of the soul that seeks a knowledge of God, the reverent concentration of the whole inner being upon its supreme ideal, that movement of the soul which leads it into light and love and the presence of the righteous Father. —*John Wilhelm Rowntree.*

RECESSIONAL.

Now along the solemn heights
Fade the Autumn's altar-lights;
Down the great earth's glimmering chancel
Glide the days and nights.

Little kindred of the grass,
Like a shadow on a glass
Falls the dark and falls the stillness;
We must rise and pass.

We must rise and follow, wending
Where the nights and days have ending,—
Pass in order pale and slow,
Unto sleep extending.

Little brothers of the clod,
Soul of fire and seed of sod,
We must fare into the silence
At the knees of God.

Little comrades of the sky,
Wing to wing we wander by,
Going, going, going, going,
Softly as a sigh. —*Charles G. D. Roberts.*

BIRTHS.

CLOUD.—At the home of Lavinia P. Yeatman, near Kennett Square, Pa., to Wilmer Taylor and Annie Eaton Cloud, on Tenth month 13th, 1907, a son who is named Weldon Heyburn Cloud.

MARRIAGES.

HART—McCURDY.—At Youngstown, Ohio, Tenth month 12th, 1907, Florence McCurdy, of Youngstown, to Charles Hart, of Chicago, son of Samuel and the late Ellen E. Hart, of Doylestown, Pa.

KENT—YARNALL.—At the home of the bride, on Tenth month 16th, 1907, by Friends' ceremony, and in the presence of a committee appointed by Swarthmore Monthly Meeting of Friends, Homer Simmons, son of J. Simmons and Mary L. Kent, and Mary Heacock, daughter of Ellis W. and Grace Yarnall, all of Swarthmore, Pa.

PICKERING—MICHAELS.—At Roxborough, Philadelphia, Tenth month 16th, 1907, by Friends' ceremony, Edward Pickering, Jr., of Woodbourne, Pa., and Georgia Michaels, of Roxborough, Philadelphia.

PRICE—LUKENS.—At the home of the bride, on Tenth month 19th, 1907, by the order of Friends and under care of Swarthmore Monthly Meeting, Charles Evans, son of Ferris W., and Ellen H. Price, and Gertrude, daughter of David L., and Phebe Lukens, all of Swarthmore, Pa.

DEATHS.

BROWN.—In Camden, N. J., on Sixth-day, Tenth month 4th, 1907, Edith H. Brown, daughter of William I. and Mary C. Brown. Interment at Harleigh Cemetery. In long suffering, cheerful; in bitter trial, patient; in all vicissitudes, submissive; and now translated into the eternal life that is in the presence of God.

DANFORTH.—Horace P. Danforth died at the home of Nancy Butterworth, near Fosters, Warren County, Ohio, Tenth month 6th, 1907, aged 74 years, 4 months, 19 days.

He was a great sufferer for years but attended Indiana Yearly Meeting held in Eighth month last, every day. Although he realized the sands of life were running low, his desire was to become a member of the Society which was granted; he therefore was a member of Miami Monthly Meeting, Ohio, at the time of his decease. E.

EVANS.—Jason S. Evans, youngest son of the late David and Rachel Burnet Evans, died at his home in Cincinnati, Ohio, Eighth month 3rd, 1907, aged 74 years, four months, 22 days.

EVANS.—At his home, Waynesville, Ohio, Ninth month 17th, 1907, Joel Evans, aged 91 years, seven months, 4 days. He held many offices of trust, both in the county and the Society of Friends, having been Quarterly Meeting treasurer for nearly forty years in succession. He and his brother, Jason S., were members of Miami Monthly Meeting held at Waynesville, Ohio.

JONES.—At his home, in Philadelphia, Second month 21st, 1907, Nathan Haines Jones, son of Barclay and Mary H. Jones, in his 48th year; a member of Chester Monthly Meeting held at Moorestown, N. J. He was a dutiful son, a kind father, a loving brother, and a genial companion. M.

JONES.—At her home in Mt. Holly, N. J., Third month 31st, 1907, of typhoid fever, Elizabeth Stokes, wife of B. Henry Jones and daughter of Wm. Henry and Sarrah M. Ballenger, in her 31st year. This dear one was always ready to do for others, whatever her hands found to do, unselfish, and kind to all. She was a loving daughter, a devoted wife and mother; her five little ones sustained a great loss in her removal. While her life work is over the remembrance of her by many will not soon fade away. M. H. J.

NOTES AND ANNOUNCEMENTS.

The work of Friends' University [at Wichita, Kan.] began on the 9th of Ninth month. Friends' University has this year a much larger enrollment than ever before, and this will, in all probability, be the most successful of the ten years of its history. —*American Friend.*

Earlham College has opened this year under the most favorable auspices in the sixty years' history of the institution. The faculty is strengthened and increased in numbers, and almost $100,000 has been added to the material equipment within the past twelve months. The total enrollment for the year will be close to 500.

—*American Friend.*

At the recent sessions of Ohio Yearly Meeting of those Friends sometimes spoken of as conservative, held at Barnesville, Ohio, "A very interesting report" says the Philadelphia *Friend*, "was read from our boarding school committee calling forth much comment. The conditions noted and the bright prospects for the school are very encouraging. The interest manifested by the younger members throughout the meeting was a feature worthy of comment. The reports on primary schools show that there are 439 children of school age within our limits—a gain of nine over last year. There were also schools taught within the limits of nearly all of our Monthly Meetings during the past year."

The American Peace Society's delegation at the Sixteenth International Peace Congress at Munich numbered fifteen members, namely, Daniel G. Crandon, Rev. Bradley Gilman, Miss Anna B. Eckstein, George Fulk, Edwin Ginn, Edwin D. Mead, Lucia Ames Mead, Miss Alice Jones, Miss Marian Lyman, Mrs. S. L. Pratt, Joseph Shippen, Mrs. Joseph Shippen, Rev. James L. Tryon, Miss Lyra D. Trueblood and Benjamin F. Trueblood. Secretary Trueblood and his party stopped briefly in London, The Hague, Amsterdam, Berlin, Dresden, and after leaving Munich visited Venice, Florence and Rome, and sailed from Naples on September 20, reaching New York on October 4. At the Hague, Dr. Trueblood and Mr. Tryon had somewhat extended interviews with both Mr. Choate and General Porter. They found both these gentlemen

most cordial in their reception and frank in talking of what the Conference was trying to do. They came away confirmed in their previous conviction that the American representatives at The Hague were very able men and that they were conscientiously doing everything in their power to carry out to the full their instructions and to meet as far as possible the strong desire of the American people that the Conference might result in a great advance toward the permanent organization of peace, on a judicial basis, among the nations of the world. If the Conference does not result in what was reasonably expected of it, the fault will not be with Mr. Choate, General Porter and their American colleagues. —*Advocate of Peace.*

Friends [of the Yearly Meeting held at Arch Street] at Coatesville, Pennsylvania, have rented a room for their meetings the coming winter, and it is expected that meetings will be resumed with the opening of the coming month. The room is centrally located at Third Avenue and the main street, Lancaster Avenue, a few minutes' walk from the Pennsylvania Railroad Station. The trolley line to Downingtown and West Chester passes the corner and that to Parkesburg and points west is within a few minutes walk. It is hoped Friends in more favored neighborhoods will have this little body in mind, and that it will be strengthened by occasional visits of sympathy and spiritual help. A fund is already started for the purchase of a suitable lot and the erection of a meeting-house, adapted not only to meetings for worship, but for those of the Monthly, and it may be also of the Quarterly Meeting. Coatesville is the center of industrial activity in the territory of Caln Quarterly Meeting and the permanance of this meeting is largely involved in the firm establishment and healthy increase of the local meeting. Several families of Friends reside in the town, and an attendance of twenty to thirty-five persons was maintained throughout last winter. *The Friend* (Philadelphia).

A Friend in Indiana writes: "I hesitated at first as to whether or not it was the right thing [to hold the next Conference at Winona Lake] thinking that the distance was so great for Eastern Friends that the Conference might be a very small affair, but the results already accomplished, it seems to me, are an ample reward, and should cause an extra effort to be made upon the part of all of our membership to be present at the Conference."

A "Pilgrimage" from Philadelphia into Virginia is described in the *Friends' Intelligencer*, and reads like another rendering of a "Tramp." It lasted from the 10th to the 26th of Eighth month, during which time many places were visited and many pleasant expeditions were made. The object of the visitors, to become acquainted with their fellow Friends, was explained to each community visited by George Walton, "the father of the expedition," and the hope expressed that other Pilgrimages would result, from Virginia to Philadelphia, from East to West and West to North. Eleanor D. Wood was one of the pilgrims and had opportunities of speaking of Woodbrooke and other activities of English Friends.

—*British Friend.*

The Summer School at George School, Pa. which was attended by Douglas and Clare Pepler, Herbert and Dorothea Wood and Sarah and Mary Pumphrey has been a successful time with its inspiring lectures, its good vigorous fun and happy social life. The *Friend's Intelligencer* gives a short account of its various activities.

—*British Friend.*

ReubenP. Kester of Grampian, Clearfield Co., Pa. has a prospect of attending West Philadelphia meeting (35th St. and Lancaster Ave.) next First-day the 3rd at 11 a.m. He will also attend an appointed meeting at the same place in the evening at 8 o'clock.

Among the visiting ministers at Philadelphia Quarterly Meeting will be Edward Grubb, editor of the *British Friend* (London,) Reuben P. Kester, of Grampian, Clearfield Co., Pa., Henry W. Wilbur, of Swarthmore, Pa., (a member of New York Monthly Meeting.)

A letter received by one of the editors of the *Intelligencer* from Jane C. Washburn, of Chappaqua, N. Y., describes a delightful trip through Norway last summer. She and her mother spent 27 days in the interior of that charming country, or coasting its shores. There were twelve others in the party and they drove in five open carriages. In this way they came into close touch with the people, who showed their great kindness and hospitality. The letter says: "Stopping for lunch or for the night at farmhouses, the family silver was used on the table. We had an abundance of native dishes. Ptarmigan and delicious salmon trout were common and the home cooking excellent. Every nook and corner of their plainly furnished homes was scrupulously clean."

West Philadelphia Meeting was well attended last First-day morning. Henry W. Wilbur had a message that found lodgment in many hearts seeking light. He drew a comparison between the Temple worship of the Jews at Jerusalem and the simplicity of worship practiced by Christ and his disciples. On next First-day, Eleventh month 3rd, Reuben P. Kester, of Grampian, Pa., and Keziah R. Wilkins, of Medford, N. J., expect to attend. Friends always find a welcome and strangers are cordially invited by the membership committee.

Some musicians, who frequently take their meals at the Y. F. A. Building have volunteered to give a concert in the Auditorium, on the evening of Eleventh month 6th, the proceeds of which will be given to the House Committee to aid in furnishing the new rooms at 15th and Race Streets. The musicians are Florence E. Dudley, soprano, Josephine Logan, contralto, Helen Ware, violinist, Edward Shippen Van Leer, tenor, John W. Pommer, Jr., pianist (see calendar.)

Edward Grubb, of England, will deliver two addresses on "Christian Discipleship," in the Friends' meeting-house, Woodstown, N. J., on Fifth and Sixth-days, Eleventh month 7th and 8th, at 7.30 p.m. Each evening a meeting for worship will follow the address.

The Friends in Pasadena have been holding meetings for worship regularly every First-day morning since our Conference last summer and they have been very well attended. This last First-day (Tenth month 20th) we were to meet with the Yeo family and they invited us to bring our lunches that we might hold a business meeting in the afternoon. Over thirty Friends came and were present at both meetings. After our morning meeting we all enjoyed the social intercourse and felt that it was good to be together. At two o'clock, Charles Lewis called the meeting to order. He reported that he had $600 in the treasury toward our meeting-house. We then discussed the need of a Bible class and it was decided to organize one and to use the First-day school leaflets on "The Bible as Literature." This class is to be held a half hour before meeting each First-day.

We also discussed the work of the Y. F. A. for this winter and it was the general opinion that it would be the

best plan this year to hold its meetings in the evening once a month and to make them more in the nature of a social and literary gathering. There was a great deal of interest and enthusiasm shown at this meeting. We feel that we are most fortunate in having with us Mary McAllister and Matilda Garrigues.

The Willson family held a reunion at Delaware Park, Buffalo, N. Y., early in Ninth month, the occasion being in honor of the return of the younger brother, Alfred B. Willson, and his daughter, Elsie, from San Jose, Cal., after an absense of seventeen years, and of Alfred E. Dixon, of Oakland, Cal., who had been away over two years. Alfred is a son of Ezra and Annie Kester Wilson, who were members of East Hamburg Monthly Meeting. There were forty-five kinsfolk and several old family friends at the reunion, among these being Michael and Emily Willson Muma from Coldstream, Ontario, Nellie Dixon from Michigan, Edward Willson from Burton, N. Y., and Amos Willson from Springbrook, N. Y. The guests enjoyed a good dinner and some hours of pleasant reminiscences before returning to their several homes.

EDWARD GRUBB AT RACE STREET.

A meeting arranged under the care of the General Conference Committee for the Advancement of Friends' Principles will be held in Race Street meeting-house, Philadelphia, at 8 p.m. of Seventh-day, the 3rd, the day of Philadelphia Quarterly Meeting.

Edwrad Grubb, of Croydon, Eng., editor of the *British Friend*, who is returning from attendance as a fraternal delegate of London Yearly Meeting to the Five Years' Meeting of the American Friends at Richmond, Ind., will be the speaker. The subject will be "The Ministry in the Society of Friends."

FRIENDS' ASSOCIATIONS.

PHILADELPHIA.—The first fall meeting of the Young Friends' Association was held Tenth Month fourteenth, in the auditorium, with an attendance of 150 or more. The program was opened by an account of the pilgrimage made this summer to different meetings and homes of Friends through Maryland and Virginia. The side of the hostess was given by Edna V. Thomas, who spoke of the pleasure in receiving the pilgrims at her home at Sandy Spring, Maryland. George A. Walton, one of the visiting party, told of the meetings they visited, and of the hospitality and spirit of fellowship which met them everywhere. He strongly urged that more of these journeys be made, so that the spirit of fellowship may be further developed.

A very interesting talk was given by Caroline Hadley on the recent conference held at George School. She discussed the conference from a religious and social standpoint, and gave a very clear idea of what took place to all those who were not fortunate enough to be present. After a piano solo the meeting adjourned to enjoy refreshments and a good social time. ANNA J. LIGHTFOOT, *Secy.*

NORRISTOWN, PA.—The Norristown Friends' Association opened its meeting for the fall with a social meeting held at the home of Ellwood Roberts, Ninth month 30th at eight o'clock. There was a large attendance. Refreshments were served and a most pleasant and social time enjoyed by all. Its first regular meeting was held in the meeting-house, Tenth month 20th. The president opened the meeting with a Scriptural reading. Susan J. Sheppard answered very ably the question, "Give some history of the origin of Overseers in Friends' meetings. What are their duties?" Joseph Hilles read a poem by Dr. Walker written for the bicentennial of Merion meeting, followed by the "History of Merion Meeting," written for the same occasion, read by Ellen L. Thomas. Martha Platt then gave the Current Topics. The subject for discussion "What is the objection of some Friends to proselyting? Would our meetings be benefitted thereby?" was answered by Freas Styer and Isaac Richards. After a few moments of silence the meeting adjourned to meet Eleventh month 17th, when Dr. Edward Janney is expected to address the meeting.

BERTHA SLINGHUFF HARRY, *Secretary.*

CALENDAR OF MEETINGS, ETC.

[In sending in notices for the Calendar they should be put in the usual form, so that they need not be rewritten. They must be in not later than Third-day morning.]

11th mo. 2nd (7th-day)—Philadelphia Quarterly Meeting, at Race Street, Philadelphia, at 1 p.m.; Ministers and Elders, the following Second-day, at 3 p.m.

11th mo. 2nd (7th-day.)—Edward Grubb of Croyden, England, Editor of the *British Friend*, will address a meeting, under care of the Advancement Committee, in Race Street Meeting House, at 8 p.m.

11th mo. 3rd (1st-day.)—New Garden, Pa., Young Friends' Association, at the home of Willis A. and Maude Mercer Cooper.

11th mo. 3rd (1st-day.)—At Friends' Home for Children, 4011 Aspen Street, West Philadelphia, meeting for worship, at 3 p.m.

11th mo. 3rd (1st-day.)—Byberry, Pa., Friends' Association, in meeting house.

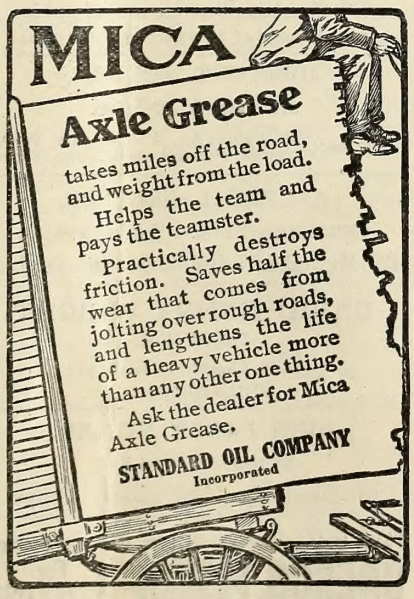
11th mo. 3rd (1st-day.)—Meeting at Odd Fellows' Hall, Hockessin, Del., at 2 p.m., in the interest of Local Option Campaign in Delaware; held under care of Philanthropic Committee of Western Quarterly Meeting, and to be addressed by Henry W. Wilbur.

11th mo. 3rd (1st-day.)—Meeting of Friends at White Plains, N. Y., at home of Elizabeth Komori.

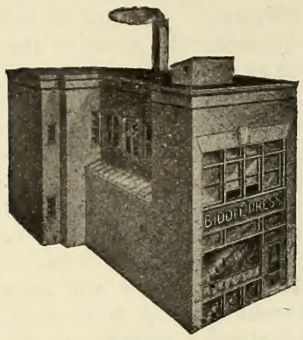
11th mo. 3rd (1st-day.)—At Chichester, Delaware County, Pa., a Circular Meeting under the care of a committee of Concord Quarterly Meeting.

11th mo. 3rd (1st-day.)—In Philadelphia, at Race Street, after-meeting conference, at 11.45 a.m.; "Conditions During the Exile;" discussion opened by Jane P. Rushmore.

11th mo. 3rd (1st - day.) — West Philadelphia Meeting (35th and Lancaster Avenue), attended by Reuben P. Kester of Grampian, Pa.



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11th mo. 3rd (1st-day.)—An appointed meeting at West Philadelphia, at 8 p.m., attended by Reuben P. Kester.

11th mo. 4th (2nd-day.)—Ministers and Elders Philadelphia Quarterly Meeting, at 3 p.m.

11th mo. 4th (2nd-day.) — Nine Partners' Half-Yearly Meeting, at Nine Partners', N. Y., at 11 a. m. Ministers and Elders, Seventh-day before at 3 p. m. Meeting First-day at 11 a. m.

11th mo. 5th (3rd-day.) — Media, Pa., Friends' Association, at Friends' School House, corner Washington Street and Gayley Terrace, at 8 p.m.; "A Summer Abroad," Alice Fussell; music by May Fairlamb.

11th mo. 6th (4th-day.) — In the Auditorium of Young Friends' Association, a vocal and instrumental concert, at 8.15 p.m. Tickets will be issued and information in regard to them may be had from Eliza H. Worrell, 140 N. 15th Street.

11th mo. 7th (5th-day.)—Abington Quarterly Meeting, at Byberry, Philadelphia, at 10 a.m.; The train leaving Reading Terminal, Philadelphia, at 9.17 a.m., will be met at Somerton. Ministers and Elders Meeting, day before, at 11 a.m.

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11th mo. 7th and 8th (5th and 6th days.)—Edward Grubb, in Friends' Meeting House, Woodstown, N. J., at 7.30 p.m. (See Notes and Announcements).

11th mo. 8th (6th-day.)—An entertainment and social evening, at 17th and Girard Avenue, Philadelphia, at 8 p.m., under care of Junior Conference.

11th mo. 8th (6th-day.)—Moorestown, N. J., Young Friends' Association.

11th mo. 8th (6th-day.)—Chester, Pa., Friends' Association, in the meeting house, at 8 p.m.

11th mo. 9th (7th-day.)—First-day School Association of Philadelphia Yearly Meeting, Annual Meeting, in Race Street Meeting House; morning and afternoon sessions.

11th mo. 9th (7th-day.) — Salem Quarterly Meeting, at West Meeting House, near Alliance, Ohio., at 11 a.m.; Ministers and Elders, same day, at 10 a.m.

11th mo. 9th (7th-day.)—Miami Quarterly Meeting, at Waynesville, Ohio., at 10 a.m.; Ministers and Elders, day before, at 2 p.m.

11th mo. 9th (7th-day.)—New York Monthly Meeting, at 15th and Ruther-

furd Place, New York City, at 2.30 p.m.

11th mo. 10th (1st-day.)—Nathaniel Richardson will attend Friends' Meeting at 35th and Lancaster Avenue, West Philadelphia, at 11 a.m.

11th mo. 11th (2nd-day.) — Baltimore Quarterly Meeting, at Little Falls (Fallston), Md., at 10 a. m.; Ministers and Elders, 7th-day before, at 3 p.m.

11th mo. 14th (5th-day.)—Shrewsbury and Plainfield Half-Yearly Meeting, at Plainfield, N. J., at 11 a.m.; Ministers and Elders, day after, at 9.30 a.m.

11th mo. 16th (7th-day.)—Conference of Friends' Associations of the seven Yearly Meetings, at Swarthmore College, at 10.30 a.m. and afternoon.

11th mo. 16th (7th-day.) — Short Creek Quarterly Meeting, at Short Creek Meeting House, near Emerson and Mt. Pleasant, Ohio; Ministers and and Elders, day before, at 2 p. m.

11th mo. 18th (2nd-day.)—Centre Quarterly Meeting, at Grampian, Clearfield County, Pa.

11th mo. 18th 2nd-day. — Fairfax Quarterly Meeting, at Woodlawn, Va.

11th mo. 20th (4th-day.)—Easton and Granville Half-Yearly Meeting, at Easton, N. Y.

11th mo. 20th (4th-day.)—Stillwater Half-Yearly Meeting, at Richland Meeting House, near Quaker City, Ohio.

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UNIVERSITY EXTENSION LECTURES.

The University Extension Society announces its eighteenth series of lectures in Association Hall, Fifteenth and Chestnut Streets, Philadelphia. Nineteen lectures are to be delivered on Third-day evenings, beginning with one on Tenth month 29th, by Richard Watson Gilder, editor of *The Century* on "The Reading of Poetry." This will be followed by three lectures by Charles H. Caffin the art critic, on "The Development of Modern Painting during the Nineteenth Century." Next there will be three interpretative recitals from Shakespearean dramas by Marshall Darrach.

After the first of the year Professor Zueblin, of the University of Chicago, will deliver six lectures one "The Common Life," to be followed by six lectures by J. C. Powys, of Oxford University, England, on "The History of Liberty."

In addition to these evening courses there will be six lectures on Sixth-day afternoons by J. C. Powys, beginning First month 3rd, on "English Novelists," and later in the winter four lecture recitals on Second-day afternoons by Walter Damrosch, on Wagner and other composers. These will be interpretative of concerts to be given on the same evenings in the Academy of Music, by the New York Symphony Orchestra, under the leadership of Mr. Damrosch.

There will also be courses of lectures at the West Philadelphia Center, the Baltimore Avenue Center, the Port Richmond Center, Germantown, Kennett Square, Phoenixville, Norristown, Doylestown, Glenside and Andalusia.

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The Autumn Meeting of the General Conference of Friends' Associations

will be held in the Meeting House at Swarthmore, Penna., on Seventh Day, Eleventh Month, sixteenth, 1907.

MORNING SESSION, 10.30 O'CLOCK.

Subject: "Our Opportunities for Service."

1. Study of the History of Discipline. Presented by Lansdowne Reading Circle.
2. First-Day School Workers. Presented by West Chester Association.
3. Responsibility to the Meeting. Presented by Baltimore Friends.

General Discussion.

AFTERNOON SESSION, 2.15 O'CLOCK.

Subject: "Our Interpretation of the Inner Light." Presented by Ellis W. Bacon, of Philadelphia Association, followed by others.

The trains leaving Broad Street Station, Phila., at 9.50 A. M. and West Chester at 9.22 A. M. are the most convenient.

Returning, trains leave Swarthmore for Phila., at 4 44 and 5.32 P. M. Fare round trip, 45 cents. For West Chester at 4.52 and 5.21 P. M.

Trolleys leave Angora and Media every 20 minutes; Darby and Media every 18 minutes. Fare to Swarthmore from either point 5 cents. Take Walnut Street car (Phila.) for Angora and Darby, Fare 5 cents.

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409 Chestnut Street Capital, $1,000,000, fully paid

Surplus and Undivided Profits belonging to the Stockholders,	$ 5,037,440.73
Surplus belonging to Insurance Account,	7,505,533 56
Assets of the Company,	75,429,478.34

Insures Lives, Grants Annuities, Receives Money on Deposit, Acts as Executor, Administrator, Guardian, Trustee, Assignee, Committee, Receiver, Agent, etc.

OFFICERS.

Asa S. Wing,.....President
T. Wistar Brown,.....Vice-President
Joseph Ashbrook,.....Vice-Pres. & Mgr. Ins. Dept.
J. Roberts Foulke,.....Trust Officer
David G. Alsop,.....Actuary
J. Barton Townsend,.....Assistant Trust Officer
Samuel H. Troth,.....Treasurer
C. Walter Borton,.....Secretary
J. Thomas Moore,.....Superintendent of Agencies

DIRECTORS.

Samuel R. Shipley, Robert M. Janney.
T. Wistar Brown, Marriott C. Morris,
Richard Wood, Frank H. Taylor,
Charles Hartshorne, J. B. Townsend, Jr.,
Asa S. Wing, John B. Morgan,
James V. Watson, F. H. Strawbridge,
William Longstreth, Joseph Ashbrook,
John Thompson Emlen.

Boxes in Modern Safe Deposit Vaults, $3 and Upwards